Gen.
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CORRESPONDENCE BETWEEN SIR WILLIAM BARRETT AND PROFESSOR RICHET

(*We have been asked by Sir William Barrett to publish the following correspondence between himself and Professor Richet, as he wishes to draw the attention of both the English and American Psychical Research Societies to the matters here discussed.*—The Editor.)

Dear Professor Richet.—May I take the liberty of pointing out a few inaccuracies, which not unnaturally occur, in the wonderful and comprehensive collection of facts contained in your great work "Thirty Years of Psychical Research." In citing the passages, the references in parenthesis refer to the page in the English translation, (E.), from which I quote.

(1) On page 36 (33 E.) you state that "The Society for Psychical Research was founded by the persevering efforts of E. Gurney and F. W. H. Myers," and on page 40 (35 E.) you refer to this again. Might I point out that the origin of the S. P. R. is correctly stated in "*Human Personality*," Vol. 2, page 224, where Mr. F. W. H. Myers says:—"When, in 1882, Professor Barrett consulted him [Rev. Stainton Moses] as to the possibility of founding a new Society, he warmly welcomed the plan: Edmund Gurney and I were asked to join, etc." They did so, together with Professor H. Sidgwick, who consented to act as the first President. It was due to the able and active coöperation of these three eminent men, and later of Mrs. H. Sidgwick, that

the S. P. R. achieved the respect and success it has won. The reason why it seemed necessary to me to form a new Society,—to record and carry on the work of psychical research,—is briefly stated on page 55 of my little book on *Psychical Research* in the "Home University Library."

(2) On page 582 and also on page 752 (456 and 592 E.) you state that the S. P. R. "started with the axiom and fundamental principle that there were no material phenomena, that everything was subjective, and rejected everything but telepathy." This is not the case. If you will turn to Vol. I, of the Proc. S. P. R., page 4, you will find that one of the original and fundamental objects of the Society was to conduct "an inquiry into the various physical phenomena commonly called 'spiritualistic.'" Moreover in 1886 (Proc. S. P. R., Vol. 4, page 25) I read a paper "on some physical phenomena commonly called spiritualistic witnessed by the author." It is true that both Professor and Mrs. Sidgwick rejected these phenomena, although they had devoted many years to the investigation of the subject; but like Mr. Myers and Mr. Gurney they preserved an open mind. As to Mr. Podmore, he always took the rôle of "devil's advocate," but the value of his opinion may be judged from what you rightly term, page 615 (482 E.) his "insinuations against the honesty of Stainton Moses," and you might also add against D. D. Home, of whom he made the entirely untrue accusation (Journal S. P. R., Vol. 13) that Home "selected his sitters with great care" with the object of choosing only those who were most suggestible! Mr. Myers and myself carefully investigated the accusations made against D. D. Home and found them baseless.

(3) On pages 67, 107, 139 (58, 90 and 116 E.) you state that the evidence for thought transference we obtained with the Misses Creery is valueless and must not be taken into account as "fraud was proved." This sweeping assertion is quite inaccurate; a great and cruel injustice has been done to the Misses Creery by the persistent slanders that all the experiments which we made with these young ladies are worthless on account of their trickery. On the contrary, these experiments were of the *utmost value*, they led to the discovery of telepathy and have never been exceeded in their wonderful success. As you have unwittingly lent the great weight of your name to discredit these experiments it is necessary to trouble you with the facts of the case which are as follows:—

After the discovery—for it was then an entirely new discovery—of what I ventured to call thought transference in the normal state had been announced by me in the scientific journal "Nature" for July 7th,

1881, I invited my friends, Myers and Gurney, and later Professor and Mrs. Sidgwick, to take part in the experiments which I was conducting with the Misses Creery in Cheshire. We were all naturally incredulous and gradually imposed more and more stringent tests. After a prolonged series of experiments, extending over many months, Professor Sidgwick's extreme scepticism was overcome and he stated in his Presidential address to the S. P. R. (Proc. S. P. R., Vol. 2, page 154) that those who suggest that cheating took place by a simple code of signals quite "ignore such cases as that given in Part I, pages 22 and 23, where the cards guessed by one of the Misses Creery were entirely unknown to anyone but the four strangers who went to witness the experiment; and where, therefore, as I before said, the investigators must either have been idiots or one of them in the trick." That this conclusion is obvious, anyone can see by referring to the detailed record of our experiments in Vol. I, of the Proc. S. P. R. For two or three years the Misses Creery freely gave their time to these experiments and cheerfully consented to all the tests we imposed. At our request they travelled from their home in Cheshire to London, Dublin and Cambridge, and interrupted their educational studies, in order to submit themselves to the repeated and wearisome experiments which we made with them.

As is always the case the sensitiveness of the Creerys varied and after some years their percipience waned, as the S. P. R. Committee noted in their third report. It was under these adverse circumstances, and against the wish and advice of their father (see Journal S. P. R., Vol. III, page 176), that the children went to Cambridge to submit to some further experiments which were conducted by Gurney and the Sidgwicks. (Gurney's note on the subject is in Proc. S. P. R., Vol. V, page 269.) In some of these experiments one of the sisters was allowed to know the word or thing selected, and anxious to appear successful they were found using a code of signals which was promptly detected and acknowledged. In some of the very early experiments, which the children thought was only a game, they told us they had also sometimes signalled to each other. This, however, was quite impossible after the stringent tests we imposed, as can be seen from the reports of the Committee in the Proc. S. P. R., Vol. I, and from the lengthy MS notes, taken at the time by Myers, and which I still possess.

In Chapter 5 of my little book on "*Psychical Research*," the proof sheets of which were read, and some revisions made, by Mrs. Sidgwick, the whole matter is I think fairly set forth. I have never concealed my indignation at the way the Misses Creery, and their father, the Rev. A. M. Creery, M.A., (a clergyman, as our report states, of unblem-

ished reputation and integrity) have been treated after the valuable help they generously and freely gave to the S. P. R.

Pardon the length of this explanation which I am grateful to you for enabling me to make public, and which will, I hope, put an end to a widespread erroneous belief.

(4) Chapter 4 of your great work is devoted to the so-called divining rod, and you kindly and casually refer to my investigations on the subject, but I think you can hardly have read my two lengthy reports, nor the conclusions reached after 15 years laborious work. An excellent summary of these conclusions was given by Mr. F. W. H. Myers in "Human Personality," Vol. I, page 480. As regards the motion of the dowsing rod, and the probable explanation of the dowsing faculty, may I refer you to my second report, Proc. S. P. R., Vol. 15, pages 276-314. It was not Chevreuil, as you state,—and as is commonly believed,—but Father A. Kircher, S.J., (one of the founders of experimental science), who in 1650,—two centuries earlier,—showed that the motion of the rod was due to involuntary muscular action.

(5) In your reference to the Reichenbach phenomena, I think you have overlooked the early work of the S. P. R. on the subject. As chairman of the Committee on that subject, I made a lengthy series of experiments with numerous subjects, and the results are given in our report in the Proc. S. P. R., Vol. I, page 230 et seq.

(6) In your reference to Mrs. Travers Smith's experiments with the Ouija board and the Hugh Lane case, page 210 (171 E.) you state "the case cannot be held to carry much weight as the medium knew Sir Hugh Lane had left America some days before." This is incorrect, neither the medium, nor anyone in Ireland knew Sir Hugh Lane had left America, nor of course that he was in the torpedoed Lusitania. Mrs. Travers Smith begs me to draw your attention to this correction, which you will find corroborated in the reports of this case which both she and I have published.

Pray forgive this lengthy and unavoidably egotistic letter.

With highest esteem and cordial regards, believe me

Yours very sincerely,

W. F. Barrett.

Professor Richet's Reply

My Dear Professor Barrett.—I thank you for your judicial and thoughtful criticism of my book, and I shall be most happy if the editors of the Journal of the Society for Psychical Research will publish it integrally. Please accept my sentiments of the highest consideration and cordial sympathy. Charles Richet.

THE SECOND INTERNATIONAL CONGRESS OF PSYCHICAL RESEARCH

BY GARDNER MURPHY, PH.D.

From August 29th to September 5th, inclusive, was held at Warsaw the Second International Congress of Psychical Research, organized and conducted by committees and societies for psychical research in seventeen countries. August 29th was given over to business meetings. On August 30th papers were read in French; on August 31st in English, and on September 1st in German. On September 3rd papers were read in Polish, and on September 4th and 5th discussion and further business meetings took place. Dr. William McKenzie of Genoa was elected Active President of the Congress, and Professor Charles Richet of Paris Honorary President.

Among the resolutions adopted by the Congress, two should be of special interest to American readers: The first, a protest against the confusion between scientific psychical research and spiritualism as a moral and religious system; the second, the adoption of Dr. Prince's plan for an international Committee on Terminology which will draw up a glossary of terms so defined that psychical researchers everywhere will know exactly what phenomena are being discussed in the world's psychical research literature. The latter resolution gave Dr. Prince the position of chairman of the Committee and accepted, with very slight emendations, his program for the standardization of such a glossary.

The Third International Congress of Psychical Research was set for Florence, Italy, in May, 1926, on the understanding that the convenience of the various national committees may possibly make desirable a change as the time draws near.

The first paper was by Dr. Gustave Geley, Paris, entitled "Experiments at the International Metapsychic Institute, with the medium Jean Guzik."

The phenomena were of a type familiar to our readers.

The second paper, by M. René Sudre, Paris, was on "The Spirit Hypothesis in the Light of Experience." The paper was an elaborate summary of arguments for and against the application of the spirit

hypothesis to the phenomena of psychical research, the author frankly undertaking to state both sides as cogently as possible without committing himself to either. Among the affirmative cases, special emphasis was laid upon Mrs. Piper's phenomena, especially the G P communications; and the *legitimacy* of the survival hypothesis was insisted upon. On the other hand emphasis was given to the great possibilities of histrionic power in the subconscious strata of the medium's mind, together with cryptesthesic powers which make possible the collection of sufficient data to play a part with convincing success. The argument reminded one of the debate carried on last spring in the *Revue Métapsychique* by Professors Richet and Bozzano.

Madame Bisson, Paris, sent a paper to the Congress which was read by M. Sudre, on "Experiments made at the Sorbonne in 1922 with the medium Eva C." The paper, a dispassionate and matter-of-fact resumé of the fifteen sittings, told of the procedure of the investigators, the conditions, and the phenomena. As is already well known, the investigators attended too irregularly and varied their procedure too much to make possible any certain conclusions.

Dr. Geley then read a paper on "Luminous Phenomena Observed at the International Metapsychic Institute with the Medium Erto." The procedure and phenomena were similar to those reported by Dr. Sanguinetti and reviewed in the Journal last March.

Dr. William MacKenzie, Genoa, presented a carefully constructed and extremely suggestive theory of psychic phenomena entitled, "The Biological and Relativistic Significance of Supernormal Phenomena." This study was an epitome of the considerations urged by Dr. MacKenzie in his newly published work "Metapsychica Moderna." The first main point was insistence upon the diffusion of psychic gifts throughout the realm of living organisms. Even the uni-cellular creatures possess strange methods of individual and social adjustment which seem to go beyond their mechanical or chemical endowment. Not only was instinct treated, as by Bergson, as something defying mechanistic analysis, but the very nature of living matter was represented as possessing supernormal powers. These powers must of course primarily show themselves in the *movements* of the organisms, these being frequently far more efficient and adaptive than any chemical or mechanical theory can account for. The second main heading of the address showed that the extraordinary supernormal power of the best mediums, combined with the brilliant possibilities of simulation latent in the subconscious, may, in many cases, yield pseudo-personalities which are personalities other than those of the medium. From a relativistic standpoint, these personalities are the continuation of person-

alities once known on earth as "living" people. And when we raise the further question as to the reality of time, and wonder just what "existence beyond the point called death" would mean, we tend to feel that the very question of survival itself is purely relative and weighs upon further scientific and philosophical progress.

Dr. H. I. F. W. Brugmans, University of Groningen, Netherlands, read, with stereopticon slides, a paper on "The Passive State in a Telepathic Subject, Controlled by the Psycho-galvanic Phenomenon." The paper was a continuation of one read before the First International Congress at Copenhagen. In these experiments the percipient was seated inside of a black cage, only his right fore-arm extending outside. In a room above, the experimenter looked down through a sheet of plate glass in the floor and by an act of will guided the hand of the percipient over a board bearing forty-eight numbers. The percipient, although thus having by coincidence alone only one chance in forty-eight of tapping with his finger the right number, was right in one-third of the cases in a series of almost two hundred experiments. Among many psychological factors which were thought to have some relation to success, mental passivity seemed from the experiments most important. Accordingly extensive use was made of the familiar psychological method of measuring excitement or passivity by means of the amount of electrical current passing constantly through the body (the psycho-galvanic method). The electrical measurement confirmed the introspections of the subject, the decrease of the current coinciding as a rule with the passive mental state.

The first of the papers read in English was that of Mr. E. J. Dingwall, Research Officer of the S. P. R., entitled "The Present Position of Psychic Photography." The paper was a historical survey of the whole field of psychic photography since its beginning well over half a century ago, abundantly illustrated with slides. Some of the more famous cases were presented and in many cases evidence given to show the probability of trickery, with a residuum of cases in which the cases were probably genuine. Mr. Dingwall showed that more than a casual collection of cases is needed and that it is only by a systematic experimentation that the facts can be established and the laws underlying the phenomena understood.

Professor Sidney Alrutz, University of Upsala, Sweden, discussed "The Psychology and Physiology of the So-called Mediumistic Trance." In this he called attention to Mrs. Piper's observing the sitters in the waking stage as "small, ugly, black objects." This phenomenon is very close to similar distortions of vision in hypnotized persons. This and other evidence led Professor Alrutz to the con-

clusion that her trance is as deep as the deepest stage of hypnotism. Now in this deep hypnotic stage no spontaneous activity occurs. It is therefore extremely difficult to agree with Mrs. Sidgwick in the belief that the activity of trance controls and communicators is due to auto-suggestion.

Professor Haraldur Nielssen, University of Reykjavik, Iceland, described "Poltergeist phenomena in connection with a medium, observed for a length of time, some of them in full light." This was a narrative of extraordinary disturbances, such as the throwing and lifting of objects in the neighborhood of the medium, frequently of the most violent nature, observed for two days by two persons.

Sir William Barrett (S. P. R.) sent to the Congress a paper, read by Mr. Dingwall, on "The Luminosity of the Magnetic Field and of Certain Human Beings, Asserted by Baron Reichenbach, as Perceived by Sensitives." This was a report on Baron Reichenbach's original observations on the luminous glow seen in the dark about the poles of magnets, and about certain persons, and the early investigations of the S. P. R. into the nature of this phenomenon. Some positive evidence had been collected by the S. P. R., but doubt had been thrown upon the reality of such luminosity, and the problem was in need of further investigation.

Mrs. Henry Sidgwick's paper on "Experimental Telepathy the Need of Further Experiments," was also read by Mr. Dingwall. Mrs. Sidgwick summarized the early experimental work of the S. P. R. and showed that the evidence for telepathy, though strong, had never won general scientific acceptance. She showed the desirability of further experimental investigation, partly to bring the fact into general acceptance and partly to discover the laws which underlie its operation.

The first paper presented in German was that of Baron von Schrenck-Notzing, on "Methods of Investigation with the Medium Willy Schneider," illustrated with slides. The paper presented some of the more striking features of the recent work with this medium, reported more extensively in the recently published appendix to the author's "Phenomena of Materialization." One of the most interesting features was the demonstration that movements of objects at a distance, at least in these sittings, was caused *only* by the extrusion of psychic rods or levers (as stated by Crawford) and not by sheer "action at a distance."

Mr. Fritz Gruenewald read two papers on investigations carried on in his own psychic laboratory in Berlin, with delicate apparatus. The titles, "Telekinetic Influences on a balance enclosed in a glass case," and "The Materialization of Mediumistic Energy Under the

Influence of Conscious Will," show the nature of the studies. It is of particular interest to note that variations in the weight of an object seemed, in many cases, to follow directly upon simple will of the subject that the weight should increase or decrease.

Mr. Carl Vett, International Secretary for the Committees for Psychical Research, read a paper entitled, "Ways and Methods of Psychical Research." In this he insisted on the necessity of attending to the normal rather than the abnormal aspects of psychical phenomena, protested against the cult of the morbid so frequently manifested and showed the necessity of learning from psychical investigation something of spiritual value for each student. He expressed the opinion that mediumship itself is rather a pathological expression of psychic gift and that psychic powers can be cultivated in more normal and in more wholesome ways.

Professor Konstantin Oesterreich, of the University of Tübingen, Germany, sent to the Congress a brilliant contribution entitled, "The Philosophical Significance of Mediumistic Phenomena." As the paper will later be published in full, a summary will be omitted.

Although presented on the day of Polish contributions, M. Lebiedzinski's paper was read in French,—a thing to be especially thankful for, as the paper was profoundly significant and important. Its title, "Ideoplasty as an Hypothesis giving Direction to Metapsychical Studies," summarizes his systematic application of the *hypothesis that an idea shapes phenomena* to the fields of multiple personality, hallucinations and apparitions, materializations, lights, etc. The attempt to reduce the mental phenomena to this hypothesis was not entirely successful, but extremely suggestive; the author did show good grounds for belief that ideas as functioning units may shape new personalities in just such a way as they shape ectoplasmic formations. This conception is of course not new, but the abundant material adduced for it and the philosophical unity of conception and application made the paper eminently valuable.

The remaining papers unfortunately were read in Polish, and although summaries in French were given out, a summary of a summary can scarcely be considered worth giving.

Many small conferences and discussions were held during the period of the Congress, which were exceedingly helpful.

A REVIEW OF DR. OSTY

LA CONNAISSANCE SUPRANORMALE, BY DR. EUGENE OSTY, ALCAN, PARIS, JAN., 1923, PRICE 15 FR. TRANSLATED AS "SUPERNORMAL FACULTIES IN MAN," METHUEN, LONDON, OCT., 1923, 15 s.
E. P. DUTTON & CO., NEW YORK, DEC., 1923

BY STANLEY DE BRATH

This book is not a summary of evidences gathered from other sources, but a record of twelve years' experimentation; and as such it is by far the most important original contribution to Subjective Metapsychics that has recently appeared, and is absolutely essential to students.

It is a most notable monograph on one special faculty—supernormal cognition applied to other human lives.

Dr. Osty finds it necessary to denote this by a special name, Boirac's "Metagnomy," from the Greek μετά γνώμη—beyond thought, in preference to the general term "Cryptesthesia," which, though it is used in the widest sense of "a hidden sensibility," seems to imply sensibility to vibrations of some kind. It is obvious that though many forms of supernormal faculty, such as "dowsing" for water or metals, may perhaps be stimulated into action by some sort of vibrations, such stimulation cannot be invoked for the pre-cognition of events still in the future, and is a very forced explanation for the cognition of those long past.

The book is a model of experimental method applied with the well-known clarity of the French mind. Dr. Osty says: "It is easy to take down the words of a sensitive and to compare them with facts, but this has about the same measure of utility as taking cognizance of a certain type of motor only by verifying its output." The mere heaping up of instances leads to very inadequate results.

The stages of an investigation should be those laid down long since by Claude Bernard—(a) verification of the fact; (b) provisional hypothesis; (c) experimental test of that hypothesis; (d) definite interpretation and discovery of laws.

The general method of experimentation is as follows:

(1) To take down the exact words of the percipient; (2) to ascer-

tain what the percipient might have already known; (3) to establish what the percipient might guess under the given condition; (4) to ascertain the mental content of experimenter and of the personality on whom the faculty is directed with reference to the matter disclosed; (5) to consider the movement of thought of both of these during the séance; (6) comparison of the words taken down with the real facts; (7) critical examination of the information given with reference to these factors.

It is of great importance that the latter factors should be as carefully noted as the words of the percipient.

Cognition of organic states. Having ascertained that the clairvoyantes normally knew nothing on the cases submitted to them, Dr. Osty gives instances of medical diagnosis from a few lines of writing by the patients, comparing them with his own knowledge of the cases. Some of these were taken in his presence, and some by an observer ignorant of the case. They are scarcely fitted for reproduction here; it must suffice to say that they contain exact, but non-technical, descriptions of all the internal organs and of the whole of the morbid conditions; with, occasionally, prognosis of the course of the disease.

One very brief instance can be given:

In September, 1920, Mme. de D., a young war-widow, saw Mdlle. de Berly (the percipient) for the first time, the two being entirely unknown to one another. Mdlle. de B. proceeded in her usual manner to give a delineation of the life, spoke of her recent loss, and was led to say . . . "What a charming child you have! . . . I see near you a little boy about eight years old, (here physical and moral description followed); his health seems good, and you have had no anxiety on this score . . . but take care, and believe me: have his blood examined . . . his blood is morbid and much trouble might result in the future."

Mme. de D. took the child to Dr. N., asking him to examine the blood. A very clear Bordet-Wassermann reaction was found. There was no reason that the mother should suspect a syphilitic taint; it was a very painful surprise to her.

Another instance is of pre-cognition of intellectual development, in a child four years old. He was declared to have great mathematical and mechanical ability. His early school years by no means bore out the prediction, and his parents, interested in metapsychic matters, took him to three different percipients, who all agreed with the first. His school work was so poor that at the age of fifteen his father was thinking of removing the boy. He then developed brilliant mathematical talents, and when aged seventeen was considered almost fit to enter the Central College of Arts and Manufactures. Dr. Osty

draws the inference that the percipients, who did not know the boy normally, were able to perceive the latent aptitudes twelve years before they developed.

A mental case. Mdlle. X. was brought to Dr. Osty in the course of his regular practice, for treatment of obstinate insomnia. She seemed a quiet, reserved, and refined personality. Behind these gentle manners he suspected some mental cause of disturbance, but the young lady (aged 27) defended herself skilfully from the enquiries by which he sought to probe her mind. Under these circumstances she was asked for a few lines of writing, unsigned. On these being placed in the hands of Mdlle de Berly (who did not know the patient at all), with the question, "What is the character of the person who wrote these lines?", she crumpled the paper in her hands and gave a long description which I abridge as under:

Highly nervous, a curious mentality, false and hypocritical, a case of mental hysteria. Always has some fancied romance in her head . . . seeks and provokes adventures. Morally inconsequent. Her eyes are calm and no one would suspect her real nature. Highly imprudent, hypocritical and false. She was born of old parents; devoid of heart and judgment. She fears nothing, is wild for independence . . . She is all the more dangerous that she believes her own falsehoods . . . I see several men arund her, she provokes them, but there are no direct consequences. She lives for flirtation and intrigue. Sooner or later she will get into trouble . . . . . She dozes, but does not get sound sleep. She is not a neurasthenic, but she invents romances and enters into them by imagination more than by her senses. She seeks a master who will dominate her . . . . . She will marry. I see a little boy later on.

These indications, says Dr. Osty, seemed to me much exaggerated if not wholly false, and I only used them with much reserve. When, however, my advice to her showed her that she was understood, she revealed herself, and I was able to calm her mind and restore her sleep.

Metagnomic percipients vary greatly, and their faculties are highly specialised. Some can give clinical details; others can diagnose mental states; others again seem able to penetrate the minutest details of the life submitted to their cognition. Some give the broad outlines of past phases; some are particularly successful in tracing lost objects; some in reconstructing the scene of a crime or other definite occurrence. Not only so, but the same percipient will vary from day to day according to health and also according to the personality submitted to cognition. But all seem to require some kind of link to connect them with the life under delineation. This link may be physical—a few lines of

writing or an object pertaining to the person analysed,—or it may be mental, aroused by the presence of a third party, related to or connected with that person.

It is impossible in a brief review to do more than indicate the extreme care with which Dr. Osty has eliminated the possibility of thought-transference from most of his experiments. I can only give one instance (abridged considerably):

On June 5th, 1922, I said to M. de Fleurière, an excellent percipient, " I will bring you soon some person whom I will choose, whom I do not yet know. You will endeavour to show all that your faculty can reveal at a single sitting. I shall write down exactly what you say and shall publish it. Do you agree?" He accepted, and an appointment was made for the 12th of June.

My difficulty was to find some person of marked characteristics who would assent to the conditions. Only one such came forward, her interest in research outweighing the natural repugnance felt at the adventure. I will call her Mme. Magdalena Duplex. I had known her for about two months, quite superficially, a mere drawing-room acquaintance.

On June 12th, at 9:45 a.m., I introduced her to M. de Fleurière who then saw her for the first time. She sat by him, he placed his left hand on one of hers, half closed his eyes and after a few moments' silence, began to speak fluently.

. . . . . A lively natural intelligence quickened by many general ideas derived from study, reading, intercourse with the world and experience of life. Easily to be discerned are a taste for the beautiful and the good, high aspirations, great cerebral activity, almost too great, somewhat feverish, a passionate interest in philosophical, psychic, and metapsychic questions . . . . . I see that before coming to me you have visited many persons having certain gifts or a certain notoriety. You have a desire to know that which goes beyond the ordinary and common-place. You have a secret desire to express your ideas and impressions on these matters . . . . . you will write articles for the papers.

Unfortunately there has always been opposition between your speculative ideals and the positive realities of your life, which up to the present has been full of struggles. These discords have been most frequent in matters of the heart, in your family, and in the pecuniary prospects and professional career of your husband—a career which, I may remark, has certainly been of a liberal and intellectual kind. Happily the vital or fluidic energies of your physical and moral personality are still considerable, and give me the impression of a long

life. This life will not be without some rough shocks, your health especially will experience some passing ailments, cerebro-nervous anæmia, arthritis, and excess of biliary secretion . . . . . There will be greater tranquillity than in the past which has been disturbed by many preoccupations and shocks, and by a number of deaths, some of which have brought you much pain, especially those of your father, your mother, and of Alfred, your husband.

I will not hide from you that there are still clouds on your horizon, and anxieties which are even now causing you trouble. They relate more especially to the future of your children, to a somewhat precarious pecuniary position and failing resources . . . . In this connection I see shaping itself a happy development by the moral and material help of some devoted friends . . . . . In this relation I see round you many links with the world by reason of the professional and social standing of your deceased husband . . . . . There is a gentleman who is married, and whose pecuniary position is impaired and causes him much disquiet. Fundamentally he is good, sensible, affectionate and intelligent, but at times cold, variable, and almost insane; and you suffer sometimes from his changeable, wounding, and enigmatical attitude. Nevertheless there are profound affinities between you, and links that will play a part more and more decisive in your life.

As to your family, your children are visibly your chief care . . . . . two feminine and one masculine. Their establishment in life is still incomplete, and none of them has reached a settlement . . . . You will be affected by two deaths, directly or indirectly; in this I do not allude to your children . . . . You must have lost one child . . . .

Your name signifies "duality," and your first name is curious, it comes to my ear as "Lena." Your maiden name seems foreign, and might come from Alsace, Germany or Austria, as Müller is of German origin . . . . . As to your husband, I have said that he belonged to a liberal profession, he was also in politics, sometimes he incurred much hostility; there have been dangers, threats, rancour and excitement against him with reference to a lawsuit which seems to have been a struggle in his professional life. He died some time ago . . . . . towards the end of the war.

Censorship.

Analysis of the indications given classifies them as follows:

Ten deal with the future and cannot be pronounced upon. Fifty-five are concerned with the moral temperament, and the personal conditions or surroundings of Mme. Duplex. Out of these, fifty-four were recognised as exactly true, and she confided to me the realities to which

they referred. I will here mention only one. M. Duplex, barrister and member of Parliament, was on the Commission of the Panama enquiry and became the target for threats and keen hostility from compromised persons. One only seemed doubtful—the monetary worries of her friend. I have however heard from her over the telephone that contrary to what she thought, M. de Fleurière was right on this point also.

As M. de Fleurière did not know who would be brought to him till the lady was actually introduced, and Dr. Osty knew none of the details of her life, thought-transference in the usual sense of the words is excluded. The case is an exceptionally good instance of the faculty.

Some very detailed cases of prediction are also given, dealing with circumstances which in the nature of the cases could not be anticipated by any normal foresight; and one in great detail, regarding the location of the corpse of an old man who had wandered off into the forest and had not returned. This had been sought for in vain by the villagers and was known to no living person. The sensitive gave extremely exact descriptions of the locality, the position of the dead body, its clothing and subsidiary details of the way the old man had gone. The clue in this case was a neckerchief taken from his wardrobe, *after* he had been missed.

The faculty, in many instances, shows independence of time and space; events long past and many still in the future are delineated, and distance seems to be quite without effect.

Considerations of brevity preclude more than the mention of Dr. Osty's analysis of the differences between the psychological process of reasoned thought and that of supernormal cognition. He agrees with Professor Richet in stating unhesitatingly that the facts indicate a mode of perception independent of cerebral action and transcending Time and Space. He refers it to a transcendental plane of cognition by which the Self, deep-buried under the limitations of the personality, has a mode of consciousness peculiarly its own. It would be misleading to attempt to reduce his study of the mechanism of this production to a formula, or to compress it into a short compass. It will not however be a distortion of his thought to say that these informations, arising from a plane that transcends sensorial limitations, present themselves to the subconscious mind of the percipient by images and symbols which are translated into speech by his conscious mind.

The choice of symbolism is very large, and it is noticeable that though the percipient can interpret it correctly to accord with facts, no one else would be able to do so were the symbols alone given without any interpretation.

Dr. Osty devotes a whole chapter to errors, their nature, and causes. They may arise in the percipient by fabulation of the subconscious mind, or by transfer of conscious thought and subconscious desires from the questioner, by leading questions, or by demands for more than the special faculty of the sensitive can give. To get reliable results it is absolutely necessary that the questioner should know how to handle these delicate human instruments, that his questions should not point to any answers, and that he should be ignorant of any but one or two main facts: for instance in the case of the finding of the corpse, the questioner knew only that the man was old, walked with a stoop, and was lost in a wood. The chapter on errors is not the least interesting in a most interesting study.

Dr. Osty remarks that from one point of view there may be legitimate uneasiness that private lives should be so easily unveiled. "The number of ill-disposed persons is so great that one fears to think of the evil that might result from a general employment of metagnomic subjects. But from the standpoint of science, the secret history of Mr. X or Mrs. Z are matters of no interest. The only important matter, and that which takes precedence of all others, is that certain individuals are endowed with means of cognition through psychic channels so different from those we call normal, that we cannot, even in theory, find any common measure between the two modes. I can imagine a time when, the days of mysticism and absurd scepticism past, good metagnomic subjects shall be taken out of the trade of 'fortune-telling'; and selected, judiciously trained and rationally prepared, will become, in the hands of men of science who understand their use, valuable psychic instruments for the exploration of the latent transcendental basis of human beings, and perhaps of all that lives." (page 158.)

This notice is not a criticism; it is intended to bring before an educated public a book that is the result of hundreds of experiments and observations that cannot fail to be of great utility in psychical research. Any person who is willing to submit his life and character to the frank analysis of two or three competent sensitives can verify for himself the existence of the faculty; and, *if perfectly honest*, may even derive valuable light on his true position. No one who has not done this is entitled to question the reality of the faculty.

One point deserves special notice. As the details presented on persons distant in time and space from the percipients and entirely unknown to both percipient and questioner are so complete, and as incidents in collateral lives are often minutely described, it is obvious that these facts very heavily discount supposed proofs of discarnate person-

ality such as those given in similar descriptions by sensitives such as Mrs. Piper. Several of Dr. Osty's sensitives refer their information to spiritist sources when the person cognised is dead; but as the information given does not differ in kind or degree from that presented on the living, there does not seem any real ground for assigning a different source in the former case.

This is not to say that there is no such thing as telepathy from the discarnate, but this kind of information does not prove it, as spiritualists commonly suppose it to do. If there is such communication, the evidence for a spiritist source must be sought in those communications, apparitions, or actions which reveal *will* and *purpose*, and not in those which only give *information*. At the same time, what Dr. Osty takes away from spiritualists with one hand, he restores with the other, so to speak, for extra-cerebral faculties independent of Time and Space which could not have been developed by Adaptation to the visible environment or Natural Selection in it, are in themselves a powerful argument for the soul as a real being, independent of the body and of psycho-physiological parallelism.

OUR LONDON LETTER

BY FREDERICK BLIGH BOND

(With this communication we start a series of monthly letters to be contributed by Mr. Frederick Bligh Bond, author of the " Gate of Remembrance " and editor of " Psychic Science," the Quarterly Transactions of the British College of Psychic Science, 59 Holland Park, London, W.—THE EDITOR.)

Those who share a profound conviction of the importance of the study of all facts having to do with the psychical nature of man and are in a position to keep their finger upon the pulse of the great movement of psychical research and enquiry cannot but be impressed by the growth of interest now manifesting itself among the more critical and unbiassed minds. It has been customary on the part of the more hasty thinkers to suppose this increase of interest to depend upon the mental and emotional disturbances consequent on the Great War, and they are apt to conclude from this linkage of cause and effect that the return to normal conditions will witness the progressive disappearance of the demand for knowledge and proof of things and conditions

lying in the nebulous borderland of Life and Nature. They foresee that with the painful stimulus withdrawn, the public mind will revert to the cult of the material and as they would have it, the practical side of human progress.

There are those on the other hand who are clearly of opinion that the attention and respect now given to psychical research is but the inevitable flower of a plant of long-standing growth, whose shoots can be traced in the course of previous centuries, notably in the record of the spiritualistic movement and the revival of the occult and mystical philosophies of the East under the theosophical propagandists.

Rightly to assess the position and prospects of the new movement we must obviously take the broadest view and hold in mind the vast array of factors, many very obscure, and some perhaps seeming irrelevant, which may have contributed to this outcome. We must try to conceive a synthesis of all these contributive causes and observe the way in which they have interacted to produce the present trend of the public mind and attitude of those who can best interpret it. It is impossible to live in the mental or moral world without some sort of creed or conviction, and any interest which the rational mind can hold in psychical research must originate in a measure of conviction, whether expressed or not, as to the ultimate power of man to implant his mental or moral ideals upon his environment and demonstrate his sovereignty over matter.

Even if the cherished ideal works itself out in what seems a purely material line of interest, the man who holds it is not in the absolute sense a materialist. Your absolute materialist is not to be found in the active arena of life and progress: he is either apathetic or destructive. Never can he build.

The path of Man's social and cultural evolution has been like the oscillation of a pendulum between extremes of idealism and expression of ideals in material things, and in the nineteenth century we can see the pendulum of his progress swing to its outward limit on the side of material expression. From this there has been, as there must be, an inevitable reaction, for there is no stabilizing the pendulum at the material extreme. Neither can it be stabilized at the other extreme, and so those who take the philosophic view of human progress and perfectibility must always seek for themselves and others that *via media* which was sought by the wise men of old.

Roughly the two extremes to be avoided are on the one hand the tendency to regard material values as the only practical realities of life, and this is the fault that blinds both capitalist and industrial worker equally to life's real values; and on the other, the no less grave

and dangerous fault of the religious idealist who is for ever trying to eliminate from his scheme of life those material values in which, from his point of view, he can see naught but evil and degradation.

Between these two groups stands now a solid nucleus of those who appreciate both the spiritual ideal and its material expression as necessary counterweights in the great balance of human progress, and the fulcrum of the balance lies in that middle region between spirit and matter, between cause and effect, which we can comprehensively call the psychical.

Intellect is the pointer, and we would fain see it stand erect, registering a just equipoise in the loading of the scales.

Reason will therefore be the deciding agent for the future, in regard to both spiritual and material values. Enlightened by its grasp of spiritual ideal it will the better lay hold of and direct the material activities of man in all the fields of conquest of nature and all that concerns the true and lasting principles of civilization.

We have witnessed the inclination of the pointer towards the depressed material scale; we do not wish to witness its unbalanced rush to the opposite extreme. Therefore we hail with satisfaction the caution which our men of science are showing with regard to the acceptance of conclusions not yet logically warranted by the facts at our disposal. It is a most hopeful sign at the moment that on this side of the Atlantic, the negative tendency of orthodox science is palpably breaking down, and opening the doors of the mind to possibilities of spiritual reaction of immeasurable variety and unimagined vastness, whilst at the same time content to advance step by step, tardily as it may seem to some, yet with sure foothold gaining ground little by little, and reducing the oscillations of the pointer towards a line of vertical stability over the psychical fulcrum.

Great weight is being heaped into the lighter scale on the "spiritual" side by the efforts of propagandists of the type of Sir Arthur Conan Doyle and Mr. Vale Owen, and their work is but a just and necessary antidote to that of the great advocates of social and industrial enterprise and betterment on the material side.

In this sense their work may be classed with that of the Salvation Army and other *live* religious agencies and is potent in that it tends to restore a spiritual ideal to classes deeply sunk in the darkness of a material outlook. But it merely prepares the ground by assisting to rectify the balance; the true determining factor must always be Reason not swayed by emotional values, but inspired by a constant and well-founded purpose to test all values and to establish the sovereignty of Mind over Matter in all its modes and reactions.

So far then from there being anything derogatory to Science in the quest of psychical knowledge, our standpoint is approaching the affirmation that it is the duty of Science, and of scientific men,—if they would retain that title,—to occupy themselves for the future more largely with psychical research in all its branches, and to seek more laboriously for a constructive philosophy of human service to be based upon its facts.

Neither can the quest be reproved as unpractical: for experience amply shows it to be otherwise, and again it is possible to affirm that no real material progress or constructive human effort of a beneficial or permanent nature can be achieved without some element of inspiration, whose origin is not to be traced in the reactions of the human brain to its physical environment only, but for which a non-physical source must be ascribed, the *channel* for such inspiration being that dark middle region of man's psychic being which it is the province of his Intellect to illuminate.

SUGGESTION OR NERVOUS RADIATION?

COMMENTS ON "ROM-ROMANO EXPERIMENTS AT WARSAW," BY S. RZEWUSKI, JOURNAL AM. S. P. R., OCT., 1923, PAGES 525-7.

BY SIDNEY ALRUTZ, M.D.

In order to get a better understanding of the interesting experiments related in this article, may I put forward the following questions?

Experiment 3. Mr. Rom-Romano makes passes over his right forearm from the wrist to the shoulder. Rigidity and anæsthesia ensue. Mr. R.—R. says it is chiefly done by auto-suggestion, the passes having only an auxiliary influence.

Now seeing that downward passes, which in this case would mean: from the shoulder to the wrist, according to Krafft-Ebing, Baréty and others, myself included, bring about stiffness of the muscles and, according to our general experience, also cause anæsthesia and analgesia, I much wonder if the direction of the passes made in this experiment is rightly described? According to the description they were upward passes.

In the second place, I should like to know what is meant by

"auxiliary"? Does Mr. R.—R. mean that the passes help him in his purely suggestive activity? If so, they can of course be made in any direction, it does not matter which. In such a case all depends upon what idea Mr. R.—R. has of the way in which the passes are to work.

If, however, Mr. R.—R. means by "auxiliary" that the suggestive factor is the main cause, but that the passes as such, *i.e.* through a specific action of their own, somewhat increase this effect, this would clash with what other investigators, who also believe in a specific effect of passes, have found to be the result of upward passes—they undo on the one hand contractures, rigidity, catalepsy, on the other hand anæsthesia and analgesia.

May I therefore suggest to Mr. R.—R. and his medical assistants to make the following experiments also, in case they have not already made them.

1. Mr. R.—R. is to auto-suggest to himself anæsthesia, without using any passes at all.

2. Mr. R.—R. is to do the same thing, making passes in the opposite direction, *i.e.* downward passes. Notes to be taken as to whether Mr. R.—R. believes or not that these passes will prevent the anæsthesia from ensuing.

Experiments 1 and 2 may be made also in regard to rigidity.

3. Mr. R.—R. is to do the same thing, at the same time allowing somebody else to make either downward or upward passes, preferably over a sheet of glass, placed above the subject's bared arm without contact, so that Mr. R.—R. cannot feel in what direction the passes are made. Opaque cloth over the head of the subject.

4. Mr. R.—R. himself is to make solely downward or upward passes—all auto-suggestions to be avoided.

Attention. It is stated at the end of Experiment 3: Mr. R.—R. "feels pain only when he pays attention to it." Does this mean: pays attention to the arm or to a still existing fringe, intimation or idea of pain? And does this also mean that he feels pain *as soon as* he directs his attention in one of these directions? If somebody pinches his "anæsthetic" arm sharply without his knowing anything about it, what does he then feel? Nothing? But as soon as he attends to it, *i.e.* looks on, the pain ensues?

Experiment 4. Mr. R.—R. puts the whole of his body in a cataleptic state.

May I ask here: what is in Mr. R.—R.'s mind during this experiment? Does he represent to himself stiffness in all his muscles? Or does he represent to himself a certain state, during which all his muscles stiffen? Or does he go a medium way? And is there any will or

effort put in here? Or is a lively representation of stiffening muscles or of a certain state the only necessary mental cause of the phenomenon?

All these points seem important and I hope Mr. R.—R. will kindly help us to elucidate them by making further experiments of the kind I have taken the liberty to propose.

University of Upsala, 15th October, 1923.

THE INQUIRY OF DR. OSTY

Dr. Osty, who is writing a book on the subject, has asked us to assist him in obtaining an expression of opinion as to the causes and manifestations of the resistance to the acceptation of Metapsychic Science in the United States. In the November issue we published the opinion of Dr. Bull. This month we publish three others:

WESTON D. BAYLEY, M.D., MEMBER OF THE BOARD OF TRUSTEES

In order to understand the statics of public opinion in the matter of novel scientific investigation, one must take into account the mentality of classes. The man of the street cares for nothing but utility and diversion; that which is readily demonstrated, and has also a commercial value he will at once assimilate. He will go in droves to baseball games which in no wise tax his intellect, but with abstract phenomena he will have nothing to do. This is because these matters are already cut to a final fit by theologians whom he regards as ultimate experts in problems of mind and questions of survival. His ignorance of the history and evolution of theology is sublime. The concept of infallibility in these matters has been handed down as precious heritage from generation to generation, so that all of his thinking like his hats must be ready made and bear the stamp of the manufacturer. Unfortunately for scientific progress, he is in the vast majority—he and his fellows constitute the masses. Nor is it to be inferred that these masses consist only of the illiterate and uneducated. On the contrary they include many who are highly expert in individual lines. Men who are producers, or of high repute in law or medicine, or who occupy prominent places in political life. These are especially parlous, because their oracular opinions have a quasi-validity among the unin-

formed, when as a matter of fact they are as ignorant of the entire subject of metapsychics as the average bootblack.

In this " practical " age the average person is too busy or too self satisfied to take a serious interest in psychical research, even if he by some chance learned of its existence. There is the universal ready-made conception that it is all humbug and nonsense. Scientific suspension of judgment in the absence of information does not form a part of the curriculum of our public schools. The preachers would be the first to howl this down as a dangerous precedent, likely to undermine their infallible prestige.

If any one thing is established in the sordid history of theological evolution, it is the fact that established dogma does not yield until public opinion by some extraneous enlightenment, renders it untenable, unacceptable, and therefore dangerous to the sublime ecclesiastical comfort of these priestly parasites. It is then with unctuous hypocrisy that they devoutly ease up their dogmas with the pious fraud that " they knew these things always." When by force of increasing importance, public opinion is compelled seriously to regard metapsychics, then will the theological morons of every denomination—these " experts " of the soul—carefully cut it out and fit it as an integral part of their hocus pocus—an easy matter in this case, because the Bible and Saintly literature are full of just the very supernormal incidents which are now anathema! Very few of these pastors of the flock who do all of the thinking for the masses, have intelligence enough to investigate a field of research which may have vital bearing upon religion. This is why theology is a bogus profession.

Among the inhabitants of an American city are those who have slipped the theological yoke and are doing some independent thinking. This is a small minority—hereabouts I would estimate it as less than 5%. Among these are some physicians, lawyers, business men and especially some professors in our Colleges and Academic institutions. Some of these latter are secretly interested in psychical research; and a few of the bolder ones, more secure in their jobs, openly patronize it. It must be remembered however that the average American College is controlled by a board of laymen who are mostly theologically orthodox, and a teacher who has the temerity openly to declare for things outside of the ecclesiastical code, may not have an easy time of it.

Perhaps, after all it is undesirable to precipitate a lot of amateurish interest in metapsychics and start another wave of experimental hysteria such as arose in the early days of so-called spiritualism. Better the few steady plodders who are technically acquainted with the whole subject than to have an avalanche of would be experts, and even

half baked discourses by preachers who following their habit in other matters, become psychical oracles by over-night reading.

No one need fear the ultimate testing of that which is true.

BLEWETT LEE, ESQ., MEMBER OF THE NEW YORK BAR

In regard to the letter of Dr. E. Osty, my view would be that the opposition to advanced views on psychical subjects comes principally from the habitual conservatism and inertia of the human mind, which no one can really estimate who has not advanced something new. To ilustrate what I mean: at this very day professors are being compelled to resign from colleges because of teaching evolution. New teaching in medicine has always tremendous opposition to overcome. Psychical research has to share the fate of all new sciences. First it will be ridiculed by everyone, and after it has won its way to success, the former scoffers will say everybody knew it all the time. The attitude of the press is interesting. It prints everything on the subject with sensational headlines as news, but scarcely anywhere fails to treat the subject with flippancy and ridicule, if not in the same issue of the paper, in a following one. This shows a state of general hostility in the public mind which newspapers recognize.

HELEN C. LAMBERT, TRANSLATOR OF THE ARTICLES FROM THE "REVUE MÉTAPSYCHIQUE"

Our scientific men are not supplied with funds for research work which does not offer results of *material* benefit. If they were free to delve at will they might do something that would be resented.

Do they also lack what Richet calls "scientific courage?" Of that I am not quite sure. I think there is a lack of co-ordination among scientific and professional men here. "We do not understand many things because we too easily and too arbitrarily *specialize.*" It seems to me that without more general encouragement only a superman would have the courage to face the consequences—just in his own mind—of the "bustedness" of his own particular domain of science, should he at once let go his hold on positivism and what he has always thought to be objective reality.

Suppose, for instance, he once allows himself to admit the following:

"One thing only it (objective knowledge) cannot transcend—the limit of the three dimensional sphere . . . Objective knowledge will always be subject to these conditions (time and space) for otherwise it would cease to exist. No apparatus, no instrument, will ever con-

quer these conditions, for should they conquer, they would destroy themselves first of all."

You see, it is difficult for idealists and for people temperamentally inclined toward mysticism, to appreciate the horror a scientist must experience when he realizes the unreality of objective things. He must plunge into a spiritual loneliness that is frightful, and, unless he were a very strong man, strong enough to go to the point where he would discover that there is no loneliness, only "one-ness," I should think he would be appalled to the verge of insanity or suicide.

You see, all of the orthodox teachings, both religious and scientific, with which most people grow up, are so materialistic and positivistic that there is little left for people to fall back upon, when those things are shattered. Personally, I feel sorrier for the scientists just now, in this age, than for any other class of men. The professional men (I take it Mr. Edwards means the medicos) are less materialistic in their line of thought; are bound to be, dealing every day with birth and death. But the positive scientist, the one who sees no life in "dead matter" must start all over from the beginning, and pretty much alone—that is the hard part.

Can one blame them for refusing to think on such lines as long as they can fool themselves successfully! As long as they can really believe that the discovery of a new drug, the isolation of a new germ, or the location of a new star, can be of more immediate benefit to humanity than the discovery of some abstract truth, they are justified in saying that they have no time for chasing fireflies.

But their time will come, surely and soon, and it will be a pretty hard re-adjustment.

PUBLICATION FUND

Attention is called to the notice on the last page of the cover, regarding the need of contributions to what, for convenience, is called the publication fund, though the deficit was caused in part by other expenses than those for printing. Partly, too, the deficit is not actual but will become so the moment the Proceedings are brought to date. In other words, members should have had the Proceedings for 1923 already, and the expense of printing them is chargeable to this year. Every effort has been made to institute economics, and with increase in the membership it is hoped, once the present emergency is passed, that no similar appeal will ever again become necessary. (See page 80.)

RESEARCH DEPARTMENT

BY WALTER F. PRINCE, PH.D.

PREMONITION OF DEATHS ON THE SAME DAY

THE HALEY-SORRELL CASE

On October 24, 1922, Mr. W. H. Rucker, of Itta Bena, Mississippi, wrote to the Principal Research Officer as follows:

"A rather unusual thing has happened in our community which might be of interest to you. Some twenty-five or so years ago one of our leading citizens had a dream that he and his niece, who also lived in the town, would die on the same day, and it has been a joke between them all the years since. In September the gentleman was at a hospital in Hot Springs, Ark., reported to be recovering until about 23rd, when a wire came announcing dangerous ptomaine poisoning. On 25th, he died and wire received here of fact. The lady seemed to be in good health, being robust to all appearances. However she was taken ill the same day and died later in day, a very remarkable coincidence at least. I might be able to get data written out, if you wish."

In response to the request that the facts should be obtained from the nearest witnesses, Mr. Rucker wrote further, on November 4th:

"In compliance with your request, I hand you letter from Mrs. Holloman regarding the death of her father and cousin on the same day a little over a month ago. I know Mrs. Holloman well and any statement she makes is reliable.

"Also, I knew both Mr. J. H. Haley and Mrs. Sorrell well. Mr. Haley was a man of large affairs here and I had much dealings with him in our some twenty years' acquaintance. He was a man of unusual strength, of character and courage, in fact a man of remarkable powers, very generally considered one of the most original and adroit men in our state. Except to his intimates he was considered a rather stern man and not inclined to harbor any of the weaker sentiments. That he should have heeded such a thing as a presentiment is surpris-

ing to his friends. Mrs. Sorrell and I attended the same church and I saw her frequently. When I last saw her, some days before her death, she was one of the most vigorous looking women in the town. Others, I am confident, would say the same. Her death under the circumstances was most astonishing to the community."

Statement of the Daughter

Mr. Rucker enclosed a statement by Mrs. Haley's daughter, Mrs. J. H. Holloman, also dated November 4th:

"In compliance with your request I make you this statement: In 1896, it probably was, my father, J. L. Haley, and family were living some five or six miles southeast of Itta Bena, when my cousin, Mrs. J. H. Sorrell, was taken very ill at her home in Itta Bena. My father was sent for to come to her bedside, being her uncle. On his way to town, he had, as he related to us, a marked feeling or presentiment that if she died he would die, as it seemed they were to die the same day and of the same ailment. She recovered and very soon he was taken with the same malady she had, congestion, and the family was greatly alarmed for him, but he made light of it and said he and Mrs. Sorrell were to die on the same day, she being then well. During the twenty-five years since, the matter was often a joke between them, as I personally knew. When he would be ill he would joke Mrs. Sorrell about it and ask her if she was ready to go also.

"In September just passed, my father being right sick, went to a hospital at Hot Springs, Ark., for treatment, and was supposed to be recovering and soon expecting to be home, when he ate something which caused ptomaine poisoning, which caused his death in a day or two. When the news was wired to Itta Bena, Mrs. Sorrell went to my mother's home, then only a block away, to console her. Once during the visit she is reported by another visitor to have said that she was worried about, or did not like, the dream or presentiment Uncle Jesse had had, but no one thought she was especially alarmed because of it. Later she remarked she would return to her home and, rising to leave, as she passed out of the room, she fell to the floor unconscious. Later the same day she died, in accordance with my father's presentiment. She had not seemed at all ill up to that time and was a robust looking woman and thought to be in good health.

"On another occasion my father had a presentiment that one of my sons would soon be very sick and told me of it. In a few days the son he named was taken very sick as he had informed me.

"Also, a few weeks before his death arrangement was made for him to go to a hospital in Greenville, Miss., but there was an unex-

pected delay about it, and he then told me he felt he would never again go to Greenville hospital, although that was the plan at the time. Several days later, owing to the Greenville hospital having no vacant rooms, the plan was changed and he went to Hot Springs, where he died as related, after several weeks."

Statement of the Nurse

Later, Mrs. Sorrell's nurse made and signed a statement. It is dated from Itta Bena, February 22, 1923:

"Early in the year of 1897, about this time I think it was, Mrs. J. H. Sorrell was very ill here in Itta Bena with congestion.

"I nursed Mrs. Sorrell and am familiar with what is to follow herein: Mr. J. L. Haley, who was the uncle of Mrs. Sorrell, drove over from his Grandview plantation to see Mrs. Sorrell. On the way over he either had a dream or it was a strong presentiment, that if Mrs. Sorrell died he would be ill with the same malady and die the same day she did. On his return home he was taken violently ill with congestion. For three weeks his life was despaired of. Just as soon as he was able to have guests Mrs. Sorrell went over to see him and he greeted her with the remark 'Lillie, I sure am glad you did not die for if you had I would have died.' Then he told us of the dream or presentiment.

"As the years went by each was ill quite a number of times and they never failed to joke each other about the dream as they called it.

"When Mr. Haley died, September 25th, 1922, the news was telephoned to his son who let the others know of his death. Some time during that forenoon Mrs. Sorrell accompanied by her sister, Mrs. Harper, went to Mr. Haley's residence to be with Mrs. Haley. She spoke of the dream to those present. The friends told her to attach no importance to the matter. A little later she said she was going home and could not be persuaded to remain, and as she walked out she staggered and would have fallen had she not been caught.

"Two doctors worked with her all day but about seven-thirty or eight o'clock she died.

"She had a bad headache—that was what she complained of as long as she was able to talk. I hope this is what you will need in your work.—Lucile Richbourg."

Mr. Rucker wrote, March 15th, 1923:

Dear Dr. Prince.—"Delay in replying to your letter has been due to waiting on a letter or two, which I wished to get and forward to you. Another local physician promised to write a statement of the

Mrs. Sorrell death, as he was present when she was stricken with apoplexy, and had an opportunity to observe her condition just prior to the collapse. In fact he told me she gave no evidence of undue excitement.

"Dr. Harper, the family physician (also brother-in-law and next door neighbor of Mrs. Sorrell), gives a complete statement and thinks, you will note, the death was not unexpected under the circumstances. After conversation with him I made some modifications in the questions submitted to him to elicit a complete statement as he had related it to me. His statement notwithstanding, it yet remains remarkable that Mrs. Sorrell's condition should be such that she should die as believed for so many years by her uncle. Of course her death had a cause, as all death has.

"There seems no objection to using the real names in your publications."

Statement of Dr. Harper

"Replying to yours of the 31st ultimo, will take up your questions in regular order:

"1. I was acquainted with the condition of Mrs. J. H. Sorrell's health, both from her appearance and from professional examinations, for the past eight years.

"2. Mrs. Sorrell's health was not good, during my eight years of continued observation. Due to a mild arterio-sclerosis, possibly produced by chronic cholecystitis.

"3. Yes. In [my] judgment or opinion her death was caused by arterial hemorrhage in or about the base of the brain.

"4. From the answer to your second question, you will see that she or any one thus suffering should avoid any and all excitement, violent exercise, over-eating and drinking, and shock. Considering the above, I cannot conclude that her death, though quite sudden, was so unusual or surprising. In fact, I had several years previous told my wife, her sister, and her mother, Mrs. Haley, that at 'most any time during a sick headache attack of which she was a frequent sufferer, she would pass away suddenly. She could possibly have been expected to live longer by taking the above mentioned precautions.

"Hoping the above is satisfactory, and assuring you that if I can be of further service it's a pleasure, yours very truly,—B. B. Harper."

The facts appear beyond reasonable dispute that Mr. J. H. Haley announced on a certain occasion that he and Mrs. Sorrell would die the same day, and frequently, during many years which followed, there

would be conversation about the prediction. It is certain that he and Mrs. Sorrell *did* die the same day about twenty-five years after the prediction was made. The particular in the prediction, to the effect that they would die of the same disease, was not fulfilled. The facts that at the time of the prediction Mrs. Sorrell was very ill of congestion and that three weeks later Mr. Haley took ill of the same disease and nearly died of it cannot be utilized, as Mrs. Sorrell was well when Mr. Haley became ill, and the latter, on the strength of his presentiment, was sure he was not to die then.

There remains the fact that Mrs. Sorrell did die on the same day with Mr. Haley. This is rather surprising, in spite of her physician's testimony that she had been liable to pass away any day for several years. Let us see. Her health had not been good for eight years. Suppose the " several years " during which she was liable to die " 'most any time," covered four years. That would be 1426 days during which she was liable to pass away. But the point is that she died on that one day of the 1426 when Mr. Haley died, as he said would be the case.

Now if Mrs. Sorrell had become strongly excited on hearing of Mr. Haley's death, this might have acted as the cause for her dying that day, though it cannot be doubted that other exciting things happened during the 1426 days. But, according to Mrs. Holloman, " no one thought she was specially alarmed " on receiving the news of Mr. Haley's death, although she expressed some distaste for the presentiment. A physician who had an opportunity to observe her just before her collapse said " no particular evidence of excitement." That her death was really due to perturbation or auto-suggestion is theoretically possible, but hardly likely.

POSSIBLE PREMONITION

THE KOONS CASE

The following is not in the first class of incidents relating to premonition, from the standpoint of science. Any one who reads the account by the afflicted father and its partial corroboration by his equally afflicted wife, can hardly doubt their subjective honesty, and this is supported by the fact that, since she did not remember all in the statement he made out for her to sign, supposing that she would remember it, what she did not remember is carefully stated.

The dream of the death of Walter could well have been caused by fears of the possible effects of his blood-poisoning—and it was really Leslie that died. What is left is the recognition of the place and surroundings of the place of burial, the details unfortunately not given. The time was when it would not have been in order to use an incident like this, the most important feature uncorroborated, but it may now be printed, since there is now a background of well corroborated cases of apparent premonition.

There are also the impressions, on the part of Mr. Koons: just before the fall, that he ought to go to his son; and soon after, that a fall had occurred. These are to be considered.

SANGER, TEXAS, June 13th, 1920.

"GENTLEMEN:—I have been thinking of writing to your Society for the past three years of the—scarcely know what to call the chain of thoughts which occupied my mind many times prior to the accidental, untimely death of my second son now some three years ago, being June 12th, 1917. As a preface to what I shall write, I will give you a short personal sketch of my life:

"I am a lawyer, in a small town of some 1500 inhabitants. I have lived here for the past twenty-three years. At the time of the death of my son above referred to, I had four children, one a daughter, and oldest child, then visiting a girl friend in West Texas; Walter, the oldest boy, employed then in the Post Office at Dallas, Texas; Leslie, the second son, and Marshall living at home with myself and wife. I also owned a farm in Oklahoma, some thirty miles from where I live, that occupied two or three days per month of my time. I am giving you these details so that you may fully appreciate my life surroundings. I was very fond of my daughter, and proud of my boys, all strong and vigorous both mentally and physically.

"I came from Kentucky to Texas at about the age of twenty-one years,—taught school several years, studied law, and have been in the practice of the same since 1891. I have always been studious, and suppose that I am of a melancholy turn of mind. I am not the least superstitious, in fact am rather a materialist. Yet I must say that I am like Joseph's brothers accused him, a considerable dreamer, and I must confess that I have rarely ever had a dream, that had not almost immediately been preceded by, or was closely followed by some incident or happening that reminded me of my dream. I mention this dream habit, I am calling it, as its materiality or relevancy will appear later. I have always been very careful as to watching over my children's health, play, work and recreation, closely watched over and

scrutinized their work, and careful to see that it was neither unhealthy or dangerous, in so far as I could judge.

"My second son, Leslie, was at his death near eighteen years of age, only wanting a few days, a strong robust young man, in fact a perfect athlete. At about the age of twenty months, he had had a serious illness which came near proving fatal, which was succeeded by two or three other ailments almost fatal in the next two or three years, but had grown to be the splendid physical young man above described.

"Having written this much in general giving personal surroundings, I approach and attempt to relate the tragic death of my son, and the phenomena of my mind preceding it. It may have followed as consequence of the various ailments of my boy, Leslie, in his early childhood above referred to, but I was always more watchful over him, and apprehensive of some dire misfortune overtaking him than any of my other children, and when in melancholy or moody conditions of mind —as I presume all persons are sometimes addicted—thinking of fatal diseases, destructive storms, railway or automobile accidents, that might befall my family, or any of its members, my first thought was always of 'Leslie.' Just like when one is standing talking to some one, looking at the person addressed, and some one else is standing out to one side but not out of the speaker's angle of vision, the speaker also sees the bystander, just so in my mind's eye whenever I contemplated death or serious sickness or accident in my family, Leslie always appeared to my mental vision.

"For some two months preceding my son's death, I had been gloomy, sad and had had the feeling that some calamity was near, yet every external condition seemed to augur happiness. I wrote my son, Walter, of Dallas, several letters which plainly indicated my feelings, admonishing him that he would never more probably be a constituent member of the family, and admonishing him that I was nearly sixty years of age, and that he ought to come home to see the family, that in the course of natural events both his mother and I would soon pass away, and that living away from us he would probably not get to see and be with us many more times, and many other things of similar import.

"I am now approaching and relating this mental condition or phenomena of my mind, in regular chronological order, but will here digress to state the fact that our public school building had been burned, some weeks prior to these letters to my son, Walter, and there was being erected on the grounds or campus, adjoining my premises, a large modern school building, and the contractor and his wife were boarding and rooming at my home. This contractor was also at the

same time building a large two-story—with very tall stories—commercial building up town, which was up to the fire walls, in which condition it remained for some time. My son, Leslie, being out of school for the term, had been employed waiting on the brick masons on the school building. I had seen no particular danger; he was strong, surefooted, and a great climber; I had therefore permitted him this work, with the admonition to 'be cautious and not step on planks with nails in them.'

"On May 28th, preceding my son's accidental death, June 12th, I was up to my farm for two or three days, returning on, I think, May 31st. The farm is some four miles from the railway station, and my brother being very busy in his crops, I walked through the woods and fields to the station. On this walk I was very contemplative; I thought of the many violent deaths, that almost one-fifth of the deaths were violent deaths, and many of them preventable, with due oversight, prudence and caution. And I planned to give my boys in the near future, the very first time I could get them all together, a lecture or talk on violent deaths, and to admonish them not to work at dangerous employments, avoid riots and street brawls and fights, even as spectators, keep away from large fires and many other kindred subjects.

"On about June 4th I received a letter from my son, Walter, that he had been seriously sick with blood poison, from some little scratch or something on the hand, but was much better and not to be uneasy, and about the 8th he came home to stay a few days, till he got strong enough to work again—his hand was still quite sore and he was weak and feverish. I will here again digress to say that from the 8th till the 12th, day of the fatal accident, I never succeeded in getting my three boys together for the talk and caution I had so shortly before resolved upon. It seemed that I could not get them all at once for such a conference.

"Sunday, June the 10th, my wife invited a new married couple of one or two years to be with us at a wedding anniversary dinner, our wedding anniversary being on the 11th, and the other couple's on the 9th, they made it Sunday the 10th, and it was one of the most enjoyable days of my life. Sunday night or Monday night—I am not just clear which it was—I dreamed that my wife and other members of the family, had just returned from the cemetery where we had just buried my son, Walter. I thought we were on our south porch, having just returned from the funeral, and in my dream the new made grave was just the grave, in just the exact spot, together with all the other immediate surroundings, in which we buried my dear boy, Leslie, on Wednesday evening following. At this time I owned no lot in the cemetery, and

I was not present nor did I know where the site for the burial of Leslie was selected, until I went with the funeral procession. When I awoke I thought of Walter's sore hand, and dismissed my dream from my mind.

"The building in which my office is situated upstairs in the rear, is 100 feet long, and is situated lengthwise on the north side of the main street, fronting on a north-south street. The two-story building I have previously alluded to is on the south side of the main street which it fronts on and is on the west side of this street. I did not know till I looked from my office window Tuesday morning and saw the men at work on the building, that work had been resumed upon this building. I saw my boy and other boys at work, several times that morning. I did some professional work, answered my correspondence, and getting up to go to mail my letters, something seemed to say to me, 'Better go up on the building where the boy is' (I had been in the habit of stopping at the school building frequently while he was at work there and talking to him a few words). I went to the post office and mailed my letters; on my return I looked in at the Bank door at the clock—having left my watch at home—and saw it was twenty minutes after 11 A.M. I thought to immediately go up in my office, get my papers and the home mail, and go up on the building where the boy was; but at the foot of the stairs some one detained me for fifteen or twenty minutes; so that when I went up in the office and got my mail I thought it too late to go up on the building, as I had some little matter to attend to at home before dinner; I came down, walked the 100 feet west, the length of the building, and just as I reached the corner, and nearest to the building upon which my boy was at work,—I suddenly became weak, and as though I had just suddenly half woke from a deep sleep, I remember distinctly I sighed a deep audible sigh, and spoke out audibly, though no one was present that 'some one must have fallen off the building.' I had heard no alarm or outcry and I stood for a second or two, and heard the tumbling of bricks and other noises incident to such work and felt relieved. I turned, walked one block north, one west, then to the middle of the school ground where the school building was being erected, stopped and talked a minute or two to some of the workmen, walked to the north side of the building, picked an armful of kindling and just then I saw an auto dash up to the south entrance of my home and my wife and two sons get in, and the driver dashed across the street and ditch onto the school grounds and toward me, my son, Walter, calling to me before they got near to throw down my things, get into the auto, that Leslie had fallen off the building. We reached him to find him fatally injured, his skull being badly crushed and him unconscious. We rushed

him on a train at once to Gainesville to a sanatorium, where an operation was speedily performed, but his brain was too badly injured; he died at five o'clock that evening, being profoundly unconscious all the time. I believe my boy fell just as I passed the corner of my office building, when I had the peculiar faint spell.—J. W. Koons."

Sanger, Texas, July 21st, 1920.

To Whom it may Concern:—"This is to certify that I well remember my husband telling me a dream that he had a night or two before our son Leslie's accidental death, June 12th, 1917.

"Our eldest son, Walter, was at home from Dallas, Texas, where he worked in the post office, he had been at home four or five days, had come home because he had blood poison in his finger. My husband told me this dream, a day or two after the burial of our son, Leslie. He told me that either on Sunday night, or Monday night, preceding our son Leslie's accidental death on Tuesday 'that he had dreamed that we, the family, were on our south porch, that we had just returned from the burial of our son, Walter, and that the new made grave he saw in his dream was the very grave in which we buried Leslie Wednesday, June 13th, that it was in the exact place in the cemetery in which he had dreamed that we had buried Walter.' We owned no lot in the cemetery, then, and neither I nor my husband had anything to do with locating the site of our son Leslie's grave or knew in what part of the cemetery it was till we went to the burial.

"N.B. The above is the way my husband says that he told me the dream, and I have no doubt that it is the exact way, but I do not now recall that he told me the part relating to the exact spot or place, we have not discussed the dream since he told it to me and, at the time, I was so grieved over our son's sudden death that I did not remember exact details about the dream but distinctly remember him telling me about the death and burial of Walter.—Lena B. Koons."

APPARITION

MRS. JOHN MacLACHLAN

The following incident comes from a lady who says she was a pupil of Professor Royce, at Harvard University, and knew Professor James. It serves apparently as a premonition of a coming death, and also as

an opportunity to convey an interesting apology for an unwitting injury inflicted by the agent or decedent upon the percipient. The story must carry its own credentials.—James H. Hyslop.

Pittsburgh, Pa., April 28th, 1919.

"Dr. James H. Hyslop, Dear Sir:—I have recently had an unusual experience that I think will be of value to you. I have communicated with the dead.

"My niece, Mrs. John MacLachlan, a Doctor's wife in the Lakeside Hospital, Cleveland, Ohio, passed away the 5th of March, 1919. Her Christian name was Edna. I attended the interment, Friday, the 7th. Returning home, I walked in order to be alone. A presence came with me which I recognized as Edna as I drew nearer home.

"A favorite sister was ill. That night at 1 o'clock I was up working with her, when suddenly Edna was again present and her message that she desired to communicate clearly spoken, her essence (spirit) distinctly present. The message was one that embraced a lifetime misunderstanding about which she had been deceived by her father, concerning money which he had taken from sister and me, a thing about which she could not possibly know until the larger world into which she had gone revealed it. She said these words: 'It is too bad. I did not know the truth as I do now. I have done you and Aunt Anne a lifetime injury and injustice. I do beg your pardon. Oh, forgive me; for I did not know.' Just the sweetest apology, in the most loving, tender, sympathetic way. She conveyed her desire to be true. Sincerity was her main characteristic in life. It was her voice, tone, speech and name. The presence was marked by all the characteristics peculiar to her in life, speech, tone of voice, manner, a peculiar patronizing air of assumed age and experience which she did not possess,—for she was young, 30 years of age,—and a motherly way. She had even the shrug of her shoulders and a bending forward of the slender, lithe body, with gestures peculiar to her and familiar to us all.

"My sister passed away on the 10th of March. I had no expectation or fears of her death at that time (of the apparition)."

The incident cannot be treated as evidential according to the standards we have to maintain in regard to the supernormal; namely, that the percipient shall not know the facts. It might be regarded as the fulfilment of a wish. But it coincides with instances in which this characteristic is not found and has all the dramatic purposiveness of cases which are supernormal and may be recorded for helping in the estimation of similar instances in a collective mass of them.—J. H. H.

EXPERIENCE AT A DEATHBED

MRS. DAVID H. BALDWIN

"On Tuesday, May 20th, 1913, I called at 74 Christopher street, Montclair, N. J., to see Mrs. David H. Baldwin and ask her about the reported visible passing of her father-in-law's spirit from his body. She told me that she had risen early in the morning, about 5:30, and heated some milk for her father-in-law, who had been having trouble with his digestion, and that she fed it to him through a tube, because he was unable to take it otherwise, owing to paralysis of one side.

"She noticed that he was looking brighter than the night before, had a good color in his cheeks, and she remarked to him how much better she thought he seemed and told him he was going to get up, all right, adding, 'You know you've got to live to be a hundred.'

"He smiled, but said nothing, gave a sort of a sigh and puffed his breath out through his lips. The breath seemed to form a cloud, as breath does often in cold weather, and floated upward and away from him. She followed the cloud, which was of no definite shape, for a few seconds with her eyes, and then turned to look down again at Mr. Baldwin and noted a sort of settled look that had come over his face and body. She had seen few people pass out, but felt that he had done so, and she called to Mr. Baldwin, Jr., her husband, to come in, for she thought their father had died, which proved to be the case.

"Mrs. Baldwin was much distressed over the appearance of the exaggerated story in the public press, being thoroughly averse to publicity in such matters. She stated that the butterfly-form idea (presented in the papers) was not hers; that she could not, indeed, describe the shape of the cloud, though of course one could imagine all sorts of things after they had been suggested.—G. O. TUBBY."

The foregoing story got into the newspapers in a very much exaggerated form. Whether it was imagination, an hallucination, or some reality is not determinable. The coincidence with an unexpected death rather tends to eliminate suggestion from the phenomenon. It might be a veridical hallucination without losing its supernormal nature. The air would have to be rather cold to regard it as the vaporizing of the decedent's breath. The time of year,—May,—

makes that hypothesis very improbable. The supposition that it was a reality rather than an hallucination, whether subjective or veridical, coincides with the supposition in reports of similar experiences. Under almost any other circumstances, the incident would have no interest, to say nothing of its non-evidential character.

The coincidence with death, which was not suspected till just after the vision, and the fact that it is one of a type experienced likewise by others require us to record it, whether it be evidential or not. And when we recognize that it might be a veridical hallucination, a view which gives it all the objective value science may demand, it is not difficult to accept it as a fact.—JAMES H. HYSLOP.

DUES

Members are invited to save the office postage and time by prepayment of their 1924 dues before the holidays. Those who anticipate inroads upon their purses at that season, as well as those who receive Christmas checks, may find it easier to pay before January. The Society will be assisted by your advance payment.

LOCAL BRANCHES

BY WALDEMAR KAEMPFFERT

The work of the American Society for Psychical Research has always been hampered by the vastness of our country. Although the Research Officers of the Society have investigated mediumship even in distant Mexico, they have been compelled to confine their studies to phenomena nearer home. To have investigated every promising case of mediumship which has been called to their attention would have been a physical and financial impossibility; there have never been either qualified Research Officers enough or money enough for any such undertaking. The English Society is better off geographically. The British Isles are so small in area and so densely populated that psychical phenomena can be readily investigated in England, Scotland or Ireland.

Even the area from Chicago to New York, which the Research Officers of the American Society for Psychical Research have endeavored to cover in the past, is vaster than that of several eastern European countries combined.

It is evident that if every interesting psychic phenomenon were to be studied as a matter of scientific thoroughness the American Society for Psychical Research would be compelled to employ a very considerable number of competent investigators. Moreover, it is evident that while all cases of mediumship, telepathy, and the like, are interesting it does not follow that they will invariably present phases sufficiently new and instructive to justify local study by a Research Officer sent from New York.

In order, therefore, to further the interest of strictly scientific research the Board of Trustees, adopting the recommendations of a special committee which has been charged with the task of devising a plan whereby the activities of the Society may be geographically broadened in scope, has decided to encourage the formation of local sections by members in any part of the country.

The Board is reinforced in this decision by many requests which have been received of late. Indeed, ever since the American Society for Psychical Research was founded its Presidents have been urged to create local sections of the Society for the study of psychic phenomena. There is evidence enough to prove that scattered all over the country are many members who desire to conduct experiments under the auspices and guidance of the Society. Attempts were made to gratify this desire even in Dr. Hyslop's time. They came to nothing largely because no plan of organization was developed or no provision made for the scientific assistance of local sections. Perhaps, it was too early to embark upon an enterprise which involved remote communities. There were scarcely more than half a dozen competent investigators, perhaps not that many when Dr. Hyslop founded the American Society for Psychical Research, and he was far too occupied in studying and recording the phenomena in which he was himself interested to place his own knowledge and experience at the disposal of numerous local investigating bodies, generous as he was in offering his counsel.

Psychic research has now reached a stage in its evolution when it seems advisable to form local sections of the Society. Interest in the subject was never keener than it is now. The methods of investigation are more exact than they ever were. Discoveries in abnormal psychology have been made, notably in multiple personality, hypnosis, telepathy and the interpretation of dreams which have been of immense aid to the student of psychic phenomena. Even theories of obsession

and mediumship are not wanting, based chiefly on the vast amount of evidential material that has been collected and published here and abroad—theories which are as yet but tentatively accepted but which nevertheless indicate how marked is the advance that has been made. In a word, the Society is scientifically in a better position than it ever was before to encourage local research.

There are precedents enough to justify the making of this experiment. The leading scientific, engineering and medical societies long ago found it advisable to organize local sections in their own professional interest, and their experience has proved an invaluable guide to the Board of Trustees of the American Society for Psychical Research. This experience has clearly demonstrated that local sections must be organized according to a common plan; they must be members of the parent body; they must have a common constitution and similar by-laws; they must follow the same procedure in conducting their meetings; and they must be subject to a certain but not an unreasonable amount of supervision and control on the part of the parent body. Accordingly, the committee which has been appointed to draft a plan for the organization of local sections of the American Society for Psychical Research has prepared a constitution and set of by-laws or rules, all of which have been carefully considered and approved by the trustees as a whole. The constitution and by-laws are now available for distribution among the members of the Society.

It would serve no useful purpose to print here more than an outline of the plan that has been drafted. At the outset it was decided that members of the Society who desire to form local sections should not be hampered in the administration of their business affairs. Hence the constitution and by-laws give them a free hand in the collection of dues and in similar matters, and in selecting the kind of phenomena that they elect to study. On the other hand, psychic research is more difficult and subject to more errors of observation and interpretation than almost any other form of scientific inquiry and experiment. In order that the cause of psychic research may not suffer from a lack of the thoroughness that must be observed in conducting any scientific inquiry it has been provided that the officers of the parent body shall control and supervise experiments whenever control and supervision are either requested or needed. Reports of the proceedings of local sections are to be sent from time to time to the Society in New York. These reports will be carefully studied by a competent officer of the Society and analyzed, with results that can not fail to be of help to those who are earnestly striving to conduct experiments with the strictest regard for accuracy of observation and correctness of deduction.

The *Journal* and the *Proceedings* of the American Society for Psychical Research are to be the sole official organs of the local sections. In these publications those reports of local sections will appear which are of permanent interest and value in the opinion of the Society's editors. Reports which cannot be included in the Society's publications because they add nothing new to facts already well-known and which are otherwise unobjectionable to the Society's editors may be published by their authors or by local sections in any dignified manner as expressions of the Society or of the local sections. On the other hand, the Society or a local section may not assume responsibility for published reports which have not been approved by the Society's editors. The authors may, of course, publish these unapproved reports as personal expressions but not as official utterances of the Society or of a local section.

It is evident to any one aware of the many pitfalls in which a student of psychic phenomena may be entrapped, how necessary it is thus to supervise and control the publication of a local section's proceedings. Even the writings of able men which were published fifty and more years ago must today be rejected because they furnish no internal evidence that every reasonable precaution was taken to guard against error or fraud. The publications of the American Society for Psychical Research are highly prized because their editors have endeavored to adhere to the high standards that invariably mark carefully conducted scientific investigation in any field. If these standards were lowered, not only the Society itself but the whole cause of psychic research would suffer.

The local sections can perform a very useful work in discovering new mediums and new psychic phenomena. That is perhaps their chief scientific function. In addition, they will give their members an opportunity of conducting experiments on their own account and of acquainting themselves with the correct experimental procedure. If phenomena of unusual interest and importance are discovered the plan adopted provides that a qualified officer of the Society may coöperate with a local section and even take charge of experiments. Thus a local section will receive the benefit of personal, expert guidance with perhaps enhanced interest in its own discovery.

Coöperation of this kind between the parent body and the local sections is clearly necessary when the character of the work in which we are engaged is considered. The methods of psychic research have become more and more rigorous in the last twenty years. A technique of investigation has been evolved with which not many are sufficiently familiar. The investigator must be a person with a rather special

knowledge of both normal and abnormal psychology. It is asking too much of the members of local sections to possess or to acquire this special knowledge, and for this reason it seemed advisable to provide for the supervision of local experiments by a qualified officer of the Society. Only in rare cases will expert supervision of this kind be called for; in the main the local sections will exercise their own intelligence and common sense.

The trustees of the Society believe that if local sections are formed in accordance with the plan that they have adopted psychic research will progress with greater rapidity. All that is required of members who desire to form a local group is willingness to coöperate with the Society in carrying on its work, the complete submergence of personal beliefs and convictions in establishing the scientific truth, and the strictest objectivity in conducting experiments and drawing conclusions—in a word, the true scientific spirit.

To members of the American Society for Psychical Research who desire to form local sections a copy of the constitution and by-laws which have been adopted by the Board of Trustees and which are to govern local sections will be sent, on request, by the Secretary.

EXPERIMENT FUND

The value of such a Society as this is measured largely by its original contributions to psychical science, these by its investigations, and these, in turn, by the money available for experiments. During the whole of the last three years the Principal Research Officer has not had for such work under his direction as much as Dr. Hyslop was accustomed to use in a single year. What funds have been furnished have been expended with the utmost economy, and to such advantage as is illustrated by the reports on the Mexican psychometrist which have attracted so much attention and by a long report which will appear in the spring. There ought to be available during 1924 not less than $2,000. Pledges in advance will be acknowledged in the Journal.

SITTING WITH MRS. LOTTIE FOLSOM KENT *

BY FREDERICK EDWARDS

TIME. 10 A. M., Monday, June 4, 1923.
PLACE. Her apartment, Dolan Block, Bangor, Me.
SITTER AND RECORDER. Frederick Edwards. Verbatim notes.
MEDIUM. Mature; married; one son; semi-professional; fee $1.00.

BACKGROUND

After sitting with Mrs. Grant on Sunday morning, June 3rd, 1923, I roamed around the Public Library until luncheon; then went and heard Nicholson, a famous Boston medium, speak under control and deliver messages at Huntington Chambers. Then I went into the suburbs, dined and spent the evening with my friend, the physician, who said nothing about my physical condition. Late in the evening he drove me in to the North Station, where I took the sleeper for Bangor, Me., arriving there at six in the morning.

After breakfast, I hunted up Mrs. Kent; found she had moved; went to her new apartments, but it was too early, and obtained no answer. I returned later in the morning and had my sitting. She remembered me from last autumn when I had sat with her for the first time. She had not known my name then and betrayed no knowledge of it now, or in the evening, when I had my second sitting. She has been doing more work since I saw her; giving eight sittings in one day at Oldtown last week. Her husband, an architect, is at present in Pennsylvania.

All this is, perhaps, of interest, but it throws no light on the phenomena of the sitting, and would not be necessary to detail, were it not for the fact that so many educated people have the idea that all the medium does is to sit down and pump out your mind, or your subconsciousness. It is therefore necessary to remind them that sitters do a little living of their own between times.

TEXT—VERBATIM

PART I. MOTHER

A. Preliminary

Medium. I feel a funny condition . . . a holding condition. I don't know what it means. (*Pause.*

B. Mother

The first name that comes is *Mary* . . . a beautiful spirit.

She says,—"My boy, aren't you a little bit concerned about physical conditions?

Edwards. What?

Medium. I can't ask questions.

Did she call you *Fred?*

C. Two Men

I get a numb condition in the arm and body, as if somebody had a shock . . . . . a gentleman . . . . .

2

I hear *Charles* . . . and . . . *Henry.*

D. Work.

I see *New York* . . . as if there was a change . . .

You are going to New York.

2. Health.

I get a condition across the back . . . kidney trouble . . .

Did your mother have trouble in the kidneys?

There is someone on earth with kidney trouble . . .

They ought to drink more water.

PART II. FATHER

A. Father Described

Medium. I hear *John* . . .

A stout gentleman comes to you . . .

He went out quickly.

B. Work.

I see a large book . . . . .

As if I were just starting the first pages.

2. Health.

There is a *John* who helps you a great deal psychically . . .

(*The telephone rings in the next room and she has to answer it. She is gone but a few moments.*)

Edwards. Do you get any more about that kidney trouble?

Medium. I should say the left kidney is very much diseased. The right is too.

Somebody is nervous.

There is going to be an operation to remove it.

Edwards. What's the trouble?

Medium. Bright's disease. Do you have trouble?

Edwards. Slight. Is it I?

Medium. I feel it's a lady.

But you would bear watching. Be careful about meats. I don't know . . . . .

C. Landscape

All the time I am talking to you I see a beautiful view of water.

I'd like to sit there a whole day and look out. (*Pause.*

D. Work.

Is there a new paper or magazine?

That comes so vaguely, I don't get it.

Edwards. Follow it.

Medium. I don't feel it completed; but it soon will be.

I don't know how to express it!

It will be an eye-opener in an educational way.

Edwards. Does it concern me?

Medium. Yes. (*Pause.*

PART III. RELATIVES AND FRIENDS

A. Uncle

Medium. I hear *Josie* or *Joseph* . . . . .

I can just barely hear it . . .

It seems as if they were a blood tie . . .

An uncle . . . . .

Can you place it?

Edwards. I had an uncle . . . . .

Medium. He had no knowledge of this but he says, "Keep on."

You have had a great deal of encouragement during the past winter. (*Pause.*

B. Sarah

Medium. I get *Sarah.*

She is stout . . . I can hardly see her neck.

She is along in years.

She has great interest and is helping you so much now.

C. Susie

Just then I saw a figure . . . a face . . . a head tied up . . . . .

I can't tell whether they had a headache or wore a turban . . . or had the head tied up . . . . .

Have you a sister who suffered so?

Edwards. Not that I know.

Medium. I can't place it.

2

Susie . . . *Susan* comes as a relative . . .

I can't place it.

3

I see so many papers . . . sorting them . . . like a house cleaning condition that has happened recently to you.

Was it something misplaced?

Edwards. No.

D. Sarah Again

Medium. *Sarah* hovers around you constantly.

Edwards. Do you see her?

Medium. Yes. I just want to hold my hand out; as if I wanted to read the lines of the hands.

Edwards. Can you describe her?

Medium. She is stout; wears her hair plain; she went out suddenly. She was a beautiful character.

E. Jennie

I hear *Jane* . . . *Jennie* . . . *Aunt Jane* . . .

Can you place it?

PART IV. FATHER'S WATCH

1

Medium. I see a watch . . . a gentleman's . . .

That was left for one of the boys . . .

I want to ask you if you have father's watch?

Edwards. Who asks?

2

Medium. I get a mixed condition; as if you should have had it and didn't.

There are five here . . . wait a minute . . .

3

I see a gentleman with a round beard . . .

He is passive . . . I want to sit and think.

I feel that watch belonged to him . . . . .

Edwards. Does he say who he is?

Medium. I get *John* spelled out . . .

I feel a lacking of power this morning.

PART V. ACROSS THE WATER

A. Father

(*She draws up closer.*)

Did your father do this? (*Wipes her hands one over the other.*)

They are enthusiastic over a condition that is coming right away.

B. Uncle

Who had a hand like this? (*Crooks her arm; bends her hand in until the fingers almost touch the wrist*) . . . crippled . . . drawn out of shape!

Can you recognize it?

C. Crossing the Water

This connects me with across the water . . .

With good tidings . . . . .

Edwards. What!

Medium. A boost . . . going up several stairs at once . . .

Do you send any of your writing across the water?

Edwards. No.

Medium. You are going to do it.

East shall go West; West shall go East!

I feel a connection all over the world . . . bonds uniting everywhere.

Edwards. That is very interesting to think of.

(*Pause; shakes her head.*

D. Work.

Medium. I don't know . . .

You may have been in England before . . . but I see you going to England.

Edwards. What for?

Medium. More data . . . more help. (*Pause.*

PART VI. SUSIE

Do you know a medium named *Susie* or *Susan*, on the earth plane?

I don't know whether it is her name, or a control.

You will get wonderful records from her in two years.

I get automatic writing. (*I laugh.*

I get a little woman that connects you with the *Susie.*

I get you as a doubting Thomas many times, when you ought not to be.

She needs more help.

Edwards. Of what kind?
Medium. More study.
Edwards. What am I to do about Susie? (*Pause.*
Medium. I don't get it. It's gone.

PART VII. ACROSS THE WATER

A. Work

Edwards. What about going to England?
Medium. I don't know your work.
There is a course of lectures to be given there.
A party of three will go. You will be one.
Edwards. Who are the others?

B. My Father

Medium. *John* is here. He's a spirit. He's the strongest influence here this morning. Wait just a minute. (*Pause.*
No. I don't get the name.
There will be three gentlemen going together.

C. Work

Edwards. What about my own work?
Medium. That is what we are sending you for.
Edwards. Would it not get recognition in this country?
Medium. Yes.

2

Edwards. When?
Medium. We don't like to set time. Perhaps another winter will not roll by.

PART VIII. JOHNS AND MARYS

A. Three Johns

Edwards. Who is John?
Medium. There are three *Johns.*
But one is your father. Am I right?
Edwards. Yes.

B. Two Marys

Medium. Beside him is your mother.
Her name is *Mary.* Am I right?
Edwards. Yes.

2

Medium. I get a little picture with curls; old fashioned.
Edwards. Who is that?
Medium. Mother.
Edwards. Wrong.
Medium. I see it just the same.

PART IX. MY SON AND FRIENDS

A. My Son

Medium. I keep seeing a little boy.

I can't tell whether he is ten or twelve.

He comes close into your vibration.

I don't know whether it is your own boy or your brother.

It comes as near as that.

B. His Friend

A name . . . *Arthur* . . . comes.

Edwards. What about that?

Medium. I can't tell. (*Pause.*

Can you place Arthur?

Will he have trouble in his throat?

He is tall and dark and has serious trouble right through his bronchial tubes and pain under one of the shoulder blades.

Edwards. Is he on earth or in spirit?

Medium. I should say "on earth;" because they are worried about it.

Edwards. Who is worried?

C. My Sister

Medium. I get a lady.

I don't get any cure for him.

Edwards. Is she in spirit?

Medium. I get *Nellie.*

I get the companion with him is living.

. . . .

. . . . (*Too personal to print. Pause.*

PART X. CONCLUSION

A. Work

Medium. I don't know! Have you been handling a map?

I see it spread out and you looking it over.

It is a good . . . awfully good . . . condition with it.

(*Pause.*

B. Health

Medium. Have you been dealing with a healer?

Edwards. Why?

Medium. You have a hard struggle ahead of you. You need strength.

There has been a wonderful healer about you last winter and they would have helped you if they had dared suggest it.

Edwards. Why didn't they?

Medium. You repel people, sometimes, unconsciously. They don't dare speak to you freely.

Edwards. I do feel dragged out.

Medium. It's your mother. She's anxious.

Edwards. Am I not well?

Medium. It's a back condition. You have acid.

Edwards. Is that so?

Medium. Yes.

Edwards. Can you recommend someone?

(*She replied rather vaguely about having power herself and a Dr. Soule in Bangor who does magnetic healing or something of the kind. Then she tells me stories of Bright's disease she has diagnosed in time and helped.*)

OUT

COMMENTARY

Mrs. Kent is more difficult to analyze, because there is less evidence of logical structure in her work. I am told that while a mature woman, with a son in the high school, her mediumistic development has taken place during the last few years and that it is only comparatively recently that she has been willing to do very much semi-professional work. Among the Spiritualists, who are usually well informed on these matters, she would be considered as a very promising new medium, still in the process of development. I mention this, not to slight Mrs. Kent in any way, but to throw light on her phenomena, which, though strong, certainly manifest many of the earmarks of mediumship still not under control.

It will be noticed that she is subject to many influences at once, that she cannot keep back. Names are mentioned that lead to nothing. Topics are started and left unfinished. Two or three themes are going at once. Her material indicates a very high quality of psychic potential, not completely disciplined. With an inexperienced sitter it might lead to a great deal of fishing and guessing. Such a manner is always open to suspicion. But I think it can readily be shown that Mrs. Kent is not fishing or guessing, but that there is veridical stimulus, even though it be mingled with subconscious drift. But there is not as much of the latter as one is inclined at first to think.

STRUCTURE

The analysis of this material is reasonably clear. There is

undoubtedly a parental complex, centering around my father and mother. There is also a filial complex, centering around my son; beginning with what is said about "Susie" and ending with "Arthur." Then there is a concluding section, returning to my mother. With these as a basis, the analysis may be made as follows:—

First Group

Parts I-III. My mother and father, with six supporting characters. Theme, my work and health.

Second Group

Parts IV-V. My father and his crippled brother. Theme, my father's watch and my forthcoming visit to England.

Third Group

Parts VI-IX. This deals with Susie, the little boy, Arthur, and Nellie. My father and mother have disappeared. The leading character is now my son, who is the little boy, and who speaks on the one hand of his sister, who is Susie; and on the other, of Arthur, his friend. The relation of this section to the sitting with Mrs. Grant, printed in August, is very striking, both in the resemblances and differences. And yet these two mediums know nothing of one another or their work.

Fourth Group

Parts VII-VIII. This is an intrusion into the third group because of my stupidity in asking questions. It is very evident that, if I had not interrupted, the original communication, beginning with Susie, would have gone on to the little boy and Arthur and formed a completed whole, centering around my son. I did not know this, and broke in. Fortunately, it was continued when my interruption ceased, and my questions themselves elicited some fresh material.

Fifth Group

Part X. My mother reappears and closes the séances with repeated solicitude over my health and work.

If one desired to condense it still more one might say that my mother opens and closes. My father is the main character and his communication divides into two parts,—first, my new work and health; second, his watch and my coming visit to England. My son then communicates to two people on earth, as he had done before with Mrs. Grant. All the rest is subsidiary and the result of my questioning.

There is no question in my mind that there is here deliberate construction.

CHARACTERS

My father	My mother
My father's brother	My mother's brother
Two male friends	*Two female friends*
Charles and Henry	Sarah and Jennie

My son

Message to Susie	Message to Arthur

My sister Nellie (?)

In answer to a question

Three Johns	Two Marys

This evident balance and selection are a matter of design and not of chance.

IDENTIFICATIONS

These are common names, which might be given to any sitter. There is no objection to this, because most of our relatives and friends bear common names. But we are interested in knowing if there is any supporting material for the identifications.

Mary is stated to be my mother. *Part VIII. B.*

John is stated to be my father. *Part VIII. A.*

Joseph is stated to be my uncle. *Part III. A.*

Charles is preceded by the description of a man who had a shock. I had an intimate friend, Charles, who died in this way and who has attempted to communicate several times.

Henry is just a name here. But he is an old communicator, with abundant detail, through Mrs. Kent and nearly all mediums.

Sarah is said to be interested in my work and to be hovering about me constantly. She has so appeared to nearly all mediums and also to Mrs. Kent. The next sitting, in the evening, has a great deal to do with her.

Jennie is just a name. I do not recall ever having it given to me in a sitting before, but I may have forgotten. I have no relatives of that name and but one intimate friend. She died last winter; her husband corresponds with me occasionally; we have frequently sat in direct voice séances together. If this is she, it is the first time of her coming to me and it is to be noticed that she makes no communication. The description of the lady which is ascribed to Sarah fits Jennie exactly and does not belong to Sarah at all. The only exception is the hair, which suits Sarah

rather than Jennie. Mrs. Kent is not very successful in her clairvoyance, especially in identifying it.

Arthur is the name of my son's intimate friend; but it is his middle name and not the first, by which he was usually called. My son, to my knowledge, never called him Arthur, and yet he is always referred to as Arthur in the communications.

Susie is the name we jokingly give in the home to our daughter's subconsciousness in her automatic writing. We say "Oh, that was Susie!" Outsiders know nothing of this and it has never come through a medium before. Yet, the identification is unmistakable. It is a wonderful bit of evidence.

Nellie. I have a sister who frequently communicates. The mediums usually call her Nellie; which is not quite correct. The "ll" is wrong; there should be instead another double consonant, very much like it. "Nellie" is much more common than my sister's name and I suppose that is the reason the mistake is made. I have no right to say she is present here; there is not enough evidence. My chief reason for suspecting it is the close resemblance between the disease afflicting Arthur and that from which my sister died. It may be said that this points to associations of ideas in the mind of the sitter. I care nothing about that. My only concern is to ascertain, if I can, why the name of Nellie intrudes in the communication about Arthur. It is not the name of his wife; it may be the name of one of his relatives—I have been able to obtain no information on this point. But it is the name of my sister, allowing for the common mistake made by mediums; she frequently communicates, usually in association with my son. She never knew Arthur; but she died of trouble in the throat and lungs. These are not proofs of identity but they are grounds for suspicion and we are here tracing very obscure laws.

Three Johns. There are three Johns in our family; and no more, so far as I know, among the deceased.

Two Marys. There are more than two Marys; but my mother's two Christian names are the Christian name and surname by marriage of the other Mary who is here correctly described.

In summing up, then, I think I am justified in concluding that I have not simply "fallen for" a lot of common names. I do not believe the text of this sitting could be given to another sitter and identified in the same way. I should like to see it tried and successfully tried, because I have no desire to be deluded. The candi-

date, to qualify, must bear the name of Fred, have a father named John, a mother named Mary, an uncle named Joseph, and someone whose mediumistic gifts he jestingly calls "Susie." All these are essential: the medium states them categorically and they fit me.

Then, there are a lot of other things.

There ought to be somebody with a crippled hand who would come close along with his father and be interested in his going to England. My father had a brother with such a hand; he was an educated man and lived in England. He knew me very well and was much concerned in my career.

Jennies, Sarahs, Henrys, and Charleses are plentiful; we will let them pass; but there ought to be a Charles who died of a shock and the others ought to fit in as well as I have fitted mine. Then there must be an Arthur on earth who is tall and dark and has trouble with his bronchial tubes.

We will not insist upon "Nellie;" but the successful candidate ought to be writing a book, editing a magazine, have something the matter with his kidneys for the time being at least, and also something mysterious that will take him to New York and, perhaps, overseas.

Finally he ought to have had his father's watch. Mine was sent to me after his death; but I didn't get it. The candidate should match that.

It may be objected that all these things are very trivial. Frankly, I do not care whether they are or not. The main question is to determine whether they are so unique and personal, not only in their segregation but in their ensemble, that the medium could not possibly have guessed them and made them fit.

Too much has been made of the argument from triviality, which is as deadly against the sitter as against the other world. When a medium tells Dr. Richet that the name of an old servant was Melanie, he regards it as a magnificant example of cryptesthesia. It is; but it is trivial, nevertheless, whether it came from Dr. Richet's subconsciousness or a discarnate spirit.

Why do not the mediums get from Dr. Richet's magnificent attainments something worth while! The evidential mediumistic material is much of this trivial nature, whatever its source; whether it comes from professors living or dead. What difference does that make! Are they not the same men, and if the mediums are able to get nothing better from them here, why should we expect anything better from them hereafter? The whole argu-

ment moves in a vicious circle. Majestic erudition does not seem to mark the medium's reaction to the presence of a living professor; why then that of a dead one. That death improves life is pure assumption. For all we know, it may set it back, reduce it to more elementary conditions, compel it to begin over again. These are all matters to be proven and what a communicator is able to get through a medium may be very little of it. There are a great many biological details in this world that might be considered trivial; it all depends on the point of view. Certainly they would never have issued from the laboratory of a bishop; but here they are!

Survival is a biological problem.

Meanwhile we have this primary problem of determining where this medium got all these facts that fit. They are not guesswork; that is sure. They are not matters of common knowledge. She could not have gathered them from my tones, gestures, facial expressions; most of the time her eyes were closed; and, even if they were open, many of these things are delivered with an initial promptitude and are of such a character as would forbid their being inferred from any passing behaviour on the part of the sitter. They were either drawn telepathically from the psychic depths of his personality,—or they came from somewhere else.

PSYCHOLOGICAL MOVEMENT

Part One.—This medium is very susceptible to pathological conditions. We will reserve the consideration of this until later. Suffice it to note that she begins by feeling a "funny condition . . . a holding condition." Then she gets a name "Mary." How she gets it she does not say; usually it is by hearing; she does not see names written over spirits' heads, as Mrs. Grant does. I should say that when she says she "gets" she means "hears."

This spirit Mary then addresses me,—"My boy, aren't you a little bit concerned about physical conditions?" I parry the question. The medium then says, "Did she call you Fred?"

Fred is my name; Mary is my mother's name.

From October 14th to October 18th, 1922, I had four sittings with Mrs. Kent. It was the first time I had been in Bangor and I was a total stranger to her. At the first sitting, when I came in on her unannounced, I have this record at the opening:

Medium. I want to say Mary.

Edwards. What Mary?

Medium. Mother. She's like you through the eyes. She says, "God bless you my boy."

Then, a little later,—

Medium. "Fred . . . Fred . . . Fred . . . Fred . . . Fred . . ."

Edwards. Who says "Fred?"

Medium. Mother.

There was more of a similar nature at these sittings, clearly establishing my mother's identity, and that by "Fred" she meant me. It may therefore be said here, that this is either a return of my mother or else that these associations have lingered in the medium's memory since last autumn and have been revived on my reappearance.

I will defer the discussion of my physical condition until I can take it up with the medium's pathological interests.

C.—She next gets a numb condition in the arm and body as if somebody had a shock and connects it with a gentleman. Then she hears "Charles" followed by "Henry." I got no Charles with her during the four sittings in the fall. There was a Charles, who died suddenly, of shock, and tried to communicate to me through another medium. We were close friends; but it is ten years since we saw each other often and it has been some years since he died. I was thousands of miles away at the time. "Henry" is an old communicator with me. Almost the first words Mrs. Kent uttered at our first sitting were about "Henry." I hope to print the record sometime, because he communicated freely at all of them. Henry did not know Charles; and neither of them knew my mother. They would both, however, be interested in this work that I am doing, and Henry has been in evidence throughout. Either he is present to-day or the medium remembers him from last fall.

D.—I had just come from New York. The medium would not know this normally, as I arrived in Bangor only a few hours ago and had talked with nobody. Note once more how it is not put in the past tense but in the future. My duties may take me to New York once or twice more during the present year; but beyond that I have no intentions.

This is followed by reference to physical conditions, this time more detailed.

Part II.—The relationship of John is not specifically named here; it is, later. She gave my father's name as readily as my mother's, last autumn.

The references to the book, the first pages of which are being

started, would connect with my New York work, although it is not explicitly stated.

B.—When I press her about the kidney trouble the reference rather sheers off from me to a lady. Whether this is a desire to avoid being too personal or whether it has a basis in some other fact I know not.

C.—It is impossible to say whether the picture of the water refers to the lady, to what goes before or follows, or to an intrusion. It is characteristic of my home.

D.—Once more there is a return to the theme of literary work. At first it was a "big book," now it is a "newspaper or magazine." The book might have been guessing; but this shows supernormal information; as I had just assumed the editorship of the Journal and this could not possibly have gotten to Mrs. Kent's ears. It might point to telepathy from the sitter, since I had just come from York, where I had looked over the proofs of the June number and left the text of the sitting published in July. But, if this is telepathy, the strange thing is that there is no direct reference to the fact itself. Again it is prophecy.

Part III. A.—I had an Uncle Joseph; I can just remember him; he was the first of my uncles to pass away, of whom I have any direct knowledge.

B.—There is a Sarah, an old friend, who has been a constant communicator, although there is nothing particularly evidential here. In my next sitting with Mrs. Kent, which took place in the evening, I received an astonishing piece of clairvoyance, which I hope to print. Suffice it to say now that Sarah appeared, three years ago, in connection with this book that has been referred to above, and has rarely failed to make her presence known through a good medium. Almost the only evidence of her presence here is her name. She was not stout and did not have a thick neck. The medium is visualizing someone else or guessing. She wore her hair plain but did not go out suddenly.

C. 1.—I could not recognize the figure with the head tied up or wearing a turban. I remember no sister who went about thus and dismissed the thing as possibly some irrelevant "oriental" intrusion.

2.—I have no relative named "*Susan*" and could not identify this.

3.—I knew nothing of any housecleaning, or any sorting of papers going on. I saw no connection between these three items. And yet they were all related to one person and are true. See

what is said further on when the name "*Susie*" reappears, this time with material that was identifiable. But I saw no connection, even then, between the two *Susies*, because what is said about her here had been going on at home and I did not know it.

E.—There is a Jennie, though, who died last winter, suddenly, who was stout and to whom what is said about the neck would apply. All the description would fit her except the hair.

Part IV.—People complain about spirits returning to talk about trivial things. We have an example here. The medium begins about a watch, and one is always suspicious over such a start. But she proceeds unhesitatingly to work it out—"a gentleman's—left for one of the boys . . . . . I want to ask you if you have father's watch?" This looks only like fishing at the end. I parry, saying, "Who asks?" She goes on,—"I get a mixed condition; as if you should have had it and didn't."

Now there is a strange story about my father's watch. He left it to me when he died; but I think it was two years or more, before it was sent to me in care of a man crossing the water. I believe someone at home wrote me after a while, asking me if I had received it. Up to that time I had heard nothing about it. I thereupon began to make inquiries, located the man finally, and asked him what he had done with it. He replied that he had mailed it to me when he landed; but, strangely enough, had not registered it or notified me. I accepted his explanation, he was a clergyman. I never got the watch.

Now that was a great many years ago and the whole affair did not make very much impression on me. I had a watch of my own; two had been given to me by parishes, and one or two left to me, so that, while I am not rich in this world's goods, I have not wanted for watches.

The question naturally occurs, why should my father come back from the other world to ask about such a trivial thing as a watch? I am not quite prepared to say. Neither am I prepared to say how this woman got such a trivial thing out of my mind.

But there is this much to be said about it. My father and I never understood one another very well and, after I left home, I never saw him but once again. He has not communicated with nearly the frequency of my mother and others. This present sitting is perhaps the one where he has been most in evidence. But, three years ago, when I first began these investigations, he communicated to tell me that in the next month I would hear of

a sum of money coming to me from home, that I knew nothing about. I was incredulous and put it down to the fortune telling propensities of mediums. But, strange to say, within the next month, a brother who rarely corresponds wrote to tell me that under the terms of my father's will a sum of money was now due. It appeared that, when he died, my father left my unmarried sister an annuity out of the estate; but with the contingent that, if she ever married, the principal was to go to the children who got nothing under the will. She had recently married and this sum was now to be divided. I knew nothing about this provision; my father had been dead more than ten years; I had never gotten anything out of the estate and never expected anything. Here then was a clear case of prophecy; or, at least, of something I knew nothing about.

In the two instances in which my father has clearly returned he has spoken of the two things that he left me. This would be natural in any case, and it might also be a gesture of reconciliation. But, if he survives, it reveals what intimate knowledge it is possible to have of this world's affairs; he knew of my sister's marriage and what provision he had made in the will; he knew also that I had not gotten the watch. I very much wanted in this instance to ask if he could tell me what had become of it; but to have done so would have broken up the sitting probably and led to nothing. One cannot argue in mediumship that, because they can do one thing, they can do another. Perhaps they can, when the conditions are right; but to ask for it point blank is to run the risk of not getting it and spoiling everything.

My father did not wear a round beard. It is to be noted that the medium does not get a correct piece of clairvoyance this morning. Pathological symptoms, names, impressions, wonderfully correct; but not pictures of the communicators. This confirms what I have been emphasizing all through this series, viz.—no matter how objective the forms may be in reality there is something inherent in the medium, modifying the visualization, more than such differentiations as are to be found in normal vision. It is something more than seeing defectively. There may be mistakes in identity; but there seems also to be defective presentation.

Part V. A.—I don't remember my father rubbing his hands when enthusiastic.

B.—My father had a brother who was crippled in the way here described. He lived and died across the water.

Once more the interest in my work comes out.

Part VI.—We now reach "Susie."

My step-daughter does automatic writing and believes that through it she is in communication with her brother. I have nothing to do with it: I am not present when it is done, do not read it, although sometimes she tells me about it. My reason for my attitude is that I am doing scientific work in this subject and, where it is a question of one in my own family, my judgment might be biased; at least I might be inclined to adopt a habit about it that I do not desire. The sister, however, is quite sane over it and humorously refers to her subconscious mind as "Susie." This is the name we always give it in the family. Whenever the question comes up about her work, or something she has gotten, we say, "I wonder if it was Susie!"

The reference to "Susie" is unmistakable. "Do you know a medium named Susie or Susan, on the earth plane? I don't know whether it is her name, or a control. You will get wonderful records from her in two years. I get automatic writing. I get a little woman that connects you with this Susie. I get you a doubting Thomas many times, when you ought not to be. She needs more help. *Edwards*: Of what kind? *Medium*: More study. *Edwards*: What am I to do about Susie? *Medium*: I don't get it. It's gone."

Could anything be better! This is what Dr. Richet would call "magnificent cryptesthesia." Where does it come from? My subconscious mind! Then it is strange, seeing I know so much about it, that she does not tell me straight. Once more, there is a veil over the face. I know exactly what is referred to: but there is no evidence that the medium knows that there is a member of my family who does automatic writing and that, jokingly, we call her subconsciousness "Susie." It is all like a message, delivered without understanding, through a child. There is no evidence that the subconsciousness knows any more than it tells; and there is no reason for it to conceal anything.

But what about this? Back with Sarah there is a preliminary abortive reference to Susie. "Susie . . . Susan comes as a relative . . . I can't place it." It is preceded by a reference to a woman with her head tied up . . . "had a headache or wore a turban," and I am asked if I had a sister who suffered so. It is followed by, "I see so many papers . . . sorting them . . . like a house cleaning condition that has happened recently to you." What was my astonishment to learn, when I reached home, that

they had taken advantage of my absence to give the house a thorough spring cleaning; that "Susie" had been going around with her head tied up in a cloth, to keep the dust out of her hair,—a thing I have rarely seen her do; and that one of the things she had been especially engaged upon was sorting over all the old papers accumulated by her brother, herself, and myself, during many years, and burning most of them. We had long threatened this; there were so many of them. Well, it had happened and many sermons, notebooks, letters, and papers of all kinds, had gone the way of the purifying and obliterating fire. But there was somebody who knew. Who was it? Not I. Was it "Susie" who was telling the medium? Then "Susie" is as good as the more common "Pansy."

Part VII.—I now interrupt, which a sitter rarely ought to do, for there is usually a well prepared plan behind the communication and this jeopardizes it. But there are so many things that one wants to ask questions about and clear up, that, sometimes, one cannot resist. It performs a useful service also in showing the reader, who feels so often that there were lost opportunities, what happens when you embrace them.

In this instance I wanted to hear more about my coming visit to England and put the detail on record. I got little out of it; something about lecturing and going with three men, out of which I could make nothing at all. I had no plan for going then; I have none now in July, as I write; I know nothing about three men. So here it is on record. We shall wait and see.

Part VIII.—I now asked "Who is John?"

She had told me last autumn that my father's name was John and I wanted to see if she would remember it.

I got full measure. "There are three Johns. But one is your father. Am I right?" *Edwards*: Yes. *Medium*: Beside him is your mother. Her name is Mary. Am I right? *Edwards*: Yes.

All this she had told me before.

Medium: I get a little picture with curls; old fashioned. *Edwards*: Who is that? *Medium*: Mother. *Edwards*: Wrong. *Medium*: I see it just the same.

Why did she make such an egregious mistake about my mother, if all this is being telepathed from me!

And what about the three Johns? This is rather a risky and unnecessary thing to say, even though John is such a common name.

Well; there is my father John. She has gotten that. Then there is my mother's youngest brother, who appeared yesterday at Mrs. Grant's. That would be two. And he is named for an uncle, my grandmother's brother, whom I just remember. They are the only Johns I know of in the family. Moreover, the last one had a wife, a little old-fashioned lady, with curls down each side of her face. I have a picture of her.

There are some other queer things about this.

My grandmother's brother was named John ——; the dash represents his surname.

My mother's youngest brother was named John —— ——; his first two names being the two full names of his uncle.

My son was named Frederick —— Edwards; his middle name being the same as the blank above. We always called him by this at home; but he would never use it abroad; it was a fine old family name, but too difficult.

Moreover my mother was named Mary ——; her middle name being also the same family surname on her mother's side. Then, for good measure, the little lady with the curls was named Mary and bore the same surname by marriage. Furthermore, she was always called by her full name, Christian and surname with "Aunt" before them to distinguish her from other Marys; and my mother was usually called by both names by members of her family.

A pretty piece of family history; tedious to write and tedious to read: of no interest, save as a problem in psychology, for those who are interested. What made her say "there are three Johns?" Did she get that from me? It must be so; unless there is some universal world memory. That doesn't mean much to me in explaining such problems as these, because it leaves so much unexplained. She doesn't seem to me like a student with a pass key into a library; she seems more like a woman with a remarkable faculty for receiving impressions from some intelligent source; remarkable, but still, sadly limited.

There is just one thing possible; namely, that those people are here. She has said there was a group about my father, interested in my work and somehow mixed up in this visit to England. She has indicated that in this group there was—a man with a crooked hand, who would be my father's brother; and now it would seem as if there were two men on my mother's side; my uncle John and his uncle John; both cultivated men, as my father's brother was, and all likely to be interested in this sort of

thing. There also seems to be present "the little lady with curls" the oldest John's wife; named as my mother.

Part IX.—We now resume the thread cut short by my interruption. She keeps seeing a little boy ten or twelve years old. This means nothing in itself. She then says he comes close into my vibration and she seems to feel that it might be my own boy or brother. This might mean something, but it is not definite enough.

It is followed, however, by an extraordinarily accurate description of a friendship my son formed when he was a little over twelve years of age, and he looked young for his age. This friendship was kept up until his death. The boy was named Arthur, but he had another name by which he was also called. He was tall, dark, and was a martyr to bronchitis or asthma; inheriting it and always having to carry with him an apparatus with which to relieve it. This handicap hindered him from doing as other boys, but he was a charming, cheerful fellow, with marked ability in certain directions. His life was often despaired of, but he survived, and is married and living in the West. We had left the city before he married and I have not seen him and rarely heard of him, for many years. My wife tells me, as I write this, that he has a son and has named him after our son, using this same family name that I have been talking about. I do not know the present condition of his health.

Here then, on either side of my son's disclosure of himself as a boy of twelve, is a long reference to his sister's mediumistic ability which never appeared until after his death, with even the nickname we have given her subconsciousness; and, on the other hand, is one of the names, though not the usual one, and a faithful description of his bosom friend. Sister and friend are living. In the midst of this is embedded, through my inadvertence, the family puzzle of the three Johns, going back to a generation that must have been born around the year 1800.

Is this telepathy from me? I want to be shown the complex.

Part X.—The close. I had been travelling but I had not been handling a map particularly. All this is evidently symbolical. There is then a return to my mother and my physical condition, with which the sitting closes. I had no idea at the time what a hard struggle lay immediately ahead of me; but it was most certainly true. I could not have conceived then the difficulties that arose, like a storm out of a clear sky, because they were utterly foreign to my plans and purposes and had their origin in sources beyond my ken. But I was warned.

There had been healers where I had been living last winter; it is a resort for such people. I pay little attention to them. Two or three of them had been in my classes and members of our local Society for Psychical Research. But I felt no need for their services.

What is said here about my physical condition is true; although I was not fully aware of it at the time. I will now proceed to recount it, because it is a material part of the evidence in this case.

My health has always been good; I have had no serious sickness since I was a child. When I left Florida this spring I suspected nothing wrong. After my stay in New York in April, with its attendant anxieties, after proceeding to my home, I began to suspect something. I left for Boston on May 25th and, when I arrived there, went out to consult a physician, an old friend of mine. He made an examination and said there was an excess of uric acid in the system and that the kidneys were showing the effects of it. He gave me advice about diet, habits, not worrying, and so on, and I proceeded to New York and York, Pa. While there I had my later sittings with Miss Cross. I had visited my doctor again the day before coming to Bangor and he evidently thought so lightly of my condition that he had a dinner of rare roast beef, with other things that a person with uric acid ought not to consume. I was greatly relieved and took care to say nothing further on the subject, proceeding to Bangor with a light heart, although there were still symptoms that did not feel right.

After this sitting with Mrs. Kent, I went to see a Bangor physician, who made a thorough examination and found the same uric acid condition and considerable blood pressure. I received from him a sounder warning than from my friend, and went home with several counsels I had to take to heart.

Now then; all this is of no interest to the public, although it would greatly interest my mother and father, since the latter died of similar trouble. Note how my case and his are linked together in a sort of way at the outset of this sitting.

Moreover this was not the beginning. At my first sitting with her, on October 14th, last year; after a pause, in what I have numbered paragraph twenty-one, she said,—" Somebody went out with diabetes. It was your father. Look out for yourself. You are all right now."

That Mrs. Kent has a certain pathological interest far in

excess of the other two mediums we have been studying is manifest from the record. Whether it was born in her or has been developed from certain pathological conditions in herself, I am not prepared to say. Neither can I say to what extent it could be developed and used as an aid to medical diagnosis. It would be an interesting experiment to make, but I am not near enough to attempt it.

All I can say is that, in the present instance, she manifested a knowledge of my physical condition that went beyond guessing; neither was it to be inferred from my appearance, for people were telling me how well I looked, and neither of the other mediums had noticed anything wrong.

There are two singular things, moreover, in its manifestation here. The first is that it is distinctly related to the interest of my parents. The second is that my son says nothing about it. In association with him there is a splendid description of the pathological condition of his old chum on the one hand, and on the other, emphasis on the psychic endowment of his sister. These are subtle discriminations to be made extemporaneously. Advocates of "telepathy from the sitter" will say that this is all mediumistic camouflage—a mere professional tradition—that will quickly disappear when we have taken the training of mediums entirely away from the influences of Spiritualism and placed it in the scientific schools where it belongs. To determine where it really belongs is quite a problem, but it would be an excellent thing if some of the American psychological laboratories would attempt a little of it. It is exceedingly to be regretted that the academic psychologists and physiologists have treated this subject with such timidity as to lay themselves open to the suspicion, at least, that they are governed more by social than by scientific considerations, and that their judgments are rather the verdict of the drawing-room than of the laboratory.

What about the references to my work? She first says, "I see a large book . . . . . as if I were just starting the first pages." I am positive that she did not know that I had the manuscript of a book in preparation, unless she guessed it from my habit of taking notes, which would be rather precarious. But it is true that I started the first pages of the final copy for the printer in the following August.

She next says, "Is there a new paper or magazine? That comes vaguely; I don't get it." There was no new paper or magazine; but I had recently assumed the editorship of the

Society's publications. That announcement had been made in the Journal some six weeks before; but we have a very limited circulation and I had seen no reference to it in the public press and I had not talked about it. Mrs. Kent is not a member of the Society and does not see its publications. They are not sent to the Bangor Public Library and we have no subscribers in that neighbourhood. Moreover, at that time, she professed not even to know my name or identity. I questioned her closely on that head immediately after the sitting and I believe she was quite truthful in what she said. The rest of the unusual information she gave is indirect testimony to her veracity on this point; if she were the vehicle for the one it is quite possible for her to have been for the other. Later on, at the end of August, when I went to Etna and had some further sittings with her, I frankly told her who I was, because by that time my identity was becoming a matter of common knowledge; but this was not so, early in June.

There is also a prophetic factor here which has to be considered, namely, about my going to New York. "I see New York . . . . . as if there was a change . . . You are going to New York." I was then on my way home from New York; but she did not know that, or at least did not give it to me. I returned to New York again in July and now, in the autumn I purpose going there and remaining a month or two. Beyond that, I have no further plans. In my wife's sitting with Mrs. Grant, published in the August number, when she did not know, save by inference, who my wife was, the medium said, "I see something about 'New York.' That you will have to go there. This young man is very much interested, he says,—'Everything will come out all right.'" And again at the end, "You will both have to go to New York by and by. It has to do with books and papers." In that instance, too, I had just landed in Boston from New York, but the medium made no reference to it.

Once more, in the sitting I had with Mrs. Grant on June 3rd, the day before this, and published in the October number, the medium said at the end, "You are going to New York soon,—towards the end of the month. Do you belong to the Research Society? Did you know the old gentleman who used to come to Boston?" Once more, I had just landed from New York, though the medium made no reference to it. I was indeed due to return to New York at the beginning of July for the quarterly meeting, but, later on, owing to the state of my health, it was postponed

to the 18th of July. Was this simply the reading of my intention?

I say nothing of the prophecy about my crossing the seas; I have no plan for it at this moment of writing.

In closing I must call the reader's attention to the intimate relation existing between these sittings held with three mediums, living far apart and wholly unknown to one another. The identity of the characters, the continuation of the theme, the cross references explicit and implicit, are worthy of the most careful study, as throwing perhaps the clearest light upon the whole subject. Quite remarkable in this sitting is my son's retirement into the background, although he makes his presence unmistakably felt in the references to his sister and friend Arthur. Note how the medium lets the cat out of the bag, in asking me about the lady in the turban,—"Have you a sister who suffered so?" Not that I knew of; but the boy's sister, Susie, had just been going around in such a headdress. Why the emphasis on "sister" unless she felt the insistence of this idea in the background! The relation is defined in reference to him and not to me.

Compare, also, what Mrs. Grant said about the sister on the 24th of April with what Mrs. Kent says about Susie on the 4th of June.

Mrs. Grant, April 24th. "Does that sister want to go away somewhere to learn something?" Mrs. E. "Had she better do it?" M. She had better. She's young . . . about twenty-one . . . isn't she?" Mrs. E. "Older I think." M. "The two boys say she had better learn something. She ought to write under inspiration. She wants to go and learn something. These boys are talking about it and want her to do it."

Mrs. Kent, June 4th. M.—"Do you know a medium named Susie or Susan, on the earth plane? I don't know whether it is her name or a control. You will get wonderful records from her in two years. I get automatic writing. I get a little woman that connects you with Susie. I get you as a doubting Thomas many times, when you ought not to be. She needs more help." E.—"Of what kind?" M. "More study." E. "What am I to do about Susie?" M. "I don't get it. It's gone."

It is a pity that I have not been able to print the Kent sittings from the beginning, because that is the only way in which one can study individual mediumship. But this sitting falls into another series, in consecutive order, permitting the study of what happens when the same sitter goes from medium to medium, un-

known to each other and so unable to pass along information. The series is valuable because it is the first after assuming definite responsibilities with the American Society for Psychical Research. Certainly I am not haunted by celebrities; my familiar spirits are relatives and friends, my father and mother, my son and even his dog.

BEHAVIORISM APPLIED TO PSYCHICAL RESEARCH

BY WALTER FRANKLIN PRINCE

There is perhaps no subject into the discussion of which emotions and prepossessions enter with such deadly effects as that of alleged supernormal phenomena. The vociferousness with which this has been asserted by those ranged on the sceptical side, with respect to their opponents, has blinded the public somewhat to the fact that it applies to their own ranks also. The "will to believe" is not more vitiating than the will to disbelieve, and my matured conviction is that the former is not so frequently illustrated by the world's intellectuals as the latter, —in this field. It is foolish, at the one extreme, to accept a mere tale, unaccredited, unverified; but not more foolish than the other extreme, which is to assert, as Professor Washburn of the department of psychology in Vassar College has done, that the human mind is incapable of standing the emotional strain of estimating evidence for survival, (unless it swiftly decides adversely).

Personally, I hate the terms "belief" and "unbelief" as applied to the subject of psychical research. Whatever opinion, *pro* or *con*, is not founded upon as rigorous an application of the canons of investigation and set forth with as exacting a logic as those which rule in other scientific fields, has no value for me. These are questions to be settled by evidence and logic alone, not by dogmas whether religious or "scientific," and not by imaginary analyses of the intellects of opponents.

There must be few funnier sights to the gods than the spectacle of a man confidently proclaiming that another man, who has given publicity to a mass of evidence, and discussed it in detail, is governed wholly by "a will to believe," while he himself refuses to discuss the evidence or reply to the reasoning.

There is a popular notion that to be sceptical is, of and by itself, a sign of superior acumen. This is untrue; scepticism as well as acceptance of any debated claim is rendered respectable only by just reasoning in relation to proved facts. A farmer saw some curiously symmetrical formations, known as clay concretions, in my possession, and was told that they were dug up exactly as exhibited and were formed by nature. He wagged his head shrewdly and declared, "If you told that to some people they might believe it, but I am too old a bird to fool; I know they were turned out in a lathe." He showed exactly as much caution and wisdom as certain learned professors show in their naïve dogmatic denials in regard to claims of the supernormal. Voliva, chief of a queer American religious sect, is quite sceptical to the sphericity of the earth, as is Mr. Bryan to evolution, and both rely on authority—the Bible, as they interpret it. So the "scientific" contemporaries of Galileo relied on the hoary authority of Aristotle, and when he demonstrated that objects of the same weight fall to the earth in the same time allowing for retardation caused by the atmosphere, they went directly back to their classes and continued to teach the Aristotelian doctrine that the heavier an object the sooner it falls to the earth. There are many scientists and professors today who, without having experimented themselves and without any worth-while study of the evidence and arguments of those who have, declare their scepticism of claims of the supernormal; they do so on the authority of certain dogmas which are the scientific fashion of the hour, and thus classify themselves with Voliva and the contemporaries of Galileo. Even if they happen to be correct in their conclusions, their method is hopelessly unscientific. When once scientists and thinkers have announced their conviction, backed by records of experiments and by reasoning, that hitherto discredited claims are actually valid, mere ridicule, denunciation and dogmatic assertion to the contrary is obstructionism which ought to be considered disreputable. There is but one legitimate method of opposition, and that is the one illustrated by Tyndall's opposition to Bastian. Dr. Bastian announced in a large book that he had demonstrated that in a hermetically sealed jar from which all living germs had been excluded, microscopic living forms nevertheless appeared. What did Tyndall do? He did not content himself with mouthing some article of the scientific creed like "Life only from life," and with talking pityingly of Bastian's quality of intellect and his "will to believe." He reviewed Bastian's testimony carefully, repeated his experiments, found flaws in them, and demonstrated that when certain additional precautions against the admission of germs were employed, no life appeared in the jars.

Let adversaries of what some psychical researchers think they have discovered come forward and study the ground as Tyndall did and we shall respect them, whether or not we are convinced by their counter-experiments and reasoning. But let them act according to the scandalous fashion now prevalent, and they merge themselves with the mobs that jeer and call names, and with fanatics, who are content to shriek the slogans which have come down from antiquity. But what are the facts, taking into account the writings of the scientifics and the intellectuals only?

On the one hand there has been offered a great deal of alleged evidence, and a great deal of carefully reasoned discussion of the evidence, by persons who have become convinced that supernormal facts, of a greater or less number of species, do actually occur,—persons who before thus becoming convinced, had enjoyed high reputations for scientific, philosophical and general culture, and for critical sagacity and caution. Sir William Crookes, Sir William Barrett, Dr. Richard Hodgson, Sir Oliver Lodge, Dr. James H. Hyslop, Mrs. Henry Sidgwick, Camille Flammarion, Professor William James, Professor Charles Richet, and many others of a high order of analytical intellect, have presented facts, and reasonings based on the facts, favoring one or a number of species of the supernormal, from telepathy to spirit communication.

What of the scientific and intellectual class who have written books and articles in opposition to all claims of the supernormal? Have they gone over the ground again with the care of Tyndall addressing himself to Bastian? These have not, while the men of like intellectual calibre who did do so appear to have undergone a greater or less conversion. Have they faced squarely and discussed fairly the evidence brought forward by their peers? They have not. From the day that Richard Hodgson landed on these shores in 1887, in order to become the head of the American Society for Psychical Research, to the present day, no man whom I can discover, voluble in print with general denial of the "occult," has done this, nor have I knowledge of such a one abroad. I have declared this exceedingly significant fact in lectures and articles many times and no one has come forth to refute it. I have analyzed the methods of individuals at length, and summarized in a prominent English magazine, (*Psyche*, April, 1923), those of sixteen notable opponents by name, and none of them and none of their followers have ventured a defence. Had they attempted it, reserve ammunition would have been brought into action. It was shown that invariably the cases upon which convinced psychical researchers actually rely were left quite untouched or insignificant portions were brought forward with entire

neglect of the evidential portions; or, in the rare cases where an evidential part was handled, this was done in such an egregiously unfair manner as to amount to malpractice. It was specifically shown that mediæval parroting of dogmas which beg the very questions in dispute was substituted for attention to the real facts of record, and *a priori* theories regarding their opponents' intellects took the place of any effort to refute their arguments. It was shown that men of scientific reputation employed logic in this field which they would condemn in their own, and almost without exception were guilty of blunders of fact which at once exposed their carelessness and their ignorance of the matters under discussion. It seems almost as though psychical research had a boundary which wrought enchantment upon doughty knights who cross it with deadly intent.

In short, in the battle between members of the scientific class on these questions, the defenders of the supernormal use the methods of those who are convinced they have a case, while the opponents employ the tactics of those who are uncertain that they have one but who feel such intellectual nausea that they must find expression and imitate instinctively the politicians who exclaimed "Anything to beat Grant!"

Let it not be supposed that I consider that every person of scientific pretensions who stands sponsor for psychical phenomena is non-gullible, or unpossessed by the "will to believe." Lombroso, for example, at length became convinced and reached to lengths of credulity. But was Lombroso ever a person of real scientific cast of mind? To me "The Man of Genius," on which his fame was chiefly founded, is a masterpiece of faddism and of loose, inconclusive reasoning. There are today persons who profess to be psychical researchers and cautious in their investigations, but who are so little discriminating that they are an offense to scientific psychical research, and an annoyance to the cautious who agree in the same general conclusions.

Magicians, also, rather frequently express themselves regarding psychical phenomena, and usually adversely. Probably many of the public regard their opinion as of peculiar weight. And indeed it has weight regarding the physical phenomena of dark séances and those under conditions which might have been prepared as magicians prepare them. You would think, to listen to them, that there was nothing else but such matters under investigation and that all but magicians are fooled by them. Whereas, mental phenomena engage nine-tenths of our attention, and I, for instance, have never yet witnessed anything in a dark séance which seemed to me evidential.

I remember telling a friend, who is a noted magician, about the raps which began in great numbers on a particular night, in the 27th

house of my residence (nothing puzzling having occurred in any of the others); how from that night they were heard for weeks in different rooms, under varied circumstances, even upon a little table by my bed in the room where I slept alone, and on the dresser before which I stood in the morning; how they never sounded on nights before I was to deliver a Sunday morning lecture, and how all human agency was excluded by varying the conditions; how they began a little afterward in my office; and how they came to an end in both places, etc. And my friend broke in to tell me what magicians could do. I granted, of course, that if the magicians were allowed to bring in and fit up my house with concealed apparatus they could imitate the raps. But my wife and daughter were not magicians. And I would defy him to come in and keep up the raps for weeks, giving me the same absolute liberty of examination and privilege of varying the conditions, including who should be present from time to time, and excluding even the magician at times—in short, allowing me to reproduce the precautions I had actually taken, and prevent me from locating and defining his rapping tricks.

Then there is the journalist who has picked up a little by observation and hearsay regarding the exposure of spiritualistic fraud, jumps to the conclusion that he has exposed the depths of the whole business, and plays the part of the humorous uncle to eminent men who after long investigation have arrived at certain affirmative conclusions. Everyone knows there is fraud, and the scientific psychical researcher, especially, knows it. In the archives of the Society I represent are many reports of exposures by myself and others, but they have not prevented our giving attention to and acknowledging the weight of evidence in favor of other cases, belonging generally, though not always, to other classes of phenomena.

The religious adversary trips over most of the obstacles of the other classes, and has a fatal one of his own, doctrinal prejudices which bind him so that his intellect is not free to act upon evidence. His contortions in dealing with the psychical incidents with which the Bible is replete are comic.

The public is far more interested in allegations of physical phenomena like materialization, than it is in mental phenomena, such as psychometry, or the getting of "messages" by voice or automatic writing, yet nine-tenths of the affirmative evidence, at least in America, is connected with the mental and not the physical class. Nor are there anything like the possibilities of error in appraising the mental that there are in appraising the physical. All sorts of illusions are possible in darkness and semi-darkness, and jugglery can deceive uninitiated

scientific men as easily as it can the farmer or mechanic. One need not part with his misgivings though a dozen scientific men become convinced of spirit writing on closed slates, spirit photography or ectoplasm, unless their reports show that precautions were taken which make normal production unthinkable. But any man of sense can be sure that he has taken steps which effectually prevent his being known by a medium, and against giving away any facts to her or him. If, then, as often happens, he is told a number of facts regarding a dead relative, no initial questions of deception enter; he has only to estimate whether or not the correspondences are too remarkable in character and too many to be accounted for by coincidence,and this is often the case. If he puts an object into the hands of a psychometrist in a manner which prevents her knowledge of its character, and gives her no information whatever, there are no possibilities of illusion in regard to the results. If the simplest precautions are taken, what the psychometrist says describes in characteristic detail the person who had owned the article, and it is verbally taken down, nothing remains but to compare the statements with the corresponding facts. If (I am referring to actual cases) a psychic who has never seen me writes asking about a piece of music I partly composed but did not finish, by the title of "The Dream Girl," and I actually had lately only partly written a poem with that exact title, which I had not mentioned to any one, and composed it with a strain of music running through my mind, there remains no question of the basic facts but that of my veracity. If the same psychic, learning I am going on a journey, writes that her letter will be another link in the chain of evidence, because of its mention of a Mrs. Evans who is to have significance for me, and if my chief encounter in that town was actually with a Mrs. Evans to me unheard of when the letter was written, whom it was in no one's mind then to introduce me to, and who was met by me before the letter was received,—we have only to decide whether this and many similar correspondences between this sybil's statement and facts of which she could have had no normal knowledge were mere chance.

Take the following correspondences between the particulars of a dream and the particulars of a tragical occurrence about six miles from the dreamer and about twenty-five hours after the dream; the dream details being put without and the actual details within parentheses. A woman (a woman) judged by the dreamer to be about 35 years old (about 31), slender (slender), very light hair (hair "golden-brown"), pretty (pretty), brings from a distance (went some miles), the warrant for her own execution (went to the place where she committed suicide), it is accomplished by a bloody method (the suicide was

by a bloody method), decapitation by some unknown method (decapitation by the wheels of a train), while it is dark (a little before midnight), the word "hand" occurred significantly in the imagery of the dream (her name was "Mrs. Hand"), the head gave gruesome evidence that it was alive after being cut off (the woman—insane—left a paper stating that her head would be alive after it was cut off), and the evidence was given by action of the mouth and jaws—softly biting the dreamer's hand (and the paper said that the head would evidence its life by talking—an action in which the mouth and jaws are concerned). If, as was the case, the dream was related to two persons whose testimonies, as well as that of the dreamer, are recorded, any charge that the dreamer had a "will to believe" is absurd, and all that remains is to judge whether such a number of minute coincidences of an extremely unlikely character could be the work of chance. If a woman in New Jersey has a vision of her brother, who is on a war ship in the North Sea, and her dead father, together, and tells several persons the story, and the brother months afterward returns and relates that on that day and at least closely approximating the same time, in a moment of peril to the ship, he saw an apparition of his father, all the arguments derived from the performances of tricky mediums have no bearings upon the facts of such a case. If a psychometrist, holding a letter under such conditions that she could not possibly see a word of it, makes statements every word of which is exactly recorded together with every word by the investigator, three of the statements it is impossible to test, one is partly right and partly wrong, and thirty-four, some of them very peculiar, are exactly correct, and on the basis of most liberal estimate of the chances of guessing for each particular (all unknown to the psychometrist), an eminent mathematician finds that the chance of doing what she actually achieved was one in 5,000,000,000,000, we have a situation where deception was impossible and talk of a "will to believe" is simply silly.

The foregoing are mere references to cases which I have personally investigated, and which have been, or shortly will be, published.

Is "the will to believe" to be attributed to me? I am by nature a doubting Thomas, am acknowledged to have settled two historical problems, overturning conclusions in the one case 300, and in the other case 140 years old, and have been analyzing problems in sociology, literature, psychology, criminology and psychical research the most of my life. It took eighteen years of study to bring me to the point of affirming the truth of any supernormal claim except that of telepathy, and I am now convinced of a half dozen species, though seldom obtruding my personal views upon the reader. "The will to believe?" Why

should the pertinacity in applying every possible test, the microscopic minuteness of analysis which have made my large report on American slate-writing mediumship the most deadly blow to claims of this sort which has ever been printed, which have annihilated the credit of the most noted American "spirit" photographer so that no Spiritualist has attempted his defense, and which have produced other destructive studies that give offense to believers,—why, I ask, should these qualities of an ultra-cautious plodder forsake me in my reports and discussions which tend to support supernormal claims? Let the parroters of the phrase "will to believe" face one of these reports and show that the assumed predisposition had led to lapses of caution, blunders, and fautly reasoning.

There is in print embedded in a large volume of the Proceedings of the A. S. P. R. a series of purported communications from "Mrs. Fischer" and Dr. Hodgson, which is soon to be made more available to the public. Every normal avenue of information to the medium was demonstrably closed, and yet the statements of fact regarding the alleged communicator and her daughter, the sitter, were so astoundingly true that no man who disbelieves both in spirit communication and a degree and quality of telepathy which has never been demonstrated can attack it short of charging Dr. Hyslop, myself, the medium and the sitter of having conspired to lie. One single statement there had not a chance in a million of being true. The combined result was not likely to accrue by one chance out of quintillions. It happens that most academic sceptics to spiritism are fully as sceptical to telepathy also. I have for several years amused myself by writing to such persons who were particularly assertive in print, and asking them to "squarely face and fairly discuss" this short series of not more than fifty pages, instead of whittling around the edges of reports, knocking down straw men and reiterating dogmas which beg the issue. In every case but one they dodged and declined, and that one exception, a professor of high standing, after public announcement that he would accept the good-natured challenge, has had the materials in his hands for three years without ever feeling quite ready to produce his "normal explanation." If he ever does attempt it, this will mean that the Lord has delivered him into the snare of the fowler. But, if only to spur him on, I confidently predict that he will never find time to fulfil his public pledge.

I submit that the respective behavior of scientific psychical researchers and their adversaries may cast light on the question as to which side probably has contributions to make to human knowledge, and which is acting, in these matters, principally by way of obstruction.

The constant pouring forth of facts, tested, analyzed and discussed, on the one side, and the dodging of the real facts, failure to meet the real issues, with stage play of knocking down men of straw and shouting of slogans on the other side, are significant indications of widely differing behavior.

NEWS AND REVIEWS

BY GERTRUDE OGDEN TUBBY

A series of articles is being carried in the German periodical, *Psychische Studien*, reporting experiments by Dr. Walther Kroner with a psychic, Mrs. Elizabeth F. By a method denominated in the German as *Fernfühlen* (feeling at a distance or telesthesia), this psychic gives medical diagnoses, often found to be correct even when the patients are unknown to all concerned.—L. W. A.

We are promised translations of some of these reports, if not all of them, for a later issue.

A very intelligent member of the English Society recently expressed to us the following desire:

"I wish the English 'S. P. R.' would follow the American custom of publishing sittings verbatim, and in full. It would, I'm sure, surprise many to know how much is often obtained at a single sitting."

This is a welcome expression, not because of its approval alone, but because the A. S. P. R. has for years been the one organization of which we are aware that has held to the policy of reporting sittings in full. Those who take verbatim notes in shorthand realize perhaps more fully than others how impossible it is to catch the little nuances of expression that indicate an otherwise elusive background until one reads over the very words, hesitations and indicated gesture or pause in the progress of the séance. One comes to distrust the literalness of a smooth reading report instinctively. It was for that reason a particular satisfaction several years since to find in the Raymond Lodge records the very detail often misunderstood, misrepresented and misquoted by the layman. One admired the accuracy, candor and courage combined in that report.

The gentleman who wrote us is an experienced sitter with several psychics.

The S. P. R. announces in its current *Journal* that plans are accepted for a new séance room at the Society's headquarters, planned in such a way that heating and ventilation are provided for without the admission of light. The S. P. R. hopes to have the room built and in use early in the new year.

Our own Principal Research Officer reports that Dr. Ponte, a dentist of good standing in Porto Rico, has submitted to us an album of photographs of ectoplasmic effects, of imprints of hands on powder in a box, and of wax molds of hands supposed to be hands of others than those physically present in the dark séances where the phenomena occurred. Dr. Ponte gives an interesting account of these, but of course we are in no position to give any judgment. He is planning to have the work inspected by a representative of the A. S. P. R., if possible.

* * * * *

The Proceedings of the (English) S. P. R. for July has just come to hand, in September. It comprises " An Experimental Study of the Appreciation of Time by Somnambules," by Sydney E. Hooper, M.A., and a discussion " Concerning the Possibility of Deception in Sittings with Eva C.," by Dr. Freiherr von Schrenck-Notzing.

The Supplement contains an excellent review by Dr. F. C. S. Schiller of the volume " Medical Psychology and Psychical Research," by T. W. Mitchell, M.D., the President of the S. P. R. in 1922.

The " Scientific American " for October, on two pages, sixteen numbers apart, gives three illustrations, one of them being entitled " Sixty Cycles Arc Caused by the Flashing Over of High Voltage Current," the other two representing Frau Volhard of Munich producing " ectoplasm." The three photographs present so much likeness as to be suggestive of similarity of subject. In the " arc " photographs one could even imagine a good resemblance to eyes and nose and a suggestion of bushy hair on head and face.

Frau Volhard's phenomena are described by Mr. Bird as a part of his series of informal and unscientific observations on the Continent in his trip last spring. There is nothing of value to the readers of our *Journal* in the account as no precautions were taken to preclude possible collusion on the part of a member of Frau Volhard's family, who was present. " Apports " were the principal feature of the séance witnessed by Mr. Bird.

* * * * *

Members may have their Proceedings and their Journals bound by the Society for two dollars per volume. The bindings will be black with a cream colored label printed in black, on the back. Send to us

for instructions on method of procedure to exchange unbound for bound volumes. Members may have bound volumes of back numbers at present for $3.00 per volume. The supply will be limited.

Some members no doubt there are who do not care for the publications after they have finished reading them. We should be glad to have odd numbers returned. We shall especially be glad to receive copies of the November, 1923, Journal which is almost exhausted.

In addition we would offer any 12 numbers of the Journal up to 1923 for one dollar. And a whole set of Proceedings up to 1923 or of Journals up to 1923 for ten dollars either set, twenty dollars for the two sets, unbound.

BOOK REVIEWS

Easy Lessons in Psychoanalysis, by ANDRE TRIDON. James A. McCann Co., New York, 1921. Pp. 139.

This is an easy book to read, as its title implies. It is mostly made up of assertions, as is perhaps to be expected in so brief a manual, but there are a few more or less plausible illustrations of neurotic mechanisms.

Psychoanalytic science moves with rapid strides apparently, since we are told that "a purely 'freudian' analysis stands in the same relation to modern analysis as the Half Moon stands to the Leviathan." *Modern*, and Freud's first edition of *The Interpretation of Dreams* was published so lately as 1899! This noted volume finds no place in the table of books recommended by Mr. Tridon. If in less than a generation the original gospel of psychoanalysis has become so out of date, one wonders if its present status is one of secure equilibrium.

The reviewer has no doubt that very many of the dicta in this volume are well grounded, but must admit profound skepticism of the psychoanalytical dogma here reiterated that there is any law that we remember what is pleasant and forget what is unpleasant. Carefully selected examples can be made to illustrate any supposed law. If psychical research made use of a similar method of proof it would be laughed to scorn.

"How easily we forget to pay our bills! How hard it is to forget what others owe us!" The exclamation points are lost on me, for I have often forgotten what my friends have borrowed, and have lost sight of treasured books, including one which I secured after many years' search, because I forgot to whom they were lent. Nor am I aware that I ever forgot one of my own debts. So there!

Mr. Tridon gives a list of books that "are indispensable to students." Two are by Freud, six are each by a different author and four are by Tridon.

"Easy Lessons" may be recommended to those who desire a little understanding of present psychoanalytic tendencies without too much pains.

—W. F. P.

Abnormal Behaviour; Pitfalls of our Minds, by IRVING J. SANDS, M.D., and PHYLLIS BLANCHARD, Ph.D. Moffat, Yard & Co., N. Y., 1923. Pp. viii+482. Price $4.00.

Here we have a valuable treatise, written in a style clear enough to be understood by many interested classes outside the ranks of physicians and psychologists. All the types of mental abnormality, from those marked by slight aberrations of demeanor and behaviour, which nevertheless tend to social unfitness, to the psychoses which make the subjects totally unfit, are discussed with detailed reports of 137 illustrative cases, drawn from the authors' psychiatric experience in connection with Bellevue Hospital. The latest classification and terminology, widely differing from those of thirty years ago, are employed. The attitude toward the psychoanalytical school of treatment is conservatively sympathetic, but credit is given to the suggestional school also. To each chapter is appended a valuable list of books and articles which can be consulted for further material on the subject discussed.

The only criticism which the present reviewer has to make is that in a few paragraphs, where the writers have gone out of their way to discuss

subjects not strictly within their province, as "spiritualism" and prohibition, they betray a "will to believe" prepossession undoubtedly congenial to themselves but insufficiently supported by proof. These *obiter dicta*, we suppose, must be pardoned for the relief afforded to the complexes of the authors.—W. F. P.

BUSINESS NOTICES

Donations to Publication Fund

July	19	Mrs. E. B. Butler	$25.00
Aug.	9	Miss Irene Putnam	200.00
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		Total to December 1, 1923	$2,010.00

Expenditures

1921 Proceedings	$3,536.01
1922 Proceedings, Part I	1,113.38
Total	4,649.39
Less Donations	2,010.00
Still to be raised	$2,639.39

—All contributions intended for the Journal should be addressed to the Editor.
—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.
—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."
—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

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JOURNAL
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THE PHYSICAL MEDIUMSHIP OF JEAN GUZIK

BY THE EDITOR

During the past year almost every number of the *Journal* has contained some account of the investigations into the physical phenomena of mediumship now being made in Europe. This has largely been made possible through the courtesy of Dr. Geley and his collaborators who have permitted us to make translations of the reports in the *Revue Métapsychique*, and we desire here to make our grateful acknowledgments to them for their cordial willingness to have this valuable work made accessible to our readers and, through them, to the American public.

In this way our members have been put in prompt and full possession of all that has been published in the *Revue* on the remarkable mediumship of Franek Kluski, the Pole, and we are now able to present to them the studies that have been made of another Polish physical medium, Jean Guzik. A preliminary account of this appeared in the *Revue* for May-June, 1923, signed by thirty-five men, prominent in science and letters. This was followed by a fuller report in July-August. Both of these are translated in this issue.

During the early autumn we received from Mr. Harry Price, of England, an account of two sittings that he had with Guzik at Warsaw during the sessions of the International Congress. These do not

present Guzik in a favorable light. Mr. Price sent his report to the English periodical *Light* at the same time that he sent it to us. *Light* printed it at once and it has led to rather warm correspondence. We print the whole of it, as far as we have been able to find it, because we think it makes an interesting contribution to the current discussion of physical mediumship.

To some it will seem unfortunate that, after eighty séances carefully held under the auspices of the Institut Métapsychique, Mr. Price should come along and jauntily upset them by telling what he thought went on at two sittings in Warsaw. In a sense it is unfortunate; in another sense it isn't. For this is what is continually happening in the study of mediumship. One of my friends went to a clairvoyant in London last summer and got wonderful results. Then a gentleman went five times and says he got nothing. It is about as rash to recommend a friend to a medium as it is to send him to fish in a pond. It all depends on what kind of a fisherman he is and whether the fish are biting.

This is especially true of physical mediumship, where fraud abounds and the results are at best uncertain. One man goes to a materialization séance and is sure he has talked with his grandmother. He sends his friend, who takes a bite at the medium, and finds his mouth full of silk gauze. Is the medium a fraud? Undoubtedly this time, and perhaps all the time. But there have been other physical mediums who could produce genuine phenomena on occasion, and simulate them when they were allowed loose and the genuine were slow in coming. Eusapia used to warn her sitters to hold her tight or she might cheat. This looks as though she were a cheat—all the time. Not at all. It means that in abnormal states she would do things she was not normally accountable for. It might also mean that she knew she was prone to yield to temptation. There are men who cannot pass a saloon, and boys who cannot resist the chance to play practical jokes. Perhaps Eusapia had a sense of humor and liked to fool grave professors, especially if they assumed to be wise beyond endurance. Perhaps also she liked the éclat and the fees. At any rate the study of mediumship is rough sailing and one must be a hardy mariner to navigate its stormy seas. Mr. Price should not alarm us.

The question he raises is this. Is he correct in what he saw, or thought he saw, and the conclusions he draws, or permits to be inferred? If so, were Dr. Geley and all his learned sitters deceived, in spite of their precautions? Did Guzik put something over on them, after all?

There will be some who will think that he did. "Mr. Price," they

will say, "is a clever wideawake man and an expert in legerdemain, who went to the Warsaw séances and was not humbugged. Guzik is a plain, common fraud, of the type so numerous in the United States." What, then, about the scientists? "Well they were deceived. It is not so difficult to fool professors, and Guzik did the trick. A man who would cheat in Warsaw would cheat in Paris, even in the Institut Métapsychique." This is the argument of common sense and it is not to be glossed over.

There is another common sense argument; not so common, but it has sense in it, born of experience in this kind of business. There are two Guziks; one who is capable of producing genuine physical phenomena under rigid control; another who is capable of doing what he did in Warsaw, when not under control, with a miscellaneous lot of people in a parlor, who have paid a good fat sum to see something, and Guzik lets them see it without straining himself to produce ectoplasm, which is hard work. There is common sense in this too, because it is to be found in every walk of life. There are preachers who can preach a good sermon if they give a week to it; but they can also not give the week and arise and talk pleasantly "in the name of the Lord." It is not ectoplasm but it is even more agreeable to many who do not want to think. In literature and art there are such things as "pot boilers." Perhaps Price saw a pot boiler. At least, when we consider the possibility of a double Guzik we must remember that it is a type prevalent everywhere. The real is possible; the imitation still more possible. It is as hard to produce ectoplasm as it is to think, and many find it easier to provide a substitute.

On the other hand, there are those who think that Mr. Price saw genuine phenomena and didn't know them when he saw them. There are others who think that he fibs, because he wants to give all mediumship a black eye, and wouldn't acknowledge anything genuine, even if he saw it. We have heard such things said many times, not only about Mr. Price but others who study mediumship. We do not think this will worry Mr. Price very much.

But this much seems clear from the evidence. Where the control was rigid, the phenomena are attested as genuine by many responsible men. Where there was no control Mr. Price says they were humbug; at least, while he doesn't explicitly say so, that's the inference.

Moral. Don't go to parlor entertainments if you wish to study physical mediumship. Demand rigid scientific control; unless you simply want to be amused, or to see what mediums do to the public when they are working only for money and under no restraint.

THE REALITY OF TELEKINESIS AND ECTOPLASM

BY GUSTAVE GELEY, M.D.

Translated from the Revue Metapsychique for May-June, 1923 by Helen C. Lambert

Beginning with the next number we shall publish the reports of the séances, since November, 1922, with the medium, Jean Guzik, at the Institut Métapsychique International.

More than eighty of the most select Parisians assisted at these séances and, with the exception of three or four who were unfortunate in attending only the few unproductive séances, all have declared themselves convinced.

The synthetic report which follows is cautious and restrained, but it is, at the same time, quite positive.. It is signed by our principal collaborators. This report mentions only the notes certified to by ALL THE EXPERIMENTERS. Other and much more complex phenomena were often observed and will be dealt with in later publications.

Our warmest gratitude is due M. Guzik for his devotion and for the gracious manner in which he submitted to all of our requirements as to control.

After having witnessed a series of metapsychical experiments with the medium, Jean Guzik, both at the Institut Métapsychique International and at the home of one of our collaborators, we feel that a summary of our impressions should be given:

1. Control of the Medium

Before entering the séance room the medium was stripped, in the presence of at least two of us, and dressed in pyjamas without pockets. During the séance both of his hands were held, the fifth finger of each hand crooked with the fifth finger of the controller on each side.

In addition to this, each of his wrists was fastened to the corresponding wrist of each controller by a ribbon which was as short as possible and which was sealed in two places with a ball of lead flattened by means of pincers bearing the initials of the I. M. I. It was

necessary to cut the ribbon in order to release the medium's hands and, even had his hands not been held, the ribbon made his use of them impossible. The controllers assured us of their close and constant contact with the medium's body, especially the contact of their feet and legs with those of the medium. We all agreed that the medium remained absolutely passive during the entire séance. When an important manifestation was taking place he shivered; but he made no movement except that on rare occasions he drew the hand of one of the controllers as far back of him as it would reach in order to allow him to examine certain phenomena which will be described later.

2. Control of the Experimenters

The experimenters all held each others hands, which were joined, wrist to wrist, by very short, padlocked chains.

3. Control of Seance-Room

The doors were locked from within and sealed by pasting strips on which one of us wrote his name.

The screen which closed the fire-place was also sealed to the floor. Sometimes the experimenters even sealed the windows.

There were no panels or pieces of furniture in the room which could have concealed a confederate. The hypothesis of trap-doors, hidden doors, or secret turning panels, could not be advanced, for the following reasons:—

A.—A very complete report was made by the architect, M. Legros, 26 bis, avenue Daumesnil, who made a thorough examination of the I. M. I. building and who formally stated that the walls, ceilings and floors were normally constructed.

B.—Several times, before a séance, the floor of the room was entirely covered with sawdust so that the lifting of a trap-door would have been detected. When this was done we did not even observe any traces of foot-prints.

C.—Successful séances were held in the private apartments of four of our number, Professor Richet, Professor Cunéo, Dr. Bord, and Dr. Bour.

Under these conditions the control of Guzik was absolute though very simple, as was the control of the room, in spite of the fact that the séances were held in the dark.

4. Phenomena

We have observed a number of phenomena which cannot be explained by any means known at present to science.

Some of these phenomena were not produced at every successful séance; such are the impressions in putty and luminous phenomena. These last were accompanied by contacts and simultaneous articulate sounds.

As these phenomena were not witnessed by all of the experimenters we shall withold them for the present in spite of their importance, and shall confine ourselves to two classes of phenomena:

1.—Displacements, sometimes to quite a distance, of various objects, without contact by the medium and out of his reach; sometimes at a distance of a meter and a half.

To avoid all possibility of illusion or of faulty memory and inaccurate observation, the position of these objects had been carefully noted and they were also frequently fastened to the floor or to the table on which they were placed, by gummed paper.

2.—Contacts and touches, giving various sensations perceived by the controllers on their arms, backs and heads.

Sometimes toward the end of the séance, while the medium was still entranced, he drew the hand of a controller behind or above him as far as he could reach. At these times the controller perceived the contact of something material against the back of his hand or his arm.

For the moment we shall refrain from further details. We simply affirm our conviction that the phenomena obtained with Jean Guzik cannot be explained by illusion or by either individual or collective hallucination, or by any sort of trickery.

MM.—Joseph Ageorges, Man of letters.

Bayle, Master of Science, Chief of the Judiciary Service of Identity at the Prefecture of Police.

Dr. Benjamin Bord, Former Interne of Paris Hospitals.

Dr. Bour, Director of the sanatorium at Malmaison.

Dr. Bourbon.

Dr. Stephen Chauvet, Former Interne, laureate, (Gold medal) of Paris Hospitals.

Dr. Cunéo, Professor at the Faculty of Medicine, Hospital surgeon.

Captain Desprès, Graduate of the Polytechnic School.

Camille Flammarion, Founder and first president of the Astronomical Society of France, Director of the Juvisy Observatory.

Dr. Fontoynont, Former Interne of Paris Hospitals, Director of the Medical School of Madagascar.

Pascal Forthuny, Man of letters.

Dr. Gustave Geley, Former Interne of Hospitals at Lyons, laureate (1st thesis prize) of the Faculty of Medicine.
A. de Grammont, Doctor of Science, Member of Institute of France.
Paul Ginisty, Man of letters, Editor of *Petit Parisien*.
Georges, Master of Science, Engineer (E.S.E.)
Jacques Haverna, Chief of Service of Photography and of Accounts to the Ministry of Interior.
Dr. Hericourt.
Huc, Director of Telegraph, Toulouse.
Dr. Humbert, Chief of Section of Hygiene of the Society of the Red Cross.
Commandant Keller, of the Staff of Marshal Fayolle.
Dr. Laemmer.
Dr. Lassablière, Chief of Laboratory to the Faculty of Medicine.
Professor Leclainche, Member of the Institute of France, Inspector general, Chief of Sanitary Service of the Ministry of Agriculture.
Sir Oliver Lodge, Member of the Royal Society of England.
Mestre, Professor at Law School.
Michaux, Inspector general of Streets and Bridges, former Councilor of State and Director of Railways.
Dr. Moutier, Former Interne of Paris Hospitals.
Dr. Osty.
Marcel Prévost, Member of the French Academy.
Professor Charles Richet, Member of the Academy of Medicine, and of the Institute of France.
Dr. Rehm, Man of letters.
Dr. Jean-Charles Roux, Former Interne of Paris Hospitals.
René Sudre, Man of letters.
Professor Santoliquido, Representative of the Red Cross at the League of Nations.
Professor Vallée, Director of the National Research Laboratory of Sanitation.

SÉANCES OF THE MEDIUM JEAN GUZIK

AT THE INSTITUT MÉTAPSYCHIQUE INTERNATIONAL

BY GUSTAVE GELEY, M.D.

TRANSLATED FROM THE REVUE METAPSYCHIQUE FOR JULY-AUGUST, 1923, BY HELEN C. LAMBERT

In our last number we explained why the séances held at the Institut Métapsychique International with the medium, Jean Guzik, were simply for the purpose of demonstration.

These séances, thirty in number during 1922 and fifty in 1923, were the means of convincing many Parisians of a superior class and thirty distinguished scholars and authors, most of them profound sceptics. The weight of a joint report, such as we have published, is determined less by the number of witnesses than by their individual quality and by the positiveness of their affirmation.

This testimony on their part can only have been the result of their certainty gained in the course of the séances. The experimenters were all keen and critical observers though their methods of criticism varied according to their specialties and professional training. There were, among them, professors of law and medicine; members of the Academy of Sciences and of the Académie Française; physicians, writers, engineers, experts from the police force. All were desirous only of seeking the truth. No personal motives existed; nor were they influenced by beliefs or philosophical opinions. The group comprised catholics, materialists, spiritualists, idealists and others who were indifferent as to their views.

Is it possible that they were all deceived? One has but to read the report, the account of precautions taken against fraud on the part of either the medium or the collaborators, to be assured that this was impossible.

The report is a marked event in the history of metapsychics. Notwithstanding, two criticisms have been made which should be discussed at once. The first is the question of darkness. The medium, Guzik, generally requires a dark room. It would have been possible to persuade him to experiment with a red light, but we should have been obliged to give several weeks to accustoming him to this, which would

have consumed almost all of the time at our disposal. Let us consider exactly how important is this matter of darkness.

The majority of well known mediums work in the light: In the séances with Eva C. a red or white light was always used. A red light was employed in the séances of Eusapia Palladino and of Willy S. (Demonstrations of Dr. von Schrenck-Notzing.) Our adversaries who reproach us for our dark séances with Guzik forget that habitually our séances are held in the light. As a matter of fact, light does not justify us in dispensing with the most trivial detail of control since *prestidigitators operate in full light.* To a certain extent light facilitates control; it never takes its place. Light is not indispensable when the control is perfect as it has been during our last series of experiments. Our collaborators all state that they are satisfied. They are all entirely convinced, although I repeat that the majority had been entirely sceptical and others were frankly doubtful.

The question of darkness brings us to another objection; that of the supposedly unlimited scope of the power of the prestidigitator. The general public, and even cultured persons, have strange illusions on this subject. Doubtless the prestidigitator seems to work wonders; yet his powers are within quite strict limitations. For a good performance three things are requisite: (1) Liberty of movement of the prestidigitator; (2) The use of prepared apparatus and materials; (3) Confederates.

Now what occurs at our séances? The medium is completely stripped and clothed in a costume of our own which is first examined. During the séance a controller holds each of his hands, and his wrists are fastened, one to each of the controllers, by a ribbon which is attached with a leaden seal. His legs and feet are held motionless. He has not at his disposal a single instrument or any means of trickery. He has been unable to prepare the room, which he never enters until the séance. Besides which we have systematically changed our meeting-place and have had equally fine phenomena produced in one or another of the private apartments of four of our collaborators.

A confederate has been out of the question as doors and windows were sealed.* Should the question be raised as to confederates among the experimenters I will say that aside from their integrity this was physically impossible, since the assistants controlled each other by holding hands. Moreover, their wrists were linked each to the other by short chains with padlocks. Then, you may say, why not invite

* *Revue Métapsychique*, No. 3, May-June, 1923. Several times the floor was covered with sawdust to show that a trap-door could not have been used without leaving traces.

prestidigitators to be present. As a matter of fact we have done so several times. Robert Houdin, king of prestidigitators, assisted at several séances. They left him astonished and he testified to the genuineness of the phenomena. "My art of prestidigitation," he wrote, "is incapable of reproducing them."

Two noted English prestidigitators, Mr. Dingwall and Mr. Price, assisted at the séances of von Schrenck-Notzing and affirmed that fraud was out of the question. At the Institut Métapsychique we lacked the time to secure conscientious and competent prestidigitators. We shall do so later, not that we consider it needful, with our methods of control, but merely that it may not be said that we have left anything undone.

A final word in closing this preliminary: The best proof of the perfection of our control is the embarrassment of our adversaries. These grant that according to the reports of the séances of the Institute of General Psychology, those of Dr. von Schrenck-Notzing and of the I. M. I., neither Eusapia, Willy S., Franek Kluski nor Guzik could have cheated. So well do they realize this that they have ceased to accuse the mediums. But instead of honestly acknowledging their mistake or at least admitting a doubt, they have fallen back upon a contemptible resort; they now accuse the experimenters themselves of fraud. We shall not take up their challenge which only demonstrates the stupidity of the sort of criticism made of our experiments.

I spoke of the eighty séances given by Guzik at the Institut Métapsychique. Before this series I had had the opportunity of studying this medium during fifty séances in Warsaw. These séances were held either at the homes of friends or at the rooms of the Polish Society for Psychical Research. My collaborators were various: members of the Society, officers of the French Mission, and several persons of note. The control consisted chiefly in holding the medium's hands and confining his legs. Without being as perfect in detail as at the Institut Métapsychique, it gave a very real security. The assistants all held hands. The phenomena at Warsaw were specifically the same as those obtained in Paris. They varied in degree, intensity, but not in character. To show this I shall give in full an account of a good séance in Warsaw followed by another of a séance at the I. M. I.

Seance of Sept. 14, 1921, 9 p. m., Warsaw. At the Home of Prince Lubomirski.

(Account taken from my personal notes made immediately after the séance, and from the notes of M. Gravier, President of the Polish S. P. R.)

The room placed at our disposal by Prince Stephan Lubomirski is on the ground floor and is six by four meters in size [19'6" x 13']. At one end is a double window which was hermetically sealed. On each side were double doors, which were locked and bolted. There is no closet in the room. At the opposite end from the window was a cage of wire netting in which could be enclosed either the medium or objects to be moved telekinetically. This cage had a door on one side. Inside was placed a heavy cushioned chair upholstered in leather.

The table for experiments was placed a meter-and-a-half from the cage. The experimenters sat in the following positions:—The medium, J. Guzik, with his back to the cage, controlled on the left by Dr. Geley; on the right by M. de Jelski. From Geley to de Jelski were seated M. Ossowiecki, M. Lebiedzinski, Prince Lubomirski, Gravier. The assistants all held hands. The two controllers each held one of the medium's hands and pressed against his legs.

Guzik was motionless. His physical and nervous condition was excellent and he became entranced quickly, (five minutes). The experimenters soon had an impression of a presence behind the medium and heard footsteps outside of the circle. Suddenly lights appeared. They were numerous and scattered; I saw four at one time quite far apart. Twin lights the size of glow-worms approached de Jelski. We saw a face rapidly form near him which was illuminated by the twin-lights. We heard whispered the Polish name, "Zygmunt." (Sigismond)

The face faded but the twin-lights persisted. They approached me. Then I saw a distinct human face. It was that of a young man with brilliant eyes. The head was enveloped in a veil which hid the top and the chin. This apparition lasted four or five seconds. Then I felt myself kissed on the forehead and cheek. I also heard speech but it was in Polish which I do not understand. The "entity" passed behind me and leaned heavily with both hands on my shoulders, several times. I was much pleased for, according to my observations, this phenomenon could not have been fraudulently produced by the medium. That would have required the help of a confederate in the rôle of phantom, which I was satisfied was impossible.

I expressed my pleasure aloud. Then the entity went to Jelski and spoke at length in Polish. It seems that it said: "I am Sigismond. All is well. Count upon me. I am going to take a chair, put it on the table, and sit in it."

Immediately we heard a great racket in the cage behind the medium. The door of the cage was noisily thrown open. Then I had the impression that a chair passed over my head and came down gently upon the table around which we sat. Suddenly a white, faintly lumi-

nous column was seen on the chair. Above it, about at the level of a man's head if he were sitting in the chair, we could distinguish the twin-lights.

The medium awoke. We turned on the light. The chair which had been in the cage was found to be on the table.

This was a remarkable case of telekinetic action; the very heavy chair had been two meters distant from the medium; the door of the cage was lateral, on the left side, hence on the side where I was sitting. This phenomenon was therefore most complicated: The opening of the cage door, the transporting of the chair from out of the cage and over our heads until it rested on the table, without having touched us, and in complete darkness. It is impossible that all this could have been the fraudulent work of the medium who remained motionless and whose left hand never left my grasp.

For comparison we give the account of a séance at the Institut Métapsychique.

Seance of May 26, 8:30 p.m., in the Large Hall of the Institut Metapsychique

Experimenters: Professor Santoliquido, controller on the left; M. Haverna, controller on the right; Dr. Stephen Chauvet, M. Huc, Mme. V., and Dr. Geley. (For account of precautions see collective report in our last number.) (Pp. 84 ff. this *Journal.*)

The séance was divided into two periods. The medium was not well; was weakened by a severe bronchial attack and fever. He was very anæmic and his nervous condition was bad; he was depressed and nervous.

First period: Guzik was slow to become entranced,—about twenty minutes. Finally the trance began; his hands and legs, though firmly held, trembled. Suddenly M. Haverna perceived multiple touches on his left arm, his back and then his left side. He felt something trying to thrust itself into his coat pocket, and described the sensation as being like the contact of a dog's muzzle.

All of us then distinctly heard heavy footsteps which passed slowly around the circle. A rectangular table standing behind the medium about a meter from him, which had been fastened to the floor with gummed paper, was moved. We heard the noise as it was dragged slowly along the floor. At a distance we also heard a chair being overturned. At this noise the medium awoke. We turned on the light and ascertained the following. The displaced table had been dragged over against the wall, to the right of, and in front of, the medium, to a distance of two and a half meters from the point of departure. The

overturned chair was at the left of the table. It had been dragged with the table and was between it and the wall.

After a rest of half an hour the séance was resumed under the same conditions. At the end of ten minutes two fine lights appeared. They first approached Professor Santoliquido, then M. Haverna. As they drew near we heard indistinct words which seemed to be whispered from the level of the two lights. The lights returned near to Professor Santoliquido who perceived that they illumined the face of a woman.

Again we heard the table, which we had restored to its original place during the rest interval. It was dragged along the floor to the left of Guzik. The medium awoke and we turned on the light. The table had been moved to a distance of two meters from its former position. It had moved in a quarter-circle, passing between chairs and arm-chairs without disturbing them.

In comparing these two séances of Warsaw and Paris we see that the phenomena are of the same character, and we are therefore justified in summing up the mediumship of Guzik as a whole. I cannot attempt to publish the complete records of all of the séances. This would be both useless and wearisome. His mediumship is not very varied. It is most valuable for the great regularity of production but it is rarely marked by unexpected phenomena. I shall offer therefore a synthetic study, interpolating portions of analytical records which seem to be of especial value. We shall discuss, successively:—

1. Luminous phenomena; visible materialisations; direct voice; (customary phenomena with G.)
2. Movement of objects without contact.
3. Contacts, impressions, direct writing.

Luminous Phenomena, Visible Materialisations, Direct Voice

The luminous phenomena of Guzik lack the variety and intensity of those produced by Kluski; but when the medium is in good health their regularity is remarkable. His phenomena may be graded thus:

Ill health, fatigue, exhaustion, bad nervous condition,—simple phenomena of contacts.

Fairly good health—invisible materialisations, slight movements.

Good physical and nervous condition—lights, visible materialisations, direct voice, important displacements of objects.

Here is the usual course taken by the luminous phenomena. Lights form, generally near the medium; more frequently behind him. The point of condensation or ectoplasmic emanation seems to be quite near him, either behind or beside him. The lights appear suddenly, and disappear as quickly. They are of about the size and luminosity of

glow-worms. They are usually in couples. At more distant points they appear singly, but even when close to the medium the two are distinct, one from the other. These lights move about rapidly, come and go, rise and descend. They approach one or another of the assistants until near his head. Immediately he and those near him, sometimes all of the assistants, perceive a more or less well-formed face. At these times the two lights seem to be two brilliant points placed, one on the upper and the other on the lower, lip of the face. At other times the lights seem to spread as they approach an assistant until they become a nebulous body about the size of a face, and those nearest may distinguish a complete luminous face.

When the manifestation is weak the lights do not move far from the medium. When strong they move quite far away from him, go all around the circle, etc. The lights release a slight odor of ozone.

Ordinarily a manifestation of direct voice is accompanied by a luminous phenomenon. One sees the mouth of the apparition open, a luminous point on each lip; and one hears words spoken with apparent effort. The voice is natural, distinct, yet peculiar. It seems to be a part of a vibration of the air on the lips and produced by aspiration rather than expiration. It lacks the character of tones produced by a larynx. Often it is not clear enough to be understood; but at times the words are quite distinct.

The lights illumine not only the faces; they sometimes are seen at the tips of fingers which are made clearly visible.

I spoke of the rapidity with which the lights appear and disappear. There are, however, exceptions. Sometimes the luminous lips kiss the forehead or cheek of an assistant and leave some luminous deposit which remains bright for several seconds.

Here are a few examples from the record. I beg the indulgence of the reader for the necessary length and monotony of these observations.

Seance of Sept. 13, 1921, 5 p.m., Warsaw. At the Danish Consulate, an Old House with Large Rooms

I controlled the right hand and leg of the medium; a Polish officer, whose name I neglected to note, controlled on the other side. The other assistants were M. du Bourg de Bozas, Ossowiecki, Prince Lubomirski, and de Jelski.

The medium was a quarter of an hour in becoming entranced. Then at his left appeared a vague, luminous column the height of a man standing upright. At the top was a ball the size of a head. Soon this vanished. Then I saw twin-lights, two and two, behind the medium. Two of these lights came close to my face. I then distinctly saw a

human face. It was that of a young man with an incurvated nose. The top and lower part of the face were obscured by a nebulous drapery. The apparition disappeared in two or three seconds.

Seance of Sept. 15, 1921, 6 p.m., at the Home of Prince Lubomirski

Controllers: Dr. Geley and de Jelski. Other experimenters: M. Gravier, Prince Lubomirski, M. Ossowiecki.

Rapid appearance of luminous phenomena. Phosphorescent points moved about the room very quickly. M. Ossowiecki, who is clairvoyant, saw a column of light the height of a man, behind the medium. At first he alone saw this but it grew distinct enough to be seen by all. Two luminous points moved from the column and approached M. Ossowiecki. They stopped close to his face, which startled him so that he drew back. The face retreated a little; then came close again. There was a pause. A bright point slowly approached a screen of zinc sulphate which lay, the bright side down, on the table before us. The screen was raised quickly to quite a height; then it descended slowly and was gently laid on the hands of Prince Lubomirski.

Toward the close of the séance a sort of luminous crown appeared, fringed with vertical rays extending downward. This crown rose lightly and steadily to the ceiling where it vanished. This phenomenon lasted about thirty seconds.

Seance of Sept. 29, 1921, 5 p.m., at the Home of Prince Lubomirski

From the 15th to the 29th of September the daily séances were poor though we did not know why. The luminous phenomena in particular were extremely weak. On the 29th the séance was much better.

I controlled on the left. On my right sat the Countess T.; next to her sat her brother, a young man of twenty; then the Major-Doctor Camus. We had placed a zinc sulphate screen on the table with the luminous side down. Instantly I saw an opaque mass interposed before the bright crack between the screen and the table. From this mass two fingers detached themselves and seized a pencil which lay upon a piece of paper on the table. An instant later I saw the pencil stand upright and begin to write. Countess T. perceived the same thing. Then I was caressed by a hand and tapped on the shoulder.

We saw numerous beautiful lights and half-formed faces. These faces approached and murmured in my ear though I failed to under-

stand the words. A luminous hand formed and came and touched me on the forehead. I felt the fingers distinctly. Their temperature was normal. The hand passed around the circle and touched each assistant.

Seance of Sept. 29, 1921, at the Home of the Commandant de M. of the French Military Mission

The commandant controlled on the left and I on the right. Among the phenomena we had more complex materialisations than usual. A white column formed behind the medium and approached the Polish General L. We saw the face clearly, with luminous points on the lips. The apparition spoke in German. There was a long conversation between it and the general: a very commonplace talk. This phenomenon lasted at least nine minutes.

Seance of April 19, 1922, 5 p.m., at the Home of Mme. Wodzinska

Assistants: Professor Richet, controller on left; Mme. Wodzinska, controller on right; Dr. Geley, M. Ossowiecki and M. Gravier.

Although the light was extinguished, a little light penetrated the cracks around the door so that the outlines of the assistants were visible. Luminosities appeared promptly in couples. They moved about, rose, and descended until they touched the assistants. When they approached close to the assistants they illuminated half-formed faces. I especially noticed the smooth face of a young man or possibly it was that of a woman.

All of the apparitions had light draperies about their heads. When this stuff happened to touch us it felt like a very fine muslin. The faces were illuminated, sometimes by the points of light on the lips, sometimes by two fingers held towards them with points of light on their tips. By the light of the crevice of the door I saw a dark hand touch M. Gravier; it then touched me.

Seance of April 21, 1922, 5 p.m., Same Conditions

Controllers: Professor Richet and Dr. Geley. From the beginning of trance, apparitions of twin-lights illuminating vague, cloudy faces. Professor Richet felt a hand on each shoulder at the same time. A well-formed entity went around the circle touching the foreheads of the assistants and leaving, wherever he touched them, a luminous spot which lasted several minutes and which alternated in degrees of intensity.

Seance of April 30, 1922, 5 p.m., at the Rooms of the Polish Society for Psychical Research

Controllers: Professor Richet and Dr. Geley. Assistants: M. Gravier, M. Ossowiecki, Mme. Ossowiecki, M. de Jelski.

First came a few contacts; then lights were perceived. I saw three at one time on different levels. Two of these lights floated over the group of assistants, then approached each other and were united. At this moment the sound of kisses, then an ordinary conversation in Polish, were heard distinctly.

I now come to the séances of the Institut Métapsychique. As will be seen, notwithstanding the more detailed control, the manifestations were the same as before. I shall cite only the most important.

Seance of Dec. 3, 1922, at the Home of Professor Richet
A Remarkable Seance in Two Periods

After dining at the home of Professor Richet we formed our circle. Controller on left, Professor Richet; on right, Professor Leclainche. Arrangement of circle: Medium, Professor Richet, de Grammont, Dr. Geley, Mme. Geley, Mme. Richet, de Jelski, Professor Leclainche, medium.

Darkness. About half an hour's wait without manifestations. The medium in a deep sleep. We heard his regular breathing. Once he trembled, but became quiet again. (At these times the controllers rouse him slightly by shaking his hands without entirely waking him, a very delicate performance.)

Professor Leclainche succeeded in arousing the medium just enough and the phenomena were released. The medium shook from head to foot and groaned. Immediately a light the size of a glow-worm rapidly crossed over the group from M. de Grammont to M. Leclainche.

Other lights appeared around and above the medium. Professor Richet and Professor Leclainche announced touches. A nebulous cloud shaped like a disc and as large as two hands crossed the group and vanished near the medium. Suddenly we saw two brilliant lights against Professor Leclainche who was struck forcefully on the face and back. The medium awoke and we suspended the séance while he smoked, drank some tea and a glass of cognac. On resuming, Professor Richet's daughter, Mme. Le Bert, joined us and controlled on the left. The order was: Mme. Le Bert, Dr. Geley, de Jelski, Mme. Richet, Leclainche, Richet, de Grammont, Mme. Geley.

Manifestations began immediately. Mme. Le Bert felt some one behind her who stroked her and knocked on the back of her chair.

We saw lights above her and also around the medium. These were numerous and small. They moved about gently, approached and withdrew from the assistants, and at times rose very high. Mme. Le Bert was kissed several times and arms embraced her shoulders. Dr. Geley twice felt warm lips in kisses upon his forehead. Geley and de Grammont felt a veil brush across their faces.

A voice was heard near Mme. Le Bert, who, however, failed to distinguish the words. Several times we saw a half-formed face near her. Then twin-lights soared to a height of about a meter-and-a-half above the medium. A voice was heard to say: "Au revoir" and the lights moved away. Three blows were struck on the medium's back which wakened him.

Seance of Dec. 5, 4 p.m., Large Hall of the Institut Metapsychique

This séance was divided into three periods. First period, controller on right, M. E. S.; controller on left, Professor Richet. The assistants were seated in the following order: Medium, Professor Richet, Eugène Caucal, Councillor General of Saône and Loire, Cornillier, de Jelski, Forthuny, Geley, Mme. S., M. S. Medium and assistants were all linked together by a woolen thread knotted at each wrist in such manner as to permit each one to move his hand no farther than twenty centimeters.

We turned out the light and noticed that the thick curtains of the window on the left side of the room had been carelessly drawn and allowed a streak of light to enter from top to bottom.

M. S. announced touches on his left arm. The medium stirred and sighed a little. His chair moved a trifle to the right as though to allow him to avoid the ray of light. A heavy armchair behind M. S. moved against him, then moved away from him until it was against the window where the light entered. The medium awoke. We then ascertained that the displaced armchair had been completely turned around so that its arms were against the curtain as though in a vain effort to cut off the light.

The second period was under the same conditions as the first; similar precautions of control. Guzik had taken some tea and a glass of cognac. Controller on right: Mme. S.; on the left, M. Caucal. Order of circle, Mme. S., M. S., Dr. Geley, Forthuny, de Jelski, Cornillier and Caucal. Professor Richet sat outside the circle on a sofa.

Almost at once Mme. S. announced touches on her left arm. Bright lights appeared about the size of a pea, which crossed the circle and followed various circuits. Several times we saw larger, less brilliant

lights, oval or disc-shaped, of the approximate size of a face. These lights were distinct but ephemeral.

Sometimes these lights rose quite high; almost to the ceiling. They approached the assistants, especially Mme. S., M. S., M. Caucal and M. Cornillier. Whenever the lights came in contact with the assistants these announced that they had been touched and kissed. Three times Mme. S. felt arms around her and two hands resting on her shoulders. Then she was kissed on the forehead. The touches were not startling, but very gentle.

M. S. received the same impressions. So did M. Caucal. *The manifestations felt by the two controllers were sometimes felt simultaneously.*

Seance of Dec. 11, 1922

Controllers: René Sudre, Mme. de C. Assistants: Geley, Mme. Sudre, Mme. Clement.

Twin lights passed in front of all the assistants who in turn felt kisses from warm lips. Geley alone did not perceive this. When Mme. Sudre was kissed, the caress was on her left cheek, the one turned away from the medium. By the light of the phenomena we saw M. Sudre's face, and against it the silhouette of a supernormal face that kissed him.

Seance of Dec. 12, 1922

Controllers: Dr. Fontoynont, M. Jean Meyer. Assistants: M. and Mme. Cornillier, Mme. Jean Meyer, Dr. Geley, de Jelski.

After a wait of ten minutes the phenomena began. Contacts on the controllers, beautiful lights, some small and bright, others spread out into nebulæ the size of a face. The lights moved in various routes sometimes rising very high. Whenever they touched an experimenter, that person announced a touch or a kiss. Now and then the medium seemed to be enveloped in a phosporescent cloud. M. Jean Meyer felt himself kissed long and frequently. Also Dr. Fontoynont who said that the touch of lips was most distinct.

Seance of Dec. 15, 1922

Controllers: M. Marcel Prévost, Mme. Sudre. Assistants: Mme. Marcel Prévost, Dr. Fontoynont, Mme. M. Cornillier, Mme. X.

I shall give the personal account of Dr. Fontoynont whose impressions, as you will see, are similar to my own:

"I, the undersigned, Dr. Fontoynont, Director of the School of Medicine of Tananarive, corresponding member of the Academy of Medicine, certify that I assisted, at Dr. Geley's International Institute

of Metapsychology, on Tuesday the twelfth, and Friday the fifteenth, of December, 1922, at the metapsychical séances; and state that the following incidents seem to me of sufficient importance to be recorded:

SEANCE OF TUESDAY, DEC. 12, 1922, AT 4:30 P.M.

"I served as controller and held the right hand of the medium, with my right ear against his left one. I did not cease for an instant to be in close contact with him. My left side was close to my neighbor, Mme. Meyer. My right foot and leg touched the left foot and leg of the medium and the contact was never broken. There were three short séances separated by ten-minute intervals.

"*First period*: Behind and at the sides of the medium I saw phosphorescent lights form and I had the impression that something vague was forming close to me. I then felt several touches, on my back and chest, made by solid bodies which pressed lightly against me. At other times these bodies struck me but without hurting me. I was tapped three times on the right shoulder by a hand. It was as though some one in a crowd who wished to attract my attention, had reached over and tapped me. The touch of these hands was gentle, pliant, and the surface seemed to vary in size from that of the palm of a hand to the dimensions of a large plate. My chair was shaken several times, and once I thought I felt a large animal like a dog pressing against my right leg and thigh. The medium slept badly.

"*Second period*: I felt new pressures and pushes; then floating lights appeared at the right and left of the medium. Some floated about; others remained stationary; some moved quite far away. When these lights passed close to me I had the impression of a veil that was drawn along and brushed against my hands and face. The medium was restless. He had fits of shivering and sighing at the moment of the production of a phenomenon. This restlessness, and a luminous vapor which formed over his face, warned me when a phenomenon was about to manifest itself.

"*Third period*: The medium was quickly entranced. The jerking and trembling came rapidly. I felt touches, strokes, strong pushes. Several lights passed of which one approached me and touched my forehead. At the same time I felt as though a veil were drawn over my hands. Then, where the light touched my forehead I was distinctly kissed. This kiss felt cold, though the sensation only lasted a few seconds. When the light faded, somewhere above and between the medium and the person opposite me, I heard a hoarse voice which spoke two words indistinctly. Soon I felt my face brushed by what seemed to be a woolen stuff or still more like hair or a long beard. After this

I was kissed twice on the left cheek. These kisses were different from the first,—they were long, warm and clinging. The impression remained with me for a long time,—at least ten minutes.

Seance of Friday, Dec. 15, 1922, 4:30 p.m.

"There were two periods with an interval of ten minutes. I occupied the same position at the left of the medium. On his other side was M. Marcel Prévost who acted as controller.

"*First period*: I only experienced the forming of a few lights which moved about. One passed between M. Prévost and myself. Nothing more.

"*Second period*: I saw numerous circular lights. On the table before us was a piece of cardboard covered with some malleable substance capable of receiving impressions. This was lifted high and dropped on my head from whence it fell back upon the table in almost the same place where it had lain before, but turned around.

"I heard the sound of a heavy table being moved and after the séance I saw that a stand with a heavy marble top had been displaced. Two pencils and some sheets of paper with the letterhead of the Institut Métapsychique had been placed on this stand. One of the pencils was hurled through the air and fell on Mme. X. who was at the end of the table at which we sat. The pencil must therefore have risen from the stand on which it lay, passed over the medium's head and over the whole length of our table before falling on Mme. X. who was the assistant farthest from its point of departure.

"When the medium awoke I found that marks very much like a running French handwriting had been made in black lead on one of the sheets of paper, although nothing was decipherable. One of the two pencils on the stand was missing and it was the one which had fallen on Mme. X.—Dr. Fontoynont." Paris, December 16, 1922.

Seance of Dec. 17, 1922, 5 p.m., at the Institut Metapsychique

Controllers: M. Marcel Prévost, Marquise de B. Assistants: MM. Prévost, de Jelski, Dr. Geley. Order: Guzik, Prévost, de Jelski, Mme. Prévost, Mme. X., Dr. Geley, Marquise de B.

Manifestations began in five minutes. First Mme. B. was touched; then M. Prévost. The latter's chair was drawn back rather violently and he was struck three times on the back so hard that we all heard the sound of the blows. Beautiful lights appeared on each side of the medium; they moved in the usual way and touched Mme. B. and M. Prévost, who felt kisses which we all heard.

SEANCE OF DEC. 17, 1922, 9 P.M.

Controllers: Dr. Osty and M. Ageorges. Assistants: Dr. Geley and M. de Jelski.

Very fine lights formed behind and, as well as we could judge, from a meter to a meter-and-a-half distant from the medium. The controllers were touched and kissed. A beautiful phosphorescent cloud the size of a face approached Ageorges and Osty. As it neared them they clearly saw a well-formed face. Here is Dr. Osty's account:

"Phosphorescent lights formed near the head of the medium and advanced toward the assistants. I felt moist lips kiss my forehead; they felt human. I saw two luminous lips move away from me, moving, as they spoke in a strange language. The luminous mass grew larger; it appeared to me to be ten or fifteen centimeters high.

"It moved toward M. Ageorges who announced that he saw before him three-fourths of a man's beautiful, luminous face. He distinguished the eyes,nose, lips, moustache. A couple of minutes passed. Vague lights approached my face. I was kissed on forehead and head, and my cheeks were stroked by hands. Other quick, distinct touches followed on my face, head and shoulders."

During the fifty séances held in the spring at which, in turn, the witnesses to the report assisted, luminous phenomena were less marked than previously. The medium's health was very bad and this reacted upon his powers. At those séances where lights were observed they were identical with the ones already described.

I will only cite extracts from the accounts of two assistants: M. Paul Ginisty and Dr. Bourbon.

SEANCE OF MAY 9, 1922, 9 P.M., AT THE INSTITUT METAPSYCHIQUE

Controllers: Professor Vallée, on left; M. Paul Ginisty, on right.

Extract from account of M. Paul Ginisty:

"After which a light appeared. It seemed to be a little globe, oval in form. Suddenly I had the impression of a face which approached my own as though to kiss me, at which I recoiled with a feeling of repulsion. Then, close to my ear came broken, murmured words; they sounded muffled as though lips were against my ear. During this short time a light floated on my left, above my head. The voice ceased abruptly and the impression of a presence left me. There were no further manifestations."

SEANCE OF MAY 2, 1922, 9 P.M., AT THE INSTITUT METAPSYCHIQUE

Assistants: Dr. Cunéo, Dr. Chauvet, Dr. Osty and Dr. Bourbon. Dr. Bourbon controlled on the right. Extract from his account:

"I felt something brush my left eyebrow and saw a bright light not far from my eye. I watched it closely without moving. It had the slightly bluish tint of the electric arc-light. It was very bright yet caused me no discomfort although it was only four or five centimeters away. No sound accompanied this manifestation but I perceived a decided odor of ozone. This light disappeared after two or three seconds. Before I saw it myself I heard the assistants on the opposite side of the table announce that they saw a light. It was first seen behind me and above my head.

"The ozone, except in the slow oxidation of phosphorus, and under special chemical circumstances which it would be useless to cite here, is only produced in the course of manifestations of electrical energy."

We see that the statements of witnesses agree. The other assistants testify to having received similar impressions.

SOME IMPRESSIONS OF JEAN GUZIK AND HIS PHENOMENA

BY HARRY PRICE

When I decided, after serious consideration, that I would attend the second International Congress of Psychical Researchers, to be held at Warsaw in August-September of this year, it was with the fixed determination that I would obtain as many sittings as possible with the celebrated mediums who reside in the Polish capital.

Upon my arrival at Warsaw, I quickly discovered to my chagrin that the allocation of sittings was like the kisses of the proverb. I do not blame the Polish Committee for their system—or lack of it—of apportioning their favours; probably they meant well. But it was painfully obvious that they were being led by the noses by a little group of Continental *savants* who did pretty well as they pleased with the Congress.

After spending two or three days in discovering which particular wires had to be pulled in order to obtain a sitting of any description, and by dint of much perseverance, I was at last put into the way of "working the oracle" as far as Guzik was concerned. I found that this medium had a business manager, (whose name I forget), through

whom all sittings were arranged. I understand that this gentleman accompanies Guzik on his travels, and attends all *séances*.

At last a sitting was arranged for me, and I was informed that the fee for the *séance* would be one hundred French francs, or a million and a half Polish marks, equivalent to about thirty shillings in English money. Each sitter pays his share of this fee. When I mention that Guzik often gives four and five sittings per day, it will be seen that the income from his mediumship is not inconsiderable.

The sitting was fixed for six-thirty p.m. on Thursday, August 30th, 1923. We assembled in the *foyer* of the Hotel de l'Europe just before the appointed hour, and were met by Guzik's manager and the other sitters who were Miss Walker, an English visitor to the Congress; Professor Sydney Alrutz, of Upsala University; Mr. E. J. Dingwall, the Research Officer of the S. P. R.; Herr Fritz Grünewald, the Berlin engineer, whose instruments for use in psychical research are so well known; and a Dr. Neumann.

From the hotel we were conveyed in droschkies to the outskirts of the city, to a lady's flat where many of Guzik's sittings are held. I do not know the name of the lady, nor could I ascertain the reason why the sittings were usually held there. We were ushered into a small room which was overcrowded with furniture, including a grand piano, tables, etc. When we had paid our respects to the hostess, Guzik was brought in from an adjoining apartment and introduced to the assembled company.

Jean Guzik is a middle-aged man of medium height and slim proportions. He has a sallow complexion and appears to be in ill health. There is nothing at all striking in his personality, but a keen observer would not fail to notice in his eyes an alertness which is not entirely masked by his exceedingly quiet demeanor. He speaks but little during the sitting, and seldom on his own initiative.

The sitting was held in the apartment containing the excess of furniture, and considerable pains were taken in order to darken the room effectually. Heavy curtains were drawn across the window, excluding every ray of daylight. The two sittings I had with Guzik were held in total darkness.

The room having been darkened to the satisfaction of Guzik and his manager, the electric lights were turned on for the arranging of the sitters, etc. At this juncture, Professor Alrutz asked permission to attach two luminous buttons to the sleeves of the medium's coat. After some little discussion, the request was granted and the buttons affixed. A small rectangular table was then brought in, around which the sitters were placed, according to the wishes of Guzik's manager and our host-

ess, who appeared to lead the circle which she had now joined. We linked up hands in chain formation; the lights were switched off; a few prayers were said in Polish; and the *séance* commenced.

I will not detail the exact order in which we sat at this stage of the sitting, as we received no phenomena of any description. Suffice it to say that the luminous buttons were visible during the whole of this period, and that Mr. Dingwall was helping to control the medium's right hand, his left being controlled by another sitter.

After sitting as described above for over half an hour, we were told that Guzik had been informed by his "guides" that the sitters were too numerous, and no phenomena could be produced under such conditions. Though surprised at this dictum, there was no help for it; we were obliged to reduce the size of the circle. Accordingly, the lights were switched on; the medium removed the luminous buttons from his sleeves; and Miss Walker, Professor Alrutz, and Mr. Dingwall withdrew, after having been promised that another sitting (the fifth that day) would be held in my bedroom at the Hotel Bristol on the same evening at 11.30.

After a hasty cup of coffee the lights were again turned out and the remaining sitters, viz:—Herr Grünewald, Dr. Neumann, our hostess, the "Manager" and myself re-formed round the small table and the phenomena immediately commenced—almost before Professor Alrutz and his companions could have got to the bottom of the street.

I must mention in parentheses that our conversations with Guzik's advisers were conducted in French (as we understood they knew no English) our remarks being translated to the medium. We conversed in English among ourselves, and in this language we discussed the control of the medium, etc. When Professor Alrutz and the others had left us, I was informed by my hostess, *who then spoke excellent English* (to my great surprise and amusement), that Guzik's "guides" considered the Professor and Mr. Dingwall "too critical," and it was for this reason that the circle had been divided. There is a moral to this incident, and I am still wondering whether our remarks in English were the cause of Guzik's "guides" putting their backs up.

I will now describe the way in which we sat, and the method employed in controlling Guzik. Commencing from the left of the medium, we were placed in the following order:—Dr. Neumann, (who informed me that he had attended every sitting Guzik had given that week); myself; Guzik's manager; Herr Grünewald; our hostess; the medium. The control of the medium consisted in Madame holding the right hand of Guzik, while Herr Grünewald was permitted to place his hand over the lady's hand, thus having a partial control, though a very ineffec-

tual one. The medium's little finger on his left hand was held by Dr. Neumann, the remaining sitters linking up in the usual way. There was no suggestion made that the medium's feet should be controlled.

As I have already remarked, the phenomena commenced directly after my friends had withdrawn from the circle. The first thing I noticed was a small point of light about eighteen inches above the medium's head. The light, which gradually expanded into two lights, one about three inches above the other, was also seen by the rest of the sitters, and my hostess suggested that it was some distance *behind* the medium and "near the ceiling." I could not agree to this. The lights then travelled towards the centre of the table, at the same time a hissing, whistling noise, interspersed with growls, proceeded from the direction of the medium. The "lights" then approached each sitter in turn and as one obtained a closer view of them, one could see that they were two tiny lambent flames attached to the upper and lower portions of black, elongated, articulated "jaws," which opened and closed in unison with the prolonged wailing cries or "yowls" which proceeded from the direction of Guzik. The "jaws" then approached within two inches of my face; stopped and then touched me gently on the cheek, at the same time sounds of kissing proceeded from the direction of the medium. The surface of the "jaws" felt soft against my cheek. As the object advanced towards me, the two small flames illumined the surfaces to which they were attached, and I could plainly see the texture of the material of which they were made. This material was identical in appearance to stockingette. Without accusing Guzik of malpractices of any description, I must put it on record that if he had succeeded in freeing one of his hands; and if he had placed that hand and wrist in a stockingette sheath upon which were two dabs of phosphorus or similar light-radiating substance; and if he had opened and closed his hand in imitation of the movements of a mouth, *the effect would have been identical to what I saw that evening.* As far as I am concerned, there is no doubt as to the effect this extraordinary "snout" produced upon me. These black, illuminated "jaws" appeared and re-appeared five times during this sitting which lasted but twenty-five minutes; and each time the exact resemblance to a hand in a stocking was forced upon me.

Between the visits of Guzik's curious production we were favoured with other phenomena. We were told that a hand-bell on the grand piano (which was just behind the medium), would be conveyed by psychic means to the centre of the small *séance* table around which we sat. After a wait of a minute or so, there was a crash behind the medium, and the sound of the bell falling upon the piano-top. The

bell was *not* brought to the *séance* table, and it was not mentioned again. After the sitting, I measured the distance from the fallen hand-bell to the medium's chair, and I found that the bell was just out of his reach. But if Guzik had been able to free one arm and if he had used a short reaching-rod in order to pick up the bell; and if that bell had fallen off the reaching-rod and had crashed upon the piano, *the effect would have been identical to what I heard that evening.*

One of the sitters remarked that he had heard a note struck on the piano, which was closed and locked in our presence previous to the sitting. I did not hear the note myself, but I tested the piano afterwards, and found very considerable play between the locked cover and the keyboard. With a piece of thin flexible steel I could have produced an entire *gamut* of notes by inserting the metal between the locked lid and the ivories. Sounds of stamping on the floor were heard, and the noise clearly proceeded from somewhere in the vicinity of the medium.

We were now told to prepare for the "grande finale" in the shape of Guzik's apocryphal "little animal" which has been variously described as a "dog," "furry ape," etc. We were told "not to be frightened," and were admonished to "hold tight and keep our seats," etc. A suitable atmosphere having thus been created, the "animal" appeared. The first notification of its presence was a bouncing noise upon the table-top, accompanied by growls, yowls, barks and hisses which came from the direction of the medium. It would be wrong to state that a ventriloquial effect was produced. No ventriloquist living can produce his vocal illusions in total darkness, because the *mise en scène* is absent. Though I admit that it is sometimes hard to locate sounds in the dark, a person of normal hearing should have no difficulty in ascertaining the direction of vocal sounds when they are produced in the immediate vicinity of his ears. As a matter of fact, Guzik's mouth was only a few inches away from my ear.

The bouncing and banging on the table continued, and the sounds reminded me very forcibly of the noise produced by an ox bladder (beloved of small boys and slap-stick comedians), at the end of a stick being wielded by someone who wanted to create a terrific din. As the sounds came closer to me, I gradually lowered my head towards the surface of the table, and the "animal" slid (as if it were being pulled), under my chin. I could distinctly feel a resiliency in the object which again impressed me as being like an ox bladder. I could feel no hair or fur; it felt smooth, soft and shiny. If Guzik had succeeded in freeing one of his hands, and if he had inflated an ox bladder attached by a string to a stick which was wielded in the manner I have described; and if the banging of the bladder was accompanied by zoölogical imita-

tions upon the part of the medium—*the resultant effect would have been identical to the medley of noises produced that evening.*

The above phenomenon having concluded, the lights were turned up and the *séance* was at an end. I paid half a million Polish marks as my share of the sitting; bought an autographed portrait from the medium; gave Madame's maid a *pourboire*; and departed to my hotel to be in readiness for the next sitting due in my bedroom at 11:30 the same evening.

SECOND SITTING

The notes from which the above account has been prepared were dictated to Miss Walker immediately upon my return to the Hotel Bristol. I informed Professor Alrutz and Mr. Dingwall of the "signs and wonders" I had witnessed after their departure, and they looked forward with much interest to the sitting arranged to take place in my bedroom.

Guzik and his manager arrived at the appointed time, and we set to work to prepare the apartment. The room having been darkened to the satisfaction of the medium and his friend, we proceeded to arrange ourselves for the sitting.

The table used was a rectangular one, about twice the size of that employed at the previous sitting. It was decided that Miss Walker and myself should control the medium, and we sat in the following order, commencing from the left of the medium: Miss Walker; Mr. Dingwall; the medium's manager; Professor Alrutz; myself; Guzik. The lights were then switched off.

Though I was supposed to control the medium, it was really the medium who controlled me, as he tightly clasped the little finger of my left hand. Miss Walker held the medium's left hand. All the remaining hands were linked up in the usual way. Nothing had been said about controlling the medium's feet, so I gently placed my left leg against the right leg of the medium. The medium just as gently moved his leg away from mine. Seeing that this leg control was distasteful to Guzik, I refrained from "following up" his leg and awaited events. With a few preliminary "shivers" on the part of the medium (who does not appear to go into a very deep trance), the phenomena commenced. The first intimation I received was a slight rubbing sensation at the bottom of the chair on which I sat. This was followed by similar sensations up the leg of the chair, culminating in a gentle poke in the small of my back. I at once extended my left leg in order to find out whether Guzik's right leg was in its normal position. It was not; in fact, I could not find it. During my leg-hunting excursion,

the little digs and pokes were in full swing, and my back and shoulders were frequently touched. Now, I do not say that Guzik produced those touches with his foot (I noticed he wore soft boots); but I do assert that during the period when my back was being touched, Guzik's right leg was not in the same place as he kept it when the lights were up. Also, all the touches *could* have been produced by the leg of a person sitting in Guzik's chair, if his lower members were uncontrolled.

The next phenomenon appeared to me as a bunched-up white handkerchief with a speck of light in the centre of the inner folds. This handkerchief was poked in my face. At the same time the medium was making guttural noises and mutterings and breathing heavily in my face. There was no mistaking the medium's breath, as I recognized it again after the sitting. Assuming that the medium wanted to do such a thing, there was nothing to prevent him from withdrawing, by means of his teeth, a handkerchief from some portion of his person and pushing it in my face. The interior folds of the bunched-up handkerchief could contain a fragment of a luminous substance. The fact that he would have to close his teeth in order to hold the handkerchief would account for the mutterings, etc.; and the proximity of his face to mine would account for the unmistakable breath. None of the other sitters saw this handkerchief effect (which might easily be mistaken for a face by a person unacquainted with deceptive methods), for the simple reason that the luminous substance was in the *interior* of the handkerchief, which was kept turned in my direction during the duration of its appearance. Miss Walker told me afterwards that she likewise received pokes and digs, *and a simultaneous pressure on both shoulders.* Assuming this to be a normal and not a psychic effect, the trick is so subtle that I refrain, for obvious reasons, from giving publicity to the explanation.

The above phenomena lasted about thirty minutes, when it was decided to have an interval for coffee, etc. During the interval Professor Alrutz conducted some experiments with Guzik pertaining to the reflex action of the nerves.

After the interval, the sitting was resumed, with Professor Alrutz and Mr. Dingwall as the controllers. The same phenomena occurred as in the first half of the *séance*, but I should like to emphasize the fact that it was only the persons contiguous to the medium who received the touches. The Professor and Dingwall got nothing in the first half; Miss Walker and I got nothing in the second portion. Guzik's fabulous animals were conspicuous by their absence, though the Professor says he saw two small lights.

About 1:30 a.m. we closed the *séance*, with a solemn promise from

Guzik and his manager that I should have another sitting upon the next evening, Friday, August 31st. The manager promised to meet me at six o'clock at the University, after the Congress had concluded for the day.

I kept the appointment the next day as arranged, but saw nothing of Guzik or his manager. After I had kicked my heels on the Warsaw cobbles for about an hour, Professor Adam Zoltowski, of Posen University, who happened to know the address of the lady at whose home the sittings were held, rang her up at 6:40 and we learnt to our astonishment that the sitting had been in progress for over half an hour. The Professor was asked to tender the medium's apologies to me, and his regret that it was found at the last moment "quite impossible to give Mr. Price another sitting."

The Professor had hardly replaced the telephone receiver when the principal Warsaw evening paper, the *Rzecpospolita* ("Republic"), came out with a detailed "exposure" of Guzik and an unfortunate attack upon Doctor Geley. The article in question is a long one, and is signed by Wojciech Dabrowski, an associate editor of the paper. The writer attacks the policy of the Congress and criticises Dr. Geley's paper on Guzik, which the Doctor had read at one of the meetings.

Professor Zoltowski has kindly translated the Polish into English, and I will quote the portion of the article which affects the question of Guzik's mediumship:—

"This, so to say, religious tone of the Congress also appeared in what we would call, perhaps rather too drastically, the "canonization of Guzik." This was done by Dr. Geley in his lecture concerning the experiments made in Paris with Guzik. Dr. Geley, in doing so, made the Warsaw toy a machine of precision. He gave testimony to the absolute good-will of Guzik and the genuineness of the appearances by him produced. At this point I must give my own experiences . . . I took part in a *séance* with Guzik at which all the phenomena described by Dr. Geley were produced with the exception of the legendary little animal. Well, I stated [at the time] that the touching of people was accomplished by Mr. Guzik, and in a hard fight I took away from him an umbrella which he used to this end. I state that I saw the rubbing of fingers against a phosphorescent surface, after which the famous little lights appeared. I state that the materialization of the speaking head was an illusion because it was seen only by two very credulous and very frightened persons, and neither I nor anybody else saw any forms except two little lights. I state that the voice of this 'head' was such as is described by Dr. Geley; that is, inspiratory and not expiratory and that it made upon me the impression of the

voice of a pretty clumsy ventriloquist because it proceeded from the direction of Mr. Guzik."

I wish to emphasize the fact that this account of a sitting with Guzik was published on Friday evening, August 31st, twenty-four hours after the notes of my sittings had been prepared. But the reader will not fail to notice some correspondences between my sittings and that attended by M. Dabrowski. We both saw the "little lights," and M. Dabrowski says he saw how they were produced. Guzik certainly did not use an umbrella or other inanimate object for the "touchings" we experienced at our second sitting; the control was too great for that. I agree with M. Dabrowski that the "speaking head" was an illusion; but an illusion produced by a bunched-up handkerchief and a spot of some radio-active substance. I am certain that at M. Dabrowski's *séance* this handkerchief was seen by the "two very credulous and very frightened persons;" and the reason why the others did not see it was because the luminous spot was not turned in their direction. The same thing happened at our second sitting when I was the only person favored by being shown the "speaking head." To a less observant and more emotional sitter the "speaking head" illusion might appear terrifying.

I left for Berlin a few hours after the publication of the *Rzecpospolita*, but I understand that the article on Dr. Geley and Guzik caused something of a sensation, coming, as it did, in the middle of the Congress. By the time I had crossed the Polish frontier I was confident that I had heard the last of Guzik—but I was mistaken. On the Berlin-Flushing train my travelling companion (Dr. L. Haden Guest, the well-known sociologist), and I made the acquaintance of M. and Mme. M. Woevodsky, a daughter of Count Perovsky-Petrovo-Solovovo, the author of many articles on psychical research. When Madame Woevodsky learnt that I had been to Warsaw the first question she asked was: "Did you have a sitting with Guzik?" Upon my answering in the affirmative, she gave us an account of a sitting with Guzik that her husband had had some time previously. She declared that Guzik had been detected using his feet. In a letter to me she writes: "My husband tells me that he had a sitting with this medium in Warsaw in 1915. During that sitting, it was arranged that there should be a small light burning in the room. A table napkin was put on the floor and Guzik said that 'it will fly over the table,' but as it was rather far from him, my husband saw him trying to get it nearer with his foot. He did not succeed and had to abandon his efforts. He tried many other stunts of that kind, but owing to the burning light he did not succeed with any of them. Finally, he produced phosphor-

escent lights, which were obviously phosphorus on the tips of his fingers. After that, he said he was not in the mood to continue, and the sitting was over."

I wish to make it clear that the above report of my sittings with Jean Guzik represents my *impressions* at the time of the *séances*. Were I to have a serious of sittings, under proper conditions, I might perhaps be convinced that Guzik possesses all the psychic power ascribed to him. If he is genuine, he is unfair to himself in giving five sittings per day. He is equally unfair in permitting such inadequate control of himself. I understand that in Paris the medium was undressed and subjected to a thorough fore-control, and that the control during the sittings was of the severest nature. At the two sittings I attended the control was a joke, considering that they were held in total darkness. I can hardly imagine men like Sir Oliver Lodge and Professor Richet being convinced (as it is stated they were), by phenomena similar to the unconvincing effects I witnessed. If Guzik can produce at the Institut Métapsychique phenomena which are absolutely above suspicion when the control is "perfect," as we are told it was, why do the phenomena witnessed among his friends come in such "questionable shapes" when the conditions are lax and of his own choosing? If the safeguards against fraud were so good in Paris, why are they so bad in Warsaw?

GUZIK AND HIS PHENOMENA

BY SIR OLIVER LODGE

To the Editor of Light. Oct. 6. Sir:—In justice to my friend, Dr. Geley, who has had several months' experience with Guzik under perfectly controlled conditions at the Institut Métapsychique, I think it only fair to say that when his phenomena—which were confessedly of a rather low, though in their way interesting, order—occurred while I was present in Paris, no question could arise as to whether, *if* the medium had got his hands free, he could or could not have produced them; seeing that he and all the other sitters were chained up to each other and padlocked.

It seems useless and unfair to the medium to hold sittings for physical phenomena under conditions when doubt could be raised as to their possible normal and fraudulent production. This dubious and unsatisfactory procedure used to excite the wrath of Eusapia. And it must be very unsatisfactory to mediums, when favored with phenom-

ena beyond control, to have a question subsequently raised about precautions for the taking of which the sitters themselves were entirely responsible. Conditions ought to be such that if phenomena occur, they can be testified to as genuinely supernormal, whatever explanation may hereafter be suggested as able to account for them. This certainly can only be obtained by a continuous series of studies. But in any serious report, of a standing able to be compared with the reports of patient and experienced investigators, there ought to be no question as to the possibility of the medium's having introduced objects into the séance room, nor as to the adequate control of all those who are present. Otherwise doubts about the possibility of fraudulent manipulation and confederacy are sure to arise and to confuse the issue in a manner which may throw undeserved discredit not only on the medium but on all those who have taken pains to observe the things properly. Yours faithfully.—Oliver Lodge.

28th September, 1923.

BY DR. GUSTAVE GELEY

To the Editor of Light. Oct. 13. Sir:—It is really extraordinary to observe that when metapsychic phenomena are in question, the most elementary rules of experimentation and scientific discussion are set aside.

Everywhere and always, when scientific experimenters wish to criticise the researches of others, their first care is to place themselves in exactly similar conditions. They then repeat accurately and at length the experiments they wish to criticise; and then only do they make known their own results and their favorable or unfavorable conclusions.

In metapsychic matters these universal rules of courtesy and exactitude are often forgotten or (unhappily) deliberately set aside.

Any chance person arrogates to himself the right to disparage and traduce long, careful, and conscientious work on the ground of a very small number of incomplete, ill-conducted, or avowedly defective trials. A Crawford devotes seven years of his life to admirably planned and carefully conducted researches which hold a special place in psychic mechanics, and will remain classical. Then there steps on the scene a "psychologist" who endeavours to demolish his work on data furnished by some fifteen séances conducted unmethodically, and advances arguments none of which will bear analysis.

In France, a campaign of abuse and falsehoods is opened against metapsychic studies, and is maintained in the public prints for months —its whole foundation being thirteen abortive séances at the Sorbonne.

To reply to these attacks a very long series of demontrations was given at the Metapsychic Institute under conditions of the severest control. Thirty-four distinguished persons in Paris, nearly all entirely sceptical, among whom were members of the French Academy, of the Academy of Sciences, and the Academy of Medicine, doctors of Medicine and of Law, also police experts, affirmed, after long and minute investigation, their certitude of the genuineness of the ectoplasmic and telekinetic phenomena obtained with Jean Guzik.

Then Mr. Price "butts in." He questions the deliberate affirmation of the "little group of Continental *savants*," as he calls them, on the strength of *two* séances held at Warsaw! *Two* séances!

Has he surprised the medium *in flagrante delicto* of fraud? Not at all. He simply *supposes* trickery and explains at length how the medium might have frauded; but he does not bring the slightest proof that anything of the sort actually took place.

Did Mr. Price endeavour to put in practice the rigorous methods of control applied in Paris? By no means—he did not use a single one of the precautions detailed in our documentation of the experiments with Jean Guzik.

He may excuse himself by saying that he was not himself directing the séances, and that if the control was defective, that was not his fault. Doubtless! but in that case no rational conclusions can be drawn from two badly-conducted séances; nor, *a fortiori*, should suspicion be cast on a medium who was perhaps perfectly innocent and not responsible for defects in the conditions of control. (I must here observe, parenthetically, that Mr. Price is said to have expressed to his collaborators in the two Warsaw séances a quite different opinion than that which he puts forward in *Light* of September 29th. I am told that he pretended (*affectait*) enthusiastic conviction.)

For the benefit of the readers of *Light*, I may mention that my own certainty, affirmed at the Congress, rests on more than one hundred and fifty experiments giving positive results, of which eighty were made in Paris under the extremely rigorous conditions of control that I fully described.

Before making known the conclusions arrived at, and before publishing my impressions on this medium, I waited *three years* for the final completion of these studies.

I should like to stop here; but it is a duty in the interest of truth to lay stress on some extraordinary points in Mr. Price's article. For the first time in the history of psychic science, a Congress has received official recognition. It took place in the Senate House of the University of Warsaw, in presence of its most distinguished professors. It

was opened by three inaugural speeches—by the Minister of Public Instruction, by the Minister of Public Health, and by the Rector of the University. The scientific tone of the papers read was appreciated by all. The excellent arrangements of the Polish Committee and the accounts of well-conducted experiments (which will be detailed elsewhere), the high tone of the debates, all made the Congress a complete success. The Congress is an unforgettable landmark in the progress of the science for which we stand, and almost marks an era in its history.

The Polish Press, and several foreign newspapers of high standing, give detailed and laudatory reports of the proceedings. One only exception is the journal that publishes some defamatory paragraphs.

What is Mr. Price's action? Out from all others he selects this hostile *Journal*, and cites it with approval.

The witnesses to Guzik in Warsaw are to be counted by hundreds, most of them competent and honorable persons; among them are professors, doctors, Polish notables, and officers of all nations. Mr. Price neglects all these witnesses, and quotes a hare-brained person who is certain that he saw Guzik tricking . . . with an umbrella (!); he solemnly cites this asininity along with an equally competent piece of evidence—that of an old lady who knew that the lights produced were "obviously" phosphorus on the medium's fingers! Is it necessary to say more?

Students of metapsychics will be grateful to *Light* for having given a place to Mr. Price's article. They will now be under no illusions as to the psychology of this "investigator," of whom the least that can be said is that he acts with extraordinary levity.

BY HARRY PRICE

To THE EDITOR OF LIGHT. SIR:—In commenting upon my paper on Jean Guzik, Sir Oliver Lodge commences his letter: "In justice to my friend, Dr. Geley," etc., but I have never criticised Dr. Geley and my article has nothing whatever to do with him or his work. Dr. Geley's name crept into my article only because of the extract from the "Rzecpospolita," the editor of which *did* criticise Dr. Geley. Because Guzik produced perfect phenomena at the Institut Métapsychique under ideal conditions is no reason why he should not produce questionable phenomena (to order, five times per day) at other times and places.

Sir Oliver Lodge says it is "useless and unfair" to hold sittings under unsatisfactory conditions, and then criticise them afterwards.

He continues: "Conditions ought to be such," etc. True, but they were not. Guzik removed the luminous buttons supplied by Professor Alrutz, and resented my leg control. It was a case of having sittings under Guzik's conditions or none at all. I chose the former alternative. As a matter of fact, after I left Warsaw, some of the sitters at the séances I attended had three sittings with Guzik at which Dr. Geley was present. I understand that the control was stiffened up considerably, but no phenomena were produced; the sittings were purely negative.

The "chain and padlock" control is spectacular but not particularly convincing. There are simpler and more effectual methods of controlling a medium. By the way, Sir Oliver Lodge does not state if the feet of the medium and sitters were controlled in the same way.

I reiterate that I had not the slightest intention of criticising Dr. Geley's experiments with Guzik; the fact that I was not present would in any case prevent me from doing this. I accept Dr. Geley's statement that he witnessed absolutely genuine phenomena and that the controlling methods were perfect. I have a great respect for the work done at the Institut Métapsychique and consider the laboratory there the finest I have ever examined.

OCTOBER 5th, 1923.

BY STANLEY DE BRATH

There is one aspect of the matter that deserves special notice. Mr. Price says in one of his letters, that Guzik was giving five séances daily in Warsaw at high fees. The number of séances may have been, and probably was, undertaken to comply with the request of the Warsaw Committee that he would satisfy as many of the visitors as possible; but Guzik, who speaks only Polish and Russian, has placed himself in the hands of a manager, who has asked very high fees for séances in England in addition to all travelling expenses.

Guzik himself asked very moderate fees in Paris and the Director of the Metapsychic Institute bears witness that he has there given every proof of honesty, that "he is a man who earns his living loyally and does not specialize upon his gifts."

This commercialism by which mediums are exploited is a slippery path on which mediums have often come to grief. Powers fail, and are then supplemented by trickery; perhaps only once or twice. The fraud is found out, the medium is discredited and it is assumed by sceptics that he has always been fraudulent. The most careful experiments are

discredited along with him. The whole phenomena are assumed to be trickery; the movement fails of its object and the Nemesis of lying and greed overtakes the work.

The remedy lies with experimenters, who should refuse all extravagant demands by whomsoever made, and should ensure such conditions of control that fraud is *physically* impossible. Drs. Geley and Neumann have already put on record that Guzik is perfectly willing to conform to both conditions.

I see no evidence in Mr. Price's letter that Guzik did trick on the two occasions mentioned, but the conditions were such that trickery was possible, and, as Sir Oliver Lodge points out, this should never be the case at any séances that are held for purposes of investigation or to convince sceptics. Commercialism is the very reverse of spirituality; it is fatal to the character of the medium, to the retention of his powers and to the whole value of the movement. Sooner or later trickery is exposed, and the uninstructed public jumps to the conclusions that we have so often seen in print, "that when the control is severe enough to preclude fraud, no phenomena at all occur."

Oct. 5th and Dec. 7th, 1923.

BY "LIEUTENANT-COLONEL"

To the Editor of Light. Sir:—I regret the latter part of Dr. Geley's letter, which is, I am sure, written under a misapprehension, which on one will regret more than himself.

Mr. Price is a conjurer and investigator of considerable experience, and, as he would be the first to admit, commenced his investigations with the opinion that the whole subject of psychic phenomena was suspect. But being an honest man, and having met with evidence which he could not explain by normal methods, he has altered his opinions.

Without claiming him as a convinced Spiritualist, I can say that he accepts the theory as a reasonable working hypothesis, and is now making his investigations accordingly.

It is well known that physical mediums require careful control, if only as protection from their subconscious selves, and Mr. Price's intention is to obtain unanswerable evidence, not on the lines of rebuttal.

I can speak with authority, as I know Mr. Price personally, while I am sure the readers of *Light* will acquit me of any suspicion of playing into the hands of "the enemy," or of any bias against the subject.

Dr. Geley is asked to remember that he commenced investigation with sceptical inclination, and I am sure he would be the last to desire to damp the *honest* investigation of another man.

Light, Oct. 20 (?), 1923.

BY HARRY PRICE

To the Editor of Light. Sir:—I am glad that my article on Jean Guzik has impressed Dr. Geley, in spite of the fact that it has nothing at all to do with him or his methods, or any experiments he may have made with Guzik or any other medium.

But, before the Doctor rushed into print with a *brusquerie* which is quite uncalled for, he should have made certain that he had before him an accurate translation of my paper. In an investigator of Dr. Geley's standing, accuracy is of paramount importance. He is as unfortunate in his translator of my article as he was when he criticised the S. P. R. report on Eva C.

The Doctor says: "Then Mr. Price 'butts in.'" (I wonder what his original French is for this phrase.) "He questions the deliberate affirmation of 'the little group of Continental *savants*,'" etc. I said nothing of the kind. If Dr. Geley will have my opening paragraphs re-translated, he will find that what I said was: "But it was painfully obvious that they [The Polish Committee] were being led by the noses by a little group of Continental *savants* who did pretty well as they pleased with the Congress." Now, this is a most ridiculous blunder, and I sincerely hope that this peculiar way of dealing with facts is not indicative of the Doctor's methods in psychical research.

The Doctor continues: "Mr. Price is said to have expressed to his collaborators in the two Warsaw séances a quite different opinion," etc. But my collaborators in the *two* séances were Miss Walker, Professor Alrutz and Mr. Dingwall only, and I immediately expressed my doubts to them, in the identical words used in my article.

The Doctor takes me to task for quoting the "Rzecpospolita" and not one of the "laudatory reports." But I did not travel over two thousand miles to Warsaw and back to see "laudatory reports." I was in Warsaw in quest of *facts*. In any case, I had no choice in the matter, as I believe I am right in saying that the "Rzecpospolita" was the only paper which published a detailed account of a sitting with Guzik. The Doctor, in speaking of the writer, says: "This 'hare-brained person' (an editor of the paper!), was certain that he saw Guzik tricking with an umbrella." But the "hare-brained

person" did more; he took the umbrella away from him—an action which reduces his "asininity" considerably! Does Dr. Geley suggest that M. Dabrowski, the editor in question, is not telling the truth?

Dr. Geley criticises the statement of an "old lady" (as a matter of fact, quite a young lady; where *does* the Doctor get his "facts" from?), who knew that the little lights were "obviously" phosphorus. But it was the lady's *husband* who had the sitting and saw the lights; and it was he who also saw Guzik using his feet in trying to get a handkerchief off the floor on to the table. Does Dr. Geley suggest that the son-in-law of Count Perovsky (so well known in psychical research), is also telling falsehoods?

I should like to stop here; but I really must impress upon my critic the fact that my paper dealt with Jean Guzik and not with Dr. Geley. Whether I am a "psychologist," "investigator," etc., (with, or without, inverted commas), I trust I have a reasonable amount of that most uncommon commodity; viz., common sense.

Light, Nov. 3, 1923.

BY STANLEY DE BRATH

To the Editor of Light. Nov. 3. Sir:—I rather expected that Mr. Price would be angry and that personalities might obscure the main points. These are two—that once a fact has been experimentally established, fresh criticism should start from that basis, whether previous experimental work is mentioned or not. Records of imperfect experiments confuse the issue. (2) Mediums are defenceless people. It is therefore all the more obligatory not to accuse them of fraud without positive proof. Dr. Geley writes:—

"I have no shadow of hostility to Mr. Price, and I should have sent no protest to *Light*, had I only been concerned. There are, however, two questions involved: (1) of principle, and (2) of justice to Guzik.

"As to the first: It is essential that metapsychic science should be treated exactly as other sciences are treated. It is a breach of scientific etiquette that admittedly imperfect and defective experiments should be sent for publication in contravention of sustained and precise experimental results.

"As to the second: Guzik has always behaved honestly with us. He is a respectable man who has brought up five children and given them a social position superior to his own. One of them is an officer. It is unfair that fraud should be attributed to him without any sort of proof.

" All students of this science, especially those who are aware of its high moral and social purposes, should unite and prevent the recurrence of such insinuations.

" There are not two logical methods, one for psychic, and one for physical science—not two codes of morality, one for general use, and another for poor mediums who are dragged in the mire on its slightest suspicion, even if traps are not laid for them.

" It is, I repeat, my only wish that the same codes of logical reasoning and scientific courtesy should be observed in this subject just as they are *de rigueur* in all other branches of science."

So writes Dr. Geley, and I may add that my own feeling is precisely the same.

THE WORLD THROUGH THE LOOKING-GLASS —THE ENCHANTED BOUNDARY

BY GUSTAVE GELEY, M.D.

LIGHT, NOVEMBER 10

In the April issue of *Psyche* (1923) Mr. Walter F. Prince wrote, under the title "*The Enchanted Boundary*," a satirical parallel between the fabled frontier on crossing which the invader's arms turned to reeds, and the paralysis of logic that besets critics of the supernormal. An able summary of the examples held up by Mr. Prince was made by M. Fortuny for the May-June number of the *Revue Métapsychique*.

The article shows by numerous examples, how men of high standing in science, accustomed to observe and interpret facts, seem to lose their logical faculty and power of judgment as soon as they touch metapsychic studies. As soon as they cross the frontiers of that mysterious domain they seem to fall under an evil spell. Whether they enter on theoretical criticism or attempt experiment, they act contrary to all the rules held obligatory in all other branches of science. They behave as if they were in Alice's Wonderland: Left becomes right, and right, left.

This extraordinary illusion falls in some degree, not only on those that are new to our studies, but even on some students of them. Unfortunately these errors do not only affect those who make them, but are a permanent set-back to the progress of metapsychic science.

I would therefore ask permission to put our friends on their guard against some of the misrepresentations and mirages which distort the

subject. I do not claim to point out all the faults in logic which paralyse these studies; I will merely mention the chief of these. They are four in number.

(1) *The proof of reality or non-reality of a metapsychic fact is not treated by the logical and rational methods which govern all other departments of knowledge.*

Many experimenters transgress, either by over-confidence or over-scepticism. Both fail in keeping the just mean. The former class are not very interesting; and I have already commented on these in my article on pseudo-materialisations and pseudo-mediums in the *Revue* for January-February, 1921. I will here only ask the over-credulous to observe that they are not fully aware of the gravity of their illogical procedure. In uncontrolled séances, mediums, even when they do not trick, have objectionable habits. Under these circumstances they are led almost irresistibly to fraud, (conscious or subconscious), if only by the line of least resistance. Imperfect control is an incitement to trickery. It is therefore axiomatic for all who understand the matter that *when a medium tricks, responsibility lies with the experimenters who made this possible.*

Ultra-scepticism is nearly as misleading as over-confidence, for it tends to paralyse research and to sterilise experiment. The over-sceptical of whom I am speaking are not the hardened opponents of our studies; they are those who know that the phenomena are real, but nevertheless push distrust to an absurdity and constantly disregard evidence.

For instance: A distinguished physician who had noted the report of the thirty-four eminent men who had testified to the reality of Guzik's phenomena, came to me and said, "I have read that report carefully; it is certain that the medium did not trick with his hands. But I think that he did everything with his feet."

I merely said, "Will you please state your objection more fully."

"Well," he said, "Guzik has prehensile toes. He starts by freeing one of his legs, by making both the controllers hold the same leg. He skilfully takes off his socks, pushes away his chair, maintaining himself in position by his fore-arms resting on the table. He projects his leg backwards, seizes things with his foot, displaces them, and throws them on the table.

"All his touches are produced in this manner. For the lights, his toes are smeared with zinc-sulphide. He brings his leg forward, passes it over the arms of the controllers, and moves his luminous toes to right, to left, and upward, ..."

It was useless to demonstrate the flagrant difficulty or even the

impossibility of such manœuvres; the absolute immobility of Guzik; the cases of furniture dragged two and one-half yards from their places, heavy arm-chairs taken over the heads of the experimenters and placed on the table; lights moving very high and far distant from the medium; perfectly clear materialisations of hands, etc. I could not convince him; his mind was made up. This doctor who is full of good sense in his professional work and in ordinary affairs, admits the reality of telekinesis and ectoplasm. He has made experiments with Eusapia which have convinced him. But if at that time his reason bowed to the facts, his mentality is unchanged; it is that of a systematic opponent, as it was before.

Another instance is supplied by the vogue of the "regurgitation-theory" invoked to account for the phenomena with Eva C. This theory has been ten times disproved, but is constantly brought up again, both by opponents and by some of our over-sceptical friends. If the latter observe facts inexplicable on that theory, they do not therefore renounce it: they pass over the facts in silence, or coolly say that they do not count. As between the over-credulous and the ultra-sceptical, it is difficult to say which are the more illogical and unscientific.

(2) *Criticism on published experiments disregards the ordinary criteria which regulate estimates of value in other scientific work.*

This fault in logic is even more frequent than the preceding, and its results are more serious. Let us recall the usual rules that obtain everywhere and lead to general acceptance of a new fact.

(a) Experiments are repeated, multiplied, and varied.

(b) Only results guaranteed by minute and prolonged experiment are taken into consideration, especially for publication.

(c) When it is desired to check experiments by others, it is held necessary to reproduce the conditions exactly and repeat the experiment with the same care, before making known the result.

(d) The greatest attention is paid to work done under the above conditions; hasty publication of superficial work is received with contempt.

This being admitted, let us consider what happens almost daily (unfortunately) in metapsychic matters.

The elementary and primary rules are not only neglected, but the critics go off full-cry on a back-scent. Some take hold of doubtful experiments and hasten to publish valueless observations. Others criticise the work of their predecessors at random, and endeavor, on the strength of a very small number of ill-conducted and unmethodical séances, and by experiments that do not form part of a series, to dis-

credit long and careful work—the result, often, of many years' research and infinite pains.

There is no parallel to the levity with which such long and conscientious work is treated, not only by ignorant critics, but also by inconsequent researchers. There seems to be a lamentable tendency, irresistible by some men and some groups, *to attach value only to their own researches.* Quite sincerely, and with a candor that is at once comical and distressing, they think nothing sound that does not bear their signature and trade-mark!

But, I shall be told, this illogical procedure is not peculiar to metapsychic science. It is found everywhere.

That is so, but not so frequently or with the same ingenuity. In other matters, these errors appear as negligible exceptions: in our studies they are every-day occurrences. They are so frequent as to be the rule, and provoke neither shame not reprobation. They are indeed, the reproach of the new science.

(3) *The judgments passed on mediums and experimenters do not comply with the elementary rules of justice and common sense.*

The levity with which accusations of fraud are made against mediums passes all bounds of decency. I do not quote instances in this, or in the preceding cases, because I wish to abstain from any personal references. In metapsychic matters the first rule of justice is set at nought—the *onus probandi* lies not on the accuser but on the accused.

Ill-will and ineptitude have free play; an honest medium is dishonoured without scruple on the slightest suspicion, even if traps are not set for him. Mere suspicion stands for proof,—"The medium, strictly speaking *might* have cheated. It has not been proved that he did not. Therefore he did cheat."

This sophistry is involved in nine-tenths of the accusations, not only by opponents, but even by researchers. And then they are astonished at the difficulty of finding mediums!

As to the judgments passed on experimenters it is better to keep silence.

(4) *Men of science who opproach this subject for the first time, take no account of the work done by their predecessors, but consider it null and void.*

This is the most serious of all, for its consequences are the most disastrous. In no other branch of science has this ever been done. Everywhere and always, when new facts are in question, the man of science begins by acquainting himself thoroughly with what has previously been done. If he wishes to experiment, he undergoes a regular apprenticeship guided by previous work.

In this upside-down region of metapsychics the procedure is quite different. Researchers begin by not wishing to learn anything, but only anxious to disparage. Not only do they ignore the work of previous experimenters, but they pointedly exclude such work. The inevitable result is loss of time in endless gropings.

With the intention of preventing the continuance of this error, the Warsaw Congress voted unanimously:

"Metapsychists are earnestly requested not to consent to assistance by their mediums at any séances for scientific demonstrations except on the condition (to be made a *sine quâ non*) that the séances are directed by a competent experimentalist."

Let us hope that this recommendation will not have been made in vain; and that metapsychic studies may cease to be pursued under reverse conditions from those of normal science.

It is up to students in this subject to be remorseless against the violation of the rules of logic and good sense which are *de rigueur* and universally followed elsewhere. And in this they should be supported by their Press.

BY W. NEUMANN, M.D., OF BADEN BADEN

TRANSLATED FROM THE GERMAN. LIGHT, NOV. 17

SIR:—As Mr. Price mentions me as a witness in his article on the Warsaw medium, Jean Guzik, I beg you to allow me to place some of his statements in a clearer light. I have had six sittings in all with Guzik, generally in company with my friend, Dr. William MacKenzie, of Genoa, and controlled him in the strictest way. Thereat the control was flawless. From the various sittings I formed the following picture of him.

The medium, Jean Guzik, works in complete darkness of the séance-room. This darkness, was, as several experimenters and the medium himself inform me, not at first necessary. Guzik worked for years under various conditions of lighting. As however he falls into trance quicker in darkness, the appearances described below come more quickly, and the luminous phenomena can be better observed; and as in the course of years his trustworthiness has convinced all persons, the lighting conditions have been adopted for the sake of convenience. Guzik is a very pleasing medium; he has no hysterical mannerisms; he willingly consents to all proposals; needs no dark cabinet, and falls into trance in any strange room.

His control is therefore a simple matter. He is seated between two participants (usually the most sceptical are selected) and his hands are held fast according to special measures of precaution. He also permits himself to be tightly bound. His arms above and below the elbows, his legs and feet, as well as all the upper part of his body, are so tightly confined between the two sitters that the medium can make no movement unperceived. He makes no movement with his limbs, and always breathes deeply and quietly; only when the phenomena are particularly powerful, the upper portion of his arms and trunk shudder slightly. Whoever has worked with Guzik soon perceives that he does not cheat. He could not, if he so desired, so closely is he penned in by the two persons controlling him. Nor can he make use of any accomplice. We have searched the séance-room in advance throughout, all entrances thereto are locked; we have the keys in our pockets. Moreover we can take Guzik to any place desired and into any room of an hotel; his mediumship works everywhere with equal certitude.

When I came to the sitting on the evening described by Mr. Price, I at once perceived that the persons who were present had not brought with them the conditions necessary for a mediumistic sitting.

They had not the least knowledge of what is called "a psychic atmosphere." It is strange that so many otherwise very able psychological experimenters should have no conception of the prerequisite of "atmosphere" for such experiments. No physician would operate or endeavor to hypnotise a patient in a noisy warehouse. In every modern operating-room everything is avoided that might excite the patient: a calm atmosphere is established, in which the process of the operation can develop more quickly and better than if disquiet, doubt, and a hostile mood prevail. It is the same with the medium. One therefore cannot expect success from a man who is entranced or under the strain of a painful feeling that from all sides he is looked upon as a cheat, or when the conditions exacted, strange to him, disquiet him and cause him discomfort. This is as unpsychological as anything can be, and I was often amazed when I saw in what a rough and unintelligent manner the medium was physically handled. That is where the skill of really good experimenters comes in; apparently to leave the medium his free-will, but to direct, and control so strictly that trickery is shut out, or that if it occurs it must be immediately apparent. High intelligence, infinite patience, and much tact (in the widest sense of the word) are required in order successfully to undertake para-psychic researches. One may have the greatest doubt of the medium, but one must understand how to win his confidence. He who can do this will experience genuine para-psychic phenomena, as I

have experienced them. Mediumistic experimentation is perhaps the most delicate of all psychological researches. The medium in a state of trance is (psychologically speaking) similar to a dreaming sleeper or to an artist in an ecstatic state. There is an inward relationship between trance, dreaming slumber, and artistic ecstasy. Neither a medium, nor a dreamer, nor an artist can be handled like a candidate at an examination.

On the evening in question, I saw, as soon as I came to our hostess, Mme. Wodzinska, that those who were to take part in the sitting were not able to establish a psychic atmosphere. There were electrical apparatus, an enormous percussion-hammer, an algesimeter, and similar instruments which interested the medium and thus disturbed his passivity, even though he might not himself be conscious of this inward disturbance. Then, since after some twenty minutes the medium was not sleeping, *I myself* made the proposal that some of the sitters should leave the room, for clearly I saw that we were too many. The guides did not give the order that Miss Walker, Professor Alrutz and Mr. Dingwall should leave, but I requested it, for I had insight enough not to demand the impossible from the medium. The sitting itself is correctly described in essentials, by Mr. Price, but he misconceives certain particulars:

I. Guzik's manager, Mr. Jelski, protects the medium on the sole ground that Guzik can speak only Polish and Russian. As I myself have some slight knowledge of Russian and can grasp the principal points in Polish, I am sure that during the sitting there were no preconcerted arrangements between the medium and any one present.

II. I satisfied myself that the supervision that Herr Grünewald exercised was perfect. He held both the arms of our hostess and the medium's right hand. When I was in his place at another sitting I also touched the foot of the medium with my foot.

III. Whenever I was controlling Guzik, I distinctly felt his leg and foot. He has never made the slightest suspicious movement.

IV. Mr. Price must have observed, as did all other participators in the sitting, that the phosphorescent lights before they came within the circle of the sitters swept so high that no hand could have reached them.

It would take us too far to set right all the inaccuracies in Mr. Price's report. Had he followed the sitting with the severe and closely critical observation that I have done, he would have been convinced of the genuineness of Guzik's phenomena. Strange to say, he assured me at the end of the sitting that he was fully convinced that he had before him in Guzik a very powerful medium. It is rather superfluous that

Mr. Price should be at pains to imagine how such metapsychic phenomena can be imitated by conjuring tricks. It would be much better that he should use time and meditation in order to explain these remarkable phenomena. There can be no doubt that Jean Guzik is an honest and very powerful medium.

MR. HARRY PRICE'S REPLY

To the Editor of Light. Nov. 17. Sir:—Having been permitted to peruse Dr. Neumann's letter (above), I should like to say a few words in reply.

I did *not* cite Dr. Neumann as a "witness." I studiously avoided mentioning his name in my article, except to refer to the fact that he was present at one sitting. But as the Doctor has challenged my opinion of himself as a sitter (in other words, "butted in," as Dr. Geley would say), I am compelled to record the fact that I regarded him at the time as an emotional and credulous observer. It was he who asked me if I did not hear the "beautiful strains" coming from the locked piano, whereas I could not hear a note, though I have exceptionally acute hearing. It was the Doctor who saw the "spirit" lights "all over the room," though I could see two only just over the medium's head. It was Dr. Neumann who expressed his delight at the "beautiful furry dog with the life-like bark" that was supposed to be running around the table, whereas all I could feel was something like an ox bladder, accompanied by a yowl from the direction of the medium.

Dr. Neumann states that the control of Guzik was "simplicity itself." It was, indeed; it was much too simple; and although the medium may "agree to all proposals," he takes the first opportunity of getting rid of them. It was because of this that Professor Alrutz, with his luminous buttons, "percussion hammer," algometer, and other "proposals" was unceremoniously removed from our first sitting. My article states that our hostess informed us that the Professor and Mr. Dingwall were considered "too critical." I cannot agree that the most sceptical sitters are chosen for controlling the medium; at our first sitting, the least sceptical were chosen. The ligatures mentioned by my critic were not even suggested at our sittings, where the prescribed control was lax in the extreme. The medium was not "tightly pressed" or "wedged" between the sitters; on both occasions he had an entire side of the table to himself.

Dr. Neumann asserts that he noticed at once, when he arrived at

the *séance*, that the other sitters had not brought with them the necessary "psychic atmosphere," and the Doctor states that he was instrumental in sending some of them home again. His analogy to the surgeon and the operation is ridiculous, because no medical man would perform an operation *in total darkness*, however much the "soothing atmosphere" was apparent in his helpers. And if Dr. Neumann is so clever that he can sense at once whether a sitter has—or has not—brought a suitable "atmosphere" with him, why was *I* allowed to remain at the sitting, whilst Miss Walker, Professor Alrutz and Mr. Dingwall were sent empty away? The fact that the phenomena commenced directly my friends left the premises proves that the correct "atmosphere" was then present; why, then, were the phenomena so unconvincing?

The "gigantic percussion hammer" brought by Professor Alrutz sounds extraordinarily alarming, and I can imagine the readers of *Light* visualizing the machine as a cross between a steam-hammer and a howitzer, or something equally deadly. The "gigantic" hammer was a silver-plated affair (similar to those used by confectioners for breaking toffee), about nine inches long, with an india-rubber head, and which was kept in the Professor's breast pocket. The "hammer" was used for gently tapping the medium's limbs when the Professor was making some experiments in the reflex action of the nerves. There is nothing "gigantic" about this story, except Dr. Neumann's version of it.

The "algesimeter" (algometer), in spite of its name, is quite harmless and consists merely of a fine needle controlled by a light spring, which is applied to the epidermis to test a person's sensitiveness to pain. The "electrical appliances" were brought by Herr Grünewald, but were not used in my presence.

Dr. Neumann says: "I have convinced myself that the supercontrol exercised by Herr Grünewald was faultless. He held both hands of our hostess and the right hand of the medium." This is a most extraordinary assertion, as the sitting was held in *total darkness*, and Herr Grünewald was seated at the side of the table opposite to Dr. Neumann. Assuming that Herr Grünewald was really controlling "both hands of our hostess and the right hand of the medium," what was happening to the left hand of Guzik's manager, M. Jelski? This hand must have been free all the time, though Herr Grünewald was supposed to be holding it, as he was sitting next to him. Conversely, assuming that M. Jelski's left hand *was* being held by the right hand of Herr Grünewald, this latter gentleman, having only two hands, must have held "both hands of our hostess and the right hand of the me-

dium" ***with his left hand only.*** Such is Dr. Neumann's conception of a "faultless" control!

Dr. Neumann naïvely informs us that because the lights "floated high up," no "hand" could have reached them. Has my ingenuous critic never heard of such a thing as a reaching rod, supposing Guzik wanted to use such an article? As a matter of fact, the lights were just over the head of the medium.

I do not know what "all the inaccuracies" are that the Doctor mentions, as he has previously told us that I described the sitting "quite correctly in essentials." I cannot believe that I told Dr. Neumann, that I considered Jean Guzik a "very powerful medium," as I so seldom indulge in sarcasm. The Doctor may be amused at my suggested explanation of the "phenomena" we witnessed on that eventful evening in Warsaw; and I cannot do better than to commend to him the words of the Roman poet (I think it was Catullus) who said: "*Risu inepto res ineptior nulla est.*"

SOME EXPERIENCES WITH FOREIGN MEDIUMS

BY MISS N. C. WALKER

FROM LIGHT, NOVEMBER 24

Having recently returned from travels in Poland, Austria, Hungary, and the Balkans, during which I had sittings with four Polish mediums at Warsaw, during the International Congress, and Frau Silbert, at Gratz, and with Willy Schneider, at Vienna, it may be of interest to your readers to hear my impressions of these mediums and their phenomena, only one of whom, Frau Silbert, is known in England.

I have not yet had the opportunity of reading Mr. Harry Price's account of the séance of Jean Guzik he attended at Warsaw, at which I also was present, and with which no doubt he has fully dealt. I regret to say that our experiences with this medium were unfortunate, and a later sitting I attended, after Mr. Price had left, was still more unsatisfactory. The séances were held in complete darkness. There were no test conditions, beyond what was usually a very inadequate control, and one could not but notice that when the control was adequate no phenomena occurred, and when it was doubtful there was some very mediocre phenomena, all of which, with the exception of a light which appeared at one sitting up above our heads (seen by Professor Alrutz

and myself, but not by Mr. Price nor Mr. Dingwall), occurred only within the radius of the medium, and which could have been produced by ordinary means. That Jean Guzik can produce genuine phenomena no one who has heard the accounts of them from such a distinguished psychic investigator as Dr. Geley can doubt, but that he did not do so on the three occasions I sat with him is the conclusion I was forced to adopt.

My experiences with the other Polish mediums, B —— and J —— and Stanislawa, were, if not very rich in phenomena, much more convincing. They were held in red light and one felt they were genuine. At the sitting with J —— a small amount of teleplasm appeared, but did not form into any shape.

Stanislawa, who produces telekinetic phenomena and materializations, was tied securely to her chair in the cabinet, every knot being sealed and found intact at the end. Two wooden stools were moved about inside the cabinet, and one held up above the top of the curtain. A sheet was thrown over the curtain on the lap of the sitter on my right, and there was much rustling of drapery, but the apparitions refused to come out, owing to the presence of so many strangers, it being a very large circle.

In the séance with B ——, a very powerful physical medium, a table in the centre of the circle was moved about and climbed onto his and other sitters' knees, and fell outside the circle. A match-box was rattled in the air, the electric lamp above our heads was struck, and on the light being put on (the sitting being held in darkness) was seen to be swinging. Once I distinctly felt something moving across my knees. I sat on the medium's right and kept contact with his right hand and foot all the time.

There is a rich field of psychical research amongst the Polish mediums, and one can only hope that some of them may be induced to visit England for investigation. The most interesting phenomena I saw, however, were those of two non-professional mediums, Willy Schneider, of Vienna, and Frau Silbert, of Gratz; the latter is already known to English investigators through her visits to the British College of Psychic Science. With both mediums the conditions are perfect, there being no opportunity, as far as one can see, for deception.

Willy is now living with Dr. H ——, of a large asylum outside Vienna, and the sitting took place at his house, there being five other sitters and myself. We were allowed to search the room beforehand, a large divan being turned up for our inspection, from which afterwards cushions were thrown. Willy was controlled by Dr. H —— and Dr. Oberhuber (who represented Austria at the International Congress).

They held both his hands and controlled his feet, and on his wrists and ankles were luminous bands, visible throughout the séance. A dim red light was burning, sufficient to see the objects which were placed on the floor in front of the table, just opposite the sitters.

Willy goes immediately into trance, and the phenomena began by a hand appearing over the table, and then the objects below, a toy piano, a tambourine, and clock, were taken underneath, the piano was played on, and one could see what appeared to be a hand, or rather a thick white joint like a thumb, on each side of the clock as it was lifted. One of the sitters put his handkerchief on the floor. This was drawn underneath the table, and then thrown on the top of it at his feet. There were raps on the picture hanging over the divan, and two cushions were thrown at Mrs. H.'s feet. There was usually a cold breeze when the objects were being lifted. After about fifteen minutes' interval, we sat again for levitation.

When in trance the medium himself put on luminous bands, and pins round his ankles, wrists, and head, and on his shoulders and arms, which made a curious effect in the darkness, which was necessary for these phenomena. After a good deal of heavy breathing and groaning, the levitation began, and he rose to about four feet from the ground. Dr. Oberhuber, who held his right hand, Dr. H—— being on his left, told me that when the levitation took place he felt drawn up, both he and Dr. H—— stood on their chairs, and his fingers were only lightly touched by the medium, who for a few seconds remained suspended without any contact at all, first giving Dr. Oberhuber's hand to Dr. H—— and then clapping his own. The levitation lasted five minutes and was part of the time horizontal; the medium's body turning round to the right. When he descended, he seemed to fall into his chair with rather a loud thud, and afterwards was greatly exhausted. I have every reason to hope that this extraordinarily gifted medium may pay a visit to England next year, when valuable knowledge ought to be gained by an investigation into his phenomena.

Frau Silbert is so well known in London that I will only touch briefly on my sitting with her at Gratz, which gave much better results than one I had with her last year in England. There were five other sitters, and for three of them it was their first séance with her.

I sat on the medium's right hand. A light draped in red was over the table round which we sat; a light from a neighbouring house also shone through the open window. Objects, such as watches, cigarette cases, pieces of jewelry, were put under the table, or into the medium's hands, or dropped over my shoulder into my lap. I saw a light under the table once; I was repeatedly touched on my feet, legs, and knees;

my pendant was carried from under the table to the back of Frau Silbert's chair, and then put on my knee. A watch belonging to one sitter was found engraved with the word "Nell;" a handkerchief I threw under the table during the séance appeared on it, in front of me, knotted twice tightly, and inside it a brooch belonging to a sitter; but the value of this was destroyed for me by the fact that, just before, my right-hand neighbour had been under the table re-arranging some of the objects. Though I have no reason to suppose he would knot my handkerchief or put his wife's brooch into it, and I am certain he did not, I made a strong mental request to have this phenomenon repeated; again throwing down my handkerchief. In less than three minutes Frau Silbert stood up, held out her hands,—and my handkerchief, tied in two knots as before with her own ring wedged into one of the knots, dropped into them; and at the same time my feet and legs were strongly pressed, as much as to say I had received the test I asked for. On one occasion a white substance appeared in Frau Silbert's hands, which moved and twisted about as if it were teleplasm.

I understand that Frau Silbert is to visit the British College again, and this should provide an opportunity for those who wish to witness such phenomena.

JEAN GUZIK'S MEDIUMSHIP

S. DE BRATH, M. INST. C. E.

Extensive experiments have been made with this medium at Warsaw and in Paris; and as some suspicion has been cast on his methods in an article by Mr. Price, of London, published in *Light*, Sept. 29th, and also sent to us, it seems desirable to furnish some details of the control certified by Sir Oliver Lodge and the Paris experimentalists.

The two séances held by Mr. Price (a) in a lady's flat, and (b) in his hotel bedroom, were held under such defective conditions that they cannot be held to prove anything one way or the other, and some of his statements are traversed by Dr. Neumann who was also present, *Light*, November 17th. The only passage which calls for comment is that in which he asserts definitely that the Polish Committee of the Metapsychic Congress recently held at Warsaw, with whom he is dissatisfied for "lack of system in the apportionment of their favours" were "led by their noses by a small group of Continental *savants*."

Dr. Geley has reported on the Congress: (See pages 114-115.)

It seems unnecessary to speculate why Dr. Price should have cast this slur on two Polish ministers and the Rector of the University. It is quite natural that special respect should have been paid to those whose long and careful experimentation has made them the first authorities on metapsychic science.

Guzik's phenomena are those which have long been familiar at spiritist séances—Movements of heavy objects without apparent contact, moving lights, touches, apparitions of faces and hands, and direct voices. These have always been received with justifiable suspicion, from their non-intellectual type and from the complete darkness in which such séances have usually been held. Considered from the purely scientific point of view, however, they show volitional direction of very considerable power, and are therefore interesting matter for experiment.

Darkness being a usual (though according to Dr. Neumann not an invariable) condition with this medium, closer control was required than in the case of Eva C. and Franek Kluski, both of whom could stand a red light giving good visibility.

Dr. Geley satisfied himself by fifty carefully controlled séances at Warsaw that Guzik's mediumship would repay still more extended examination, and accordingly thirty séances were held in Paris in 1922 and fifty in 1923.

The very pronounced nature of Guzik's telekinesis is well shown by an account of one of the Polish séances, (reported in full in the *Revue Métapsychique*, for July-August, 1923, page 210). Six persons were present in all, including Dr. Geley himself. (See pages 91-92.)

This description shows the kind of phenomena which were repeated in Paris, but the present reference is not to the character of the occurrences, but to their genuineness, and the type of control exercised.

At the séances specially held in Paris to prove this, attended by thirty-five notables in science and letters whose names are given in the May-June number of the *Revue* (mostly entirely sceptical persons), controlling conditions were strictly observed. (See pages 84-87.)

A certificate to that effect was signed by the thirty-five witnesses and is published in the *Revue* article translated above.

Mr. Price's suspicions excited by the loose conditions of his two séances are quite comprehensible, but the phase of research dependent on isolated and ill-controlled séances or single observations has passed away. Although experiments in which fraud was physically possible could never have carried proof and were rightly discredited, all available data were, till lately, of this kind. Under these conditions it was not irrelevant to describe defective experiments; not necessarily to cast

suspicion on the medium, but to indicate grounds of scepticism, and to show the kind of control that is imperative.

The position has now changed. With the foundation of the Metapsychic Institute and its perfectly equipped laboratory, directed by skilled experimentalists of high scientific standing, the reported results have acquired a weight which even those of Sir Wm. Crookes and Professor Aksakoff, standing by themselves, had not. The Proceedings of the Institute show such flawless detail that sceptics can only remain such by closing their eyes to evidence. A failed séance or one in which trickery is suspected, is now simply a failure like a defective chemical test. The article that precedes this note is a powerful protest against unreasoning scepticism on the one hand and loose credulity on the other. Its demand that the new science should be treated on the same lines of exactitude in experiment and courtesy in criticism as are observed in all other sciences is one with which every honest truthseeker will sympathise.

I may add that I addressed a courteous inquiry to Mr. Price, offering, if he wishes to qualify any of his statements, to incorporate this in my report. In his reply he simply maintains his position as regards the Warsaw Congress, but states he had no intention of criticizing Dr. Geley's work.

NOTE ON SITTINGS WITH JEAN GUZIK

Light, of December 29th, quotes the London "Daily Mail" of December 21st, as follows:

Five French Scientists, including M. Langevin, Professor of Physiology at the College of France, and M. Rabaud, Professor of Biology at the Sorbonne University, Paris, who have been conducting a series of experiments into the alleged psychic powers of the well-known medium Guzik, have issued a report, according to which all the phenomena of levitation (lifting) produced by Guzik were done by movements of the medium's legs and arms. The scientists conducted a number of experiments under different conditions, and they state in the report, which is published this morning in the "Matin," that when a certain amount of liberty was left to Guzik, the phenomena were produced. The observers were tapped on the shoulder and body, and heavy objects, such as tables and chairs, were moved. In each case one of the professors was able under the same conditions to reproduce the same phenomena, but when steps were taken to secure a scientific and automatic control of the medium's limbs there were no psychic manifesta-

tions of any kind. The medium, the investigators declare, produced his effects by using his elbow to tap the observers, and, by swinging one of his legs, he was able to displace objects.

Light comments upon this: "Without any other data than the above report it is of course impossible to conclude definitely that this is another case of fraudulent mediumship. We hope to give more detailed particulars in the near future."

RESEARCH DEPARTMENT

EDITED BY WALTER F. PRINCE, Ph.D.

AN EXPERIENCE OF PROFESSOR HEEGARD

We have received the following communication from a friend and print it in the belief that it will be of interest for others. The writer is a respected official of high academic rank, of mature experience and philosophic trend: by name, Paul Heegard, of Ljan, Norway.

"I find it necessary to tell that in my youth, at the age of ten years, I had a period of grave bodily illness. For some weeks, at that time, I suffered under a queer attack of hysteria. One evening, sitting on my mother's knees, she asked me why I trembled. I was not conscious of trembling but as soon as she asked me the question I commenced without willing it, but yet, in a way voluntarily, to tremble.

"Our old physician, who was consulted regarding this trembling, said it was not dangerous and that I should probably have such attacks three times a day for a fortnight but by using quinine the trouble would finally cease.

"These words acted upon me as a suggestion and the whole affair stands out in my memory as an illness of my will. I well recall that the feeling that I was deceiving my mother was very disagreeable to me but it was impossible, seemingly, for me to do otherwise. Something that was like a stronger will came and forced me to obey the suggestion. I soon after regained my bodily health and have had no recurrence of the trouble to the present time.

"I had quite forgotten the whole incident until a short time ago, when an experience showed me that in a corner of my soul the disposition to obey suggestion was latent and steady. Thinking, in an agnostic way, about the physical phenomena of spiritualism, I had promised to assist at some table-tipping séances. The first time I went I felt a deep sleepiness stealing over me. The next time I went the experience was repeated. As I heard one of the assistants utter a Christian name, which, although not addressed to me, happened to be that of a near relative of mine who was deceased, the same state of

mind came as when my mother asked me why I trembled. I lost my grip on myself. It was impossible for me to resist a will stronger than my own. And after the séance I tried to explain to one of the other sitters that I had the impression that I had cheated. But I saw that it was hopeless to expect an understanding from him. He asserted that when a spirit was using me as an instrument I would naturally feel exactly as I described.

"Of course that hypothesis may be assumed and my experience is, therefore, of no scientific value in determining anything about hysteric cheating. But what I find it important to declare is that in the following two weeks I often suffered from attacks of something very like temptations to go to new sittings and to cheat there in different and refined ways.

"The burden of this bad inner voice was always: 'It will make a great sensation.' I had an impression that this voice was from my own cleaved personality. But if it were a voice from another world it was a bad and disagreeable person I had been in contact with. By systematic self discipline I got rid of the influence but I have promised myself that I would never again go to such séances. I have a personal feeling that there is a difference between the state of mind I have described and that which is produced by praying or religious concentration—the same difference there is between the state of mind of the early Christians and the contemporary Gnostic. I am convinced that for me, and probably for many others, there is a great personal peril in taking part in perhaps an innocent looking séance."

So far as there is evidence in the above narration, its author is correct in ascribing his impulsion to cheat to his own subconscious self. And he is quite justified in his opinion that it is better for him and some other people not to attend séances, particularly for physical phenomena. Nor is this fact necessarily an indictment of séances, in themselves. Roses are commendable plants in themselves, but some persons are reminded by violent sneezing that they would better keep away from them. Potatoes are quite reputable, but some people are wiser if they leave them alone. There are persons so nervously susceptible that they shriek and shudder at the most ordinary and normal incidents of a dark circle, and they would better keep away. There are those so suggestible that, as Stainton Moses said, a broomstick with a nightcap atop is to them the perfect image of their grandmothers. These should, but can't, be kept away. And anyone who has infantilism lurking in his subconscious mind and urging him so strongly to cheat that he is liable to yield, like Mr. Heegard, does well to abstain from inciting opportunities.

Nor is there any lack of respect to Mr. Heegard in the foregoing sentence. We all have infantilisms lurking below the threshold; though we differ as to what they are and as to their potency and the modes of their activity. Many persons, hearing so much about the feats of which the subconscious mind is capable, suppose it to be a sort of near-deity, capable of anything short of complete omniscience, or at least a department of the mind superior in all respects and all the time to the mentality which is above the threshold. This, I am convinced, is a gross error. There is nothing in the subconscious which did not come from conscious experience (plus, *ex hypothesi*, telepathy from the living and the dead). Whatever we do, see, hear, think, adds to the precipitate, so to speak, below the threshold. Thus there is conserved in the subconscious region from all our conscious activities; our folly as well as our wisdom, our sinning as well as our well-doing, our play as well as our work, our moments of weakness and cowardice as well as our periods of strength and valor; and especially those tendencies agreeable in one degree or another which we have repressed or in general have outgrown. The subconscious is a great conservator, arranger, and passer-up of materials to suit at the time they are wanted. But just here is the critical point. We are complex beings, and often want something which our reason, and perhaps our moral sense, declare that we do not want. That is, we have an inclination—a quickly suppressed wish. But the subconscious mind is like a big, tremendously active child, with no particular independence of judgment, but endlessly accommodating in furnishing the help that it supposes is wanted. The hint of the consciously rejected wish is enough, one that is given the subconscious works in that direction and against the conscious determination. Not until the time when there comes a *feeling* of repugnance so strong that it overcomes and stifles the tempting feeling, will the latter cease to be the hint upon which the subconscious acts.

Let us illustrate. A certain lady known to me was accustomed to be attacked by convulsions which were afterwards cured by treatment focussed on something else, because that something was the keystone of the convulsions. She was urged to go to a certain Roman Catholic church and touch a sacred relic. So far as she consciously knew, she was perfectly willing to try the experiment, and to be cured by the relic. She went to the church and dutifully touched it; the priest very properly said some words in Latin and told her that she would have no more convulsions. She went home, and that night had a particularly vicious attack. Why? It is necessary to know that the convulsions were of mental-emotional origin, and were therefore susceptible to

augmentation or diminution from such causes. She had formerly been the wife of a Roman Catholic, with whom she lived unhappily. Part of their troubles had centered around his religion, since he wanted the children brought up in his church, and she wanted them reared Protestants. Now, when it came to the matter of the relic, whatever her reason and her will asserted, there was a secret and quickly-rejected disinclination to be cured by anything related to the Roman Catholic church. The hint was sufficient to the subconscious. It was as if it retorted, "I'll show you how much you will be cured by your old Catholic relic." And so she suffered from a peculiarly bad attack.

Another illustration may be given, somewhat different, for it relates not to auto-suggestion, but to suggestion from another person, and shows that the imagination may act as a hint to the subconscious. Hang a button to the end of a thread, and provide a glass tumbler. Direct someone to take the other end of the thread between his thumb and finger, and hold it so that the button will be midway within the glass. Now say, "Hold your hand motionless; nevertheless I will make the button swing." Then quietly begin to repeat, "It is about to swing right and left . . . It is beginning to swing . . . It is swinging," etc., and with the great majority of people, after a little practice in the art of persuasion, the predicted result will follow, the button may be stopped again, caused to swing back to front, etc. Here we have a hint conveyed through the imagination to the subconscious so that it acts upon it and influences the muscles in spite of the determination of the conscious will to the contrary.

Fear, also, often acts as a hint to the subconscious. If there is something which really should be feared and fled from the mechanism works to advantage, but not otherwise. An amateur on a bicycle, afraid that he will run upon a stone, fixes his gaze upon it, and is likely to strike it in spite of his efforts at avoidance. I knew a lady who was getting automatic writing of an innocent if not particularly evidential character, without any threatening cloud on the horizon. But a friend felt moved to give her solemn warnings, and told her that often there came obscenity and blasphemy, and that she was liable to be visited by an evil spirit who would produce such material through her. And it happened the very next morning. The fact was that her newly roused fear acted as a hint to her subconscious, riveted, so to speak, its attention upon the stone. It was as if it said, "Oh, dear! is this the sort of thing that we have got to fear? And this—and this?", at the same time handing out pieces of literature which for scurrility and profanity would have done credit to any devil.

The reader may note for himself, as we go along, points of contact

with Mr. Heegard's case. If he had laughed at his temptation to cheat, instead of being alarmed because of it; if he had openly confessed the tendency and amused himself by making a psychological study of it, he probably would not have been troubled long. For the subconscious, like a pettish child, seems to get tired of that superior sort of game. When I started to leave off smoking for a month, and determined to make a psychological study of my symptoms, insomnia, nervousness, irritability, and all the dread signs I had heard of, the pleasurable emotion of this task destroyed the symptoms, and I had no cravings during the period. But if, instead of leaving the cigars in plain sight on my desk, I had hidden them carefully away, it would have been a hint to the subconscious that there was something so delicious that I was afraid to look it in the face, and there would have been trouble.

Probably Mr. Heegard rightly related the later to the former incident of his childhood, and there were probably other childhood incidents of the same character which he has not mentioned. He was a neurotic child. The mother's query why he trembled, with its tone of sympathy, was a hint to his subconscious that here was a way to get more of the very agreeable maternal care and sympathy. To this was added, as outer influences often reinforce inner ones, the physician's hint that the trembling would continue for a time.

We are told that he trembled "in a way voluntarily." Yes, because the attention he got was so agreeable, but he might not have done so but for the force started in the subconscious region. In other words, probably the subconscious started him trembling, and he yielded to the temptation not to resist.

We are rightly disposed not to be too severe with the naughtinesses of children. They love to attract attention, they are fond of games, many of them have the play-acting instinct, they live to a large extent in the world of imagination. When they play tricks and fool their elders it is good fun, and seldom seems to them serious until they are carefully counselled. Nevertheless, these innocent diversions may have serious consequences in later life.

It is probable that many fraudulent mediums got their first start when they were children and fooled their older relatives and friends. A good lady told me that her daughter of about ten years was a powerful medium; that plates slid across the table when she was near, the table itself bounced, and that the girl's stool would tilt backward and remain so firmly fixed that she—the mother—could not bring it forward. I went to the home and saw all the tricks by which the mother was fooled. Suffice it to say, that the stool was tipped back

against the door by the action of the child's own feet, and while the mother was looking downward and tugging to bring it forward the child was holding for dear life to the door-knob. I would not think of seriously blaming the interesting child, to whom getting the best of her mother was but another game. But if the tendency had not been checked we might see in her one of the great fraudulent mediums of the future. And, as it is, she will probably, in time to come, often feel that desire to "cheat," or, in other words, that desire to excite wonder by mystifying others, of which the Norwegian writer speaks.

It may be a new view to most readers that fraudulent mediumship is not solely a means of getting money by false pretenses. It is that, but I think usually not quite so cold-blooded as we are apt to think. That is to say, most fraudulent mediums began tricking when children, motivated by the play instinct and the pleasure of mystifying others and being the center of attention, and they are still under the influence of that infantilism. We can thus better understand how they can bear to go on year after year, always facing and occasionally realizing the peril of exposure, whereas we say that *we* couldn't have the courage to do this, that it would worry us sick, etc. The explanation is that they were occasionally found out in childhood, but kept on because the fascination of fooling people was greater than the fear of detection which did not then spell to them disgrace, and our mental habitudes, what we feel that we can bear to do and cannot bear to do, were adjusted in childhood, in a large measure.

People sometimes say, of such-a-one, "He (or she) takes no money, so there could be no motive to deceive." It ought to be evident, if what has been said is well founded, that a motive may exist apart from money making, and that is the motive, essentially infantile in character, to shine, to become conspicuous, through the perpetration of mystifications which make people wonder. Many historical examples could be given of this passion operating, at enormous pains, in other fields, as those of Psalmanazar and Chatterton.

COINCIDENTAL IMPRESSIONS

F. H. KREBS

The following incident, put on record by Professor William James, is from the collection of Dr. Hodgson, and explains itself. The confirmation is not so explicit as may be desired, but in the main it sustains the testimony of the informant. It should be noted that the narrator seems to have felt a presence in the room.—J. H. Hyslop.

Dec. 1st, 1886.

Mr. F. H. Krebs, special student, stopped after the Logic lesson, Friday, Nov. 26th, and told me the facts related in his narrative. I advised him to put this on paper, which he has done. His father is said by him to be too much injured to do any writing at present.—Wm. James.

Statement of F. H. Krebs

Nov. 29th, 1886.

"On the afternoon of Wednesday, 24th, I was very uneasy, could not sit still and wandered about the whole afternoon with little purpose. This uneasiness was unaccountable, but instead of wearing away it increased and, after my returning to my room about 6: 45, it turned into positive fear. I fancied that there was some one continually behind me, and although I turned my chair around several times this feeling remained. At last I got up and went into my bed-room, looked under the bed and into the closet, finding nothing. I came back into the room and looked behind the curtains. Satisfied that there was nothing present to account for my fancy, I sat down again when instantly the peculiar sensation recurred, and at last finding it unbearable I went down to a friend's room [Chauncey Smith] where I remained the rest of the evening. To him I expressed my belief that this sensation was a warning sent to show me that some one of my family had been injured or killed. While in his room that peculiar sensation ceased and despite my uneasiness I was in no unusual state of mind, but, on my going to my room to go to bed, it returned with renewed force. On the next day, the 25th, on coming to my grandfather's, I found out that the day before, the 24th, at a little past 12 my father had jumped from a moving train and been severely injured. While I do not think that this warning was direct enough to convince sceptics that I was warned of my father's mishap, I certainly consider that it is curious enough to demand attention. I have never before had the same peculiar sensation that there was some being besides myself in an apparently empty room, nor have I ever before been so frightened and startled at absolutely nothing.

"On questioning my father, he said that before the accident he was not thinking of me; but that at the very moment that it happened his whole family seemed to be before him and he saw them as distinctly as if there.

"On questioning Smith he said that he distinctly remembered me coming down and stating my nervousness, but as he was studying he

did not pay much attention to my talk, and could not vouch for the particulars.

"On the evening of the 25th, I went to his room and told him how my feeling had been verified, and he did not dispute my statement of the case; therefore to me his forgetfulness is astonishing.—F. H. Krebs."

Statement of Chauncey Smith

The following is the signed and corroborative statement of Mr. Chauncey Smith, though it is not dated.

"I, the undersigned, distinctly remember that F. H. Krebs, Jr., came into my room, Nov. 24th, and complained of being very nervous. I cannot remember exactly what he said, as I was studying at the time, and did not pay much attention to his talk. On the 25th he came into my room in the evening and made a statement that his statement the evening before was the consequence of an accident that happened to his father and that he had the night before told me that he had received a warning of some accident to some one dear to him. This I did not contradict because I consider that it is extremely probable that he said it and that I did not, through inattention, notice it.—Chauncey Smith."

APPARENTLY PREDICTIVE DREAM

BY INSTRUCTOR BLANK

The following incident was received through William James. It was first brought to his attention by the mother of a gentleman then an instructor,—and since then for many years a professor in Chicago University. The same lady secured the statements and her son sent them to Professor James.

Letter by Instructor Blank [Pseudonym]

University of Chicago, March 16, 1897.

My Dear Prof. James:—I enclose the "sworn" statements of a curious dream and "happening." My mother told you about it last summer and promised to get the data. Any questions concerning the matter may be addressed to Mrs. Waterman . . . . . Sincerely.

Letter by the Mistress

40 Groveland Park, March 10th.

Dear Mr. Blank:—When Prof. James was here, Mrs. D——— related to him the dream of my maid, and the prophetic character and

swift realization claimed his attention, and he expressed a desire to have it written for him. I have given it I think very accurately, and it has made a trip to Wales and back for the signature of the dreamer, and the cook being still with me I have made it as legal in character as I could. Will you kindly see that it reaches Prof. James as I am ignorant of his address. Cordially yours.—ELOISE WATERMAN.

STATEMENT OF THE DREAMER

"On the night of Thursday, October 8th, 1894, I dreamed the following dream:

"I dreamed we were, the cook and I, in the kitchen preparing supper for a large company. Mrs. Quallen, a woman who came always to help on such occasions, was expected every minute. At half-past five she had not come, and Mrs. Waterman came into the room and said, 'Mrs. Quallen has not come, something must have happened to her and I do not expect her now so you must do as well as you can.' At half-past six the back door opened and in walked a woman holding a bloody handkerchief to her face. I could not see who she was, but Annie and I cried out and Dr. Hall, being at the head of the back stairs, heard us and running down began to do things for the woman's relief.—KATE JONES."

CORROBORATION BY THE COOK WHO HEARD THE DREAM RELATED BEFORE THE EVENT

"The above is the dream as Kate told it to me Friday morning.—ANNIE GUSTAFSON."

STATEMENT BY THE MISTRESS, AND CORROBORATION BY DR. HALL

"Friday of the same day *I* went to the kitchen about 5 p.m. knowing nothing of the dream and finding that Mrs. Quallen had not come, remarked 'something has unexpectedly detained Mrs. Quallen, she will not be here now, you must do the best you can without her.'—MRS. A. N. WATERMAN."

"At half-past six p.m. the back door opened and in walked Mrs. Quallen with disordered dress and holding a bloody handkerchief to her face. The cook screamed out 'Kate, here's your dream.' Hearing the noise my brother, Dr. Hall, went into the kitchen and seeing the condition of Mrs. Quallen immediately commenced doing the things for her relief that he had in the dream. Mrs. Quallen had been knocked down by the cable cars at State and Randolph Streets, and much injured in the face and eye, evidently had been carried into a drug store

when unconscious and afterward had continued her journey to our residence.—G. E. Hall, M.D."

"P.S. I should like to add a word as to the character of the servant whose dream is here recorded. A Welsh farmer's daughter—kindly, unimaginative, almost stolid, very truthful, not at all given to love of the marvelous or uncanny, little given to reading—never had a dream before of any moment.—Mrs. A. N. W."

The English investigator who went through the documents left at the death of Dr. Hodgson marked this "Not recorded before fulfilment." This criticism is just, and it is quite true that previous recording is necessary in order to put such an incident in the first rank. But it is not true that failure to make a previous record invariably destroys the value of the incident.

In this case the dream of the cook, to whom the maid had previously related her dream, and her exclamation when Mrs. Quallen entered holding a bloody handkerchief to her face, "Kate, here is your dream" is good proof that the most striking incident of the dream had, in fact, found its fulfilment, or correspondence. We have also the statement of the cook that the dream as she heard it is related correctly, and the signature of the maid testifying to the same effect. Thus there are combined the testimonies of the maid who had the dream, the cook who heard it told before the supposed fulfilment, and the mistress who heard it afterwards.

The only drawback is that two years and four months elapsed between the dream and its final reporting, and there may have been an unconscious forgetfulness of some divergent details on the part of all three. On the other hand, the placing of the exact date of the dream, the night of Thursday, 1894, heightens the likelihood of general accuracy. Also there should be taken into account the testimony of the intelligent mistress that her maid was "unimaginative, very truthful, not at all given to love of the marvelous or uncanny" and not given to dreams of supposed significance. She would therefore be the less likely to exaggerate or mistake the correspondent features in after telling of this dream.

At all events the main feature of the dream can hardly be doubted in view of the cook's excited exclamation, nor, in view of the united testimonies of the dreamer and the person to whom the dream was previously told, that there was some further correspondence.

NEWS AND REVIEWS

BY GERTRUDE O. TUBBY

The London (Eng.) Sunday "Express" for November and December has carried a series of psychic reports by James Douglas, under the caption, "After Death — ?" One of these discusses the Oscar Wilde Script of Mrs. Hester Travers Smith and Mr. V. It is stated that Mr. Dingwall has witnessed some of the writing. One news item —can one believe news items?—states that the script was at times produced at a speed of 2,500 words an hour, conjointly by these two, in Wilde's characteristic manner and writing. We await with interest the full publication and discussion of the text, with the necessary details as to the knowledge and participation of the automatists in the production of it. We should wish also to see the expert analysis of their individual handwritings, of the handwriting of the living Oscar Wilde, and beside these the analysis by the same expert of the writing of the automatic scripts.

* * * * *

On Armistice Day, in London, there was a repetition of the Cenotaph exercises and of the photographic experiment of Misses Stead and Scatcherd and Mrs. Deane. Miss Deane also tried an experiment with a second camera. The results were somewhat similar to those of last year, but the conditions remain unsatisfactory to those who seek puncture-proof evidence, for Mrs. Deane never submits to the necessary precautionary restrictions upon the handling of the plate at all stages of its progress from the blank to the completed picture.

* * * * *

Sir William Fletcher Barrett, intrepid pioneer in psychic research and founder of the S. P. R., was the guest of honor at the Authors' Club, London, on November 19th last. The account of his early effort to present a study in mesmerism to a scientific body is most interesting. No scientific society would publish his first paper.

"In the following year the British Association met in Glasgow, and at the suggestion of Professor Russel Wallace, he wrote a paper on abnormal conditions of the mind, which was accepted. Before a roomful of psychologists and scientific men he described thought transfer-

ence and phenomena due to no physical presence. When he had finished, Dr. Carpenter got up and raged, and he and Dr. Wallace nearly fought. (Laughter.) During the uproar that followed there came to the platform a quiet gentleman, who stated that he could endorse all he (Sir William) had said. The speaker was the late Lord Rayleigh. Further support at that meeting came from Sir William Crookes, Professor Wallace and Sir William Huggins. His paper was subsequently published throughout Scotland and England."

* * * * *

The *Proceedings* of the S. P. R., issued in October, contains the portrait and Presidential address of Professor Camille Flammarion in the original French, of which the translation was read to the S. P. R., by Professor Barrett, on June 26th, 1923. This is followed by the second paper on the subject of telepathy, this number being entitled, "On Hindrances and Complications in Telepathic Communication." Mrs. Sidgwick finds that the confused quality of many of the supposed messages from the dead is exhibited in what appear to be indubitable instances of telepathy between the living. As telepathy between the living sometimes takes on the appearance of mediumistic experience, involving at all events a third element aside from the two main participants (" telepathy à trois ") there is nothing surprising in Mrs. Sidgwick's finding. The advantage in the study of telepathy is that one may at least know and definitely fix two of the individuals involved, agent and percipient, whereas in mediumistic experiment the recipient is the one definite individual in the situation. Mrs. Sidgwick's paper is, as all her reports, valuable for study. The supplement includes the matter published in our November *Journal*, from the pen of Sir Oliver Lodge, concerning that textual landmark, *La Métapsychique* ("Thirty Years of Psychic Research ").

The October *Journal* of the S. P. R. reported " Some Evidence of Personal Identity Obtained in Recent Sittings With Mrs. Leonard," reported by Miss Radclyffe-Hall and Lady Troubridge. That number carries also Mrs. Sidgwick's review of " The Controls of Stainton Moses," a most interesting volume now being reviewed for our own *Journal*, and the correspondence between Sir William Barrett and Professor Richet which appeared in our January number.

" A Remarkable Premonitory Crystal Vision," reported by Sir W. F. Barrett; " A Telepathic Dream," reported by Mr. E. R. Larken; and " An Instance of 'Extended' Telepathy," reported by Mr. Hubert Wales from a sitting with Mrs. Brittain appear in the November issue of the same *Journal*.

OUR LONDON LETTER

BY FREDERICK BLIGH BOND

As the interest in psychical matters grows more widespread and new sections of the public are drawn into its fields, the necessity becomes more urgent for a clearer and more comprehensive definition of meaning in the use of those words which have been coined by science for the designation of powers and functions, states and conditions, both psychical and mental, and phenomena pertaining to these. It becomes a grave duty on the part of those who are responsible for the introduction and scientific employment of a new terminology not only to exercise the greatest strictness and consistency in their use of such words as for example, *the subconscious*, but also to be careful that their readers' sense of the meaning intended shall not be vitiated by some fundamental difference of interpretation. The caution is very necessary, for the intelligent public seeking instruction are often grossly misled owing to the habit of writers to take for granted that their readers possess the definition which makes their argument clear to themselves. More misleading still is the slovenly use of such words for the covering of all manner of things inherently different or but slightly related.

We are in danger of falling into the same vice as the medical profession, when as so often happens they adopt a classically compounded word to designate some condition but vaguely recognized and not yet analysed or understood, and it becomes a catchword in the mouth of every physician who wants to be "up-to-date," and is accepted finally by the public as meaning something of a positive, invariable and well-defined nature rather than that which it actually is, a first attempt to co-ordinate a series of unknown elements or states.

The British College of Psychic Science will in the autumn session now commencing make a tentative effort towards a more systematic study and purpose a two years' course of lectures covering first, the study of psycho-physical phenomena and their relation to the laws and facts of physical science; and second, the study of psychology and mental phenomena. The working-out of this scheme will provide an opportunity for a better definition of all that we have been hitherto

content to group under general terms as phenomena and attributes of the "subconscious." This word, which originally was framed to imply all that does not or cannot emerge into the waking or normal consciousness, has been falsely construed by many as descriptive of some sort of personal entity, individual in its boundaries, and yet at the same time possessing all manner of powers quite indefinite in extent, but quite unscientifically accredited to the person or subject. This accrediting of large classes of obscure phenomena and powers to the individual, and, as is but too frequently obvious, to the *brain* of the subject, has become a real heresy, and one of a most unscientific nature since it begs the whole question and takes everything for granted. This is not science, but pseudo-science. But a sort of superstition seems to be taking hold of the thinking public where the *subconscious* is concerned, and a very depressing superstition it is, for it is one that can very easily raise a barrier in the thoughts of men and women against the admission of any source of *superconscious* influx or contact from within. Such a conception, and such an interpretation simply tends to enlarge the already overweening conceit of the intellectual personality and I will even go so far as to assert that it may well link itself with a subtle and dangerous type of materialism and an atheistical outlook.

But so long as the exponents of psychical science are content to use this term in a slovenly manner, the enquiring public feeling an intellectual necessity to define for themselves that which each one may conceive this thing to mean will be likely to arrive at a definition radically false and unsound. The warning is issued in the fulness of time, for it is one's constant experience in moving among many circles of psychical or psychological interest in London, that the term *subconscious* is rapidly becoming a fetish of a dogmatic and quite repulsive nature. Those who fall victims to the power of a word,—and I fear there are but too many in the ranks of our Psychical Researchers,—are apt to consider themselves superior on knowledge owing to their adoption of this jargon of learned men. Time and again we have found argument dismissed by a glib reference to the subconscious mind as a judgment finally conclusive. Yet seldom does one discover one individual sufficiently logical to press home to his mind the question, *What is the subconscious mind?*

Here we come face to face with the mental sloth of much of our English thought; a sloth which allies itself but too readily with intellectual prejudice and conservative habits of mind. This makes for insincerity, and it is this combination, and the dread of a carrying of ideas to their logical fulfilment, which is the present bane of the En-

glish Church, in which a set orthodoxy is allied with an intellectual egotism shared in full measure by the older schools of scientific thought. This egotism is often quite unconscious, being habitual and rooted in a fundamental habit of mind which must be changed ere we can make the great general advance towards real freedom, spiritual plus intellectual.

It is the limitation of great students such as Richet, who are unable to get away from the tether of a habitual viewpoint of the personal intelligence or sub-intelligence as the *fons et origo* of transcendent power and knowledge. This great investigator can enrich us with facts but is impotent to form conclusions involving another directive intelligence unknown to him. Thus he and Osty, and others of their school will, owing to this limitation, always prefer to attribute to *subconscious faculty*, that which a less personally limited view would allow to be more probably due to influx from a source of mind transcending the bounds of the individual.

In England, as I have remarked, this limitation is reinforced by the national conservatism of thought with which we are familiar. But few of our representative thinkers are logical: compromise is habitual and we take long to shake ourselves free of its spirit.

For this reason the hopes of psychic science rest largely upon the anticipated emancipation of German thought—and with it, German ethic—from its shackles of materialism. For if German thought becomes emancipated, and the logical faculties of that intellectually gifted nation are turned in the direction of recognizing the transcendency of Mind and the immense possibilities to the race of such recognition, their logical genius may yet find the foundations of a new mental and spiritual culture which shall permanently ally itself with humanitarian ethic and so contribute to a stable civilization.

October 3rd, 1923.

BOOK REVIEWS

Some New Evidence for Human Survival, BY THE REV. CHARLES DRAYTON THOMAS. INTRODUCTION BY SIR WILLIAM F. BARRETT. Collins Sons & Co. Ltd., London, 1922. Pp. xxiv+261.

Though the "book-test" is not new to psychical research the publication of Lady Glenconner's book, "The Earthen Vessel," in 1921, tended to attract the attention of investigators to this type of mediumistic phenomena. Part II of The Earthen Vessel contained a number of tests received and reported by the Rev. Charles Drayton Thomas through the English medium, Mrs. Os-

borne Leonard. In the book, "Some New Evidence for Human Survival," Mr. Thomas has given a number of tests purporting to come from his father. Sir Wm. F. Barrett has written an introduction in which the value of the book-test as evidence is carefully and critically discussed.

The work is divided into two sections: book-tests and newspaper-tests. In each part the author has discussed method and has attempted to dispose of the explanations which naturally suggest themselves. Summarizing his results he says: "of the 348 book-tests 242 were good, 46 indefinite and 60 failures." In these tests references were made to books in the house of the author, to books in the house of a friend in a room the author had never visited, and to sealed books selected at random by a bookseller and opened after the tests had been given.

Of the newspaper tests Sir Wm. Barrett says in his introduction: "Here we have a rare and unexpected phase of psychic faculty. Not only is travelling and telepathic clairvoyance displayed, but in many cases actual prevision." He shows that many of the references to words and phrases were given the day before they were found in the London daily papers.

Chance coincidence seems the obvious alternative, however. Mr. Thomas forestalls this explanation thus:

> "My communicator gets 73 successes out of a possible 104.
> "Chance trial gets 18 successes out of the possible 104.
> "My communicator gets 51 successes out of a selected 53.
> "Chance trial averages 13 successes out of the same 53."

The book closes with a discussion of the method of the book test as given by the "communicator" through the medium, the author's discussion of the significance of the tests and an appendix giving historical parallels.

On the whole the book is exceedingly good and at once commends itself to the serious student of the problems of psychical research. It is carefully prepared and presented and though one might quarrel with the conclusions reached or pick flaws in the accuracy of the "hits," one cannot object to the very obvious honesty and courage of the author's presentation of his facts. —Arthur Burke.

Revelations of a Spirit Medium. Facsimile Edition. By Harry Price and Eric J. Dingwall. Kegan Paul Trench, Trübner & Co., London, and E. P. Dutton & Co., New York, 1922. Pp. lxiv+vi+327.

The original book with this title was published anonymously in 1891 in Minnesota, and its authorship is uncertain to this day. There is no question, however, that the writer was familiar with all sorts of devices for producing fraudulent spiritualistic mysteries. Laymen in these matters would do well to procure and read the book. It is written in colloquial style, and is entertaining reading.

In addition to the original book, included in exact facsimile, covers and all, there are to be found a preface by Messrs. Price and Dingwall, a bibliographical note about the "Revelations," notes on the text, a bibliography giving titles and descriptions of a large number of books and articles bearing on fraudulent psychic phenomena, and a glossary of terms especially valuable to readers unfamiliar with the argot of American "fakers."

The whole makes a very useful and informative manual, though of course many tricks have been invented in the last thirty years.—W. F. P.

BUSINESS NOTICES

—With appreciation, we announce that two of the Society's Active Members, Miss Nellie M. Smith and Miss Florence Lattimore, who attended the Second International Congress of Psychic Research, at Warsaw last summer, have assisted in the publication of the reports of the Congress. They have opened the American donation for that purpose with a subscription of one hundred dollars each. The Society is pledging a third hundred, to enable Mr. Vett, the International Secretary, to proceed with the publication. The reports will appear in the several languages, with the exception of the Polish, in which they were given, and there will be summaries of comment and discussion thereon, also. The Society and the two members mentioned have been in correspondence with Mr. Vett (who, by the way, bore the entire original cost of publication of the report of the First Congress) feeling that the agenda of the Warsaw Congress were historically of importance, and should not fail of publication, as threatened to be the case.

—It should be an easy matter to secure the one hundred dollars requisite from our members. In sending your contribution for this purpose, please mark it carefully "Warsaw Report" and make it out to the Society. Donations will be acknowledged in the *Journal*. Those subscribing $2.50 or more will be entitled to a copy of the volume when it is received from press, and a considerable number of copies will be available for purchase from the Society by those who wish them.

—The subscription is now open and will be closed in March.

Miss Nellie M. Smith	$100.00
Miss Florence Lattimore	100.00
The Editor	5.00
Gertrude Ogden Tubby	2.50
	$207.50

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

Donations to Publication Fund

Total to December 1, 1923			$2,010.00
Dec.	1	Mr. A. L. Vories	25.00
	4	Mr. John Hill	100.00
	8	Mr. George Armistead	10.00
	10	A Friend	200.00
	21	Anonymous	10.00
Jan.	2	Mr. Louis Gottschall	10.00
	7	Mr. Rudolph Wurtlitzer	10.00
		Total to January 7, 1924	$2,375.00
		Still to be raised	$2,271.39

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JOURNAL

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PSYCHICAL RESEARCH

AUTOBIOGRAPHICAL SKETCH

BY ERNESTO BOZZANO

TRANSLATED BY BEATRICE HYSLOP AND GERTRUDE O. TUBBY

Born in Genoa, in 1862, my life is absolutely without biographical incident, for it has been the life of a hermit. I have never done anything but study. In my early adolescence, all the branches of the knowable exercised an irresistible fascination upon my mind, making it very difficult to make a definite resolution to choose the definite path of my life. Finally I decided upon scientific philosophy, and Herbert Spencer was my idol. I became a positive materialist of the most convinced and most uncompromising type. It appeared to me impossible that a cultivated person, possessing common sense, could believe in the existence and survival of the soul. I not only thought this, but I wrote audacious articles sustaining my convictions.

In the year 1891, through pure coincidence, I had my initiation into metapsychical research, Professor Ribot, director of the *Philosophical Review*, having sent me the first number of "The Annals of Psychical Science," to read and send him my judgment upon. I read: therein was talk of telepathy, of clairvoyance, and of telekinesis. I was scientifically scandalized! I wrote in this tone to Professor Ribot. He answered, exhorting me to re-read and reflect more quietly, for he saw that the existence of the facts could not be denied. In deference to the Director of the *Revue Philosophique*, I re-read, thought

it over, and decided to acquire works of this nature. Result: the complete defeat and demolition of my *misoneism*.

From that time on, I did nothing but study the new science, at its very sources. Following this, gradually my disbelief decreased. I proceeded to collect facts in great numbers, with a view to analyzing, classifying and comparing them, with the firm resolve to solve the great enigma which had been unexpectedly presented to me in the important form of a scientifically resolvable question.

When my knowledge of the argument was already firmly established, I had the good fortune, and by pure coincidence, too, to make the acquaintance of distinguished persons seriously engaged in mediumistic research. Due to this fact, I secured entrance to two experimental circles which had at their service four of the best private mediums, two women and two men. Through the help of such as these, I obtained proofs of the identity of the dead, literally impressed. I will come later to the long series of experiments with Eusapia Palladino, which I conducted together with Professors Morselli and Porro. In these I had complete materialization, speaking by identified phantasms, and once I had the phenomenon in full light of a bow from Auer.

However, my theoretical convictions did not rest basically upon these objective phenomena, but assuredly they did rest upon the force of the subjective ones. I subdivided the cases belonging to this latter class, and gathered by me to the number of a thousand, into forty distinct categories, to the end of classifying and investigating these processes by comparative analysis.

Having completed the analysis, it resulted that all the categories I made were susceptible of being placed in an order of ascending classification, ending with a group of facts literally inexplicable by quasi-naturalistic theory and, conversely, most explicable by spiritistic theory. To these incontestable results there came to be added those deduced from objective phenomena or, more precisely, those spiritistic phenomena which, in the last analysis, were demonstrated, of themselves and in their turn, to be inexplicable by a quasi-naturalistic theory which did not recognize the existence of a spirit independent of the body, existing before the body, organizer of the body; and that for the reason that, without such a fundamental hypothesis, one did not arrive at the explanation of the genesis of subconscious powers, *the which resulted independently of quasi-biological laws:* as, moreover, one did not arrive at an explanation of the genesis of power (force) and external biological energy, *the which revealed themselves to be directed and governed by a subconscious, transcendental will.*

capable of disintegrating the bodily substance to reintegrate it into living organisms and ideoplastic automata.

Presenting these things in this light, it resulted that the conscious personality should be considered a simple transitory manifestation, in a phenomenal surrounding atmosphere, of a spiritual subconscious personality much greater. This personality reveals itself as furnished with supernormal powers and a transcendental will. This conclusion in effect resolved likewise the enigma of the existence in the human subconscious of supernormal power (faculty) *independent of quasi-biological laws.* Taking note that these powers (faculties), in this argument, were the spiritual attributes of an integral subconscious personality, one understood that they could not result as a product of the "law of natural selection," but that they must exist in a latent state in the subconscious, to emerge and to exercise in the spiritual atmosphere even as the senses of the earthly existence, latent in the spiritual state, emerge and exercise in the terrestrial sphere.

Hence, the conclusion that the spiritistic phenomena are the necessary complement of these spirits and I came, in the end, to conclude that, without Animism, Spiritism would be basic.

This is established by the marvelous *convergence of all the proofs*—animistic and spiritistic—towards the demonstration of the existence and survival of the spirit (soul) which led me logically, and of necessity, to give full adherence to the spiritistic hypothesis.

The results of my thirty years of research have already been partially rendered public in a set of thirty long monographs; but the great demonstrational efficacy of such a system of proofs will be evident only when it is condensed in a general synthetic volume.

CRYPTESTHESIA, ANIMISM AND SPIRITISM

BY ERNESTO BOZZANO

TRANSLATED BY MME. LOUISE L. DE MONTALVO

Although I have already amply discussed in six long and critical articles, Professor Richet's magnificent *Traité de Métapsychique*, the eminent personality of the author and the exceptional importance of the book induce me to take it up again, using as a basis the argument brought forward by Professor Richet himself in his answer to Mr. Holt's criticism which appeared in the September number of this

Journal. I now propose to specially analyze and comment upon Professor Richet's fundamental argument according to which the mere fact of the existence of psycho-sensorial supernormal faculties (cryptesthesia) in the human subconsciousness renders vain and illusive any attempt at proving the spiritistic origin of part of the manifestations; and that, it being impossible to circumscribe the limits of said faculties, these until further proof should be considered sufficient to explain the whole.

In my preceding article I pointed out how such an argument becomes invalid,—First, because we can today circumscribe the faculties mentioned; and also because we are bound to judge the validity of any hypothesis properly based on facts, by subjecting these facts to the scientific method of comparative analysis and by the convergence of the proofs. If such a method is considered legitimate in the proving of other hypotheses it surely ought to work in the proving of that of Spiritism. It then follows that whenever one succeeds in proving that the various kinds of metapsychic manifestations—Animistic and Spiritualistic—all converge (as to a center) toward the demonstration of the existence and survival of the soul, we should consider that the spiritistic hypothesis has been acquired for science.

However, in the present article I intend to conform to the viewpoint of my opponents in order more easily to prove how the mere fact of admitting the existence of the supernormal faculties in the subconscious is equivalent to recognizing implicitly the existence of a spirit independent of the material organism. This point established, I enter into my argument.

When, compelled by the facts, the opponents of the spiritistic hypothesis admit not only the existence of the supernormal subconscious faculties in man, but (for their own convenience) extend the power of these faculties to the point of making man omniscient, they don't realize that they thus most conclusively demonstrate the existence and survival of the soul from another angle, viz: that of Animism, which is only the necessary complement of Spiritism and to such a degree that, without Animism, Spiritism would have no basis. The fact is that if survival of the human soul is a reality, then there must necessarily exist in the subconscious, in a latent state, the spiritual faculties which belong to the spiritual existence, it being evident that *the spiritual entity could not be created from nothing at the instant of death.* It then follows that if it can't be proved that such faculties are preexistent in the human subconsciousness it could not be proved either that there is a survival of the spirit at the death of the body. And so if the faculties under discussion exist in the subconscious they must

rise to the surface in fragments whenever there is an attenuation or suspension of the normal functions in the human organism—as during sleep, or in hypnotic somnambulism, ecstasy, swoons or at the moment of death. In other words, *at any time when the spirit is partially released from the bondage of matter*. All this is a practical experience and has been proved by all metapsychic phenomena, spontaneous or otherwise. At the same time the existence of such a perfect concordance between *a priori* inductions and *a posteriori* confirmation is sufficient admirably to validate the spiritistic hypothesis.

It is therefore demonstrated that only by the assistance of Animistic phenomena can the necessary counter proof be obtained to corroborate the proofs of the survival of the human spirit as deduced from mediumistic phenomena. This is the obvious and incontestable truth concerning the significance of the Animistic manifestations which our opponents try to use to invalidate the Spiritistic hypothesis.

Dr. Geley had already anticipated me in combating this curious pretension of using the Animistic phenomena to destroy the Spiritistic phenomena as if they belonged to distinct and antagonistic kinds, whereas they belong to one category with different orders of manifestations according to the conditions governing the manifesting spirit —that is, whether incarnate or discarnate.

Dr. Geley repeats and insists on this argument in two of his works but I shall limit myself to quoting only a brief paragraph of his discussion which occurs in the booklet entitled "Essay on a General Review of Spiritism." On page 59 he says, "The Animistic theory is included *in toto* in the Spiritistic doctrine and could not be separated from it. Animism is only one of the branches of this doctrine: *it can only be explained by it*. Animism states and accepts—the astral body and its actions at a distance, the exteriorization of sensation, motricity and intelligence, subconsciousness, multiple personalities, mind reading, mental suggestion, and clairvoyance. But it cannot, by itself, explain any of those things. The simple recognition of such facts in our thinking ego implies the superiority of the psychic over the material, the possible independence of the soul from the body, and the probability of survival. It is, therefore, illogical to deny in the name of Animism the possibility of Spiritism. Moreover, since Spiritism explains all and Animism nothing of what it finds, it is irrational exclusively to consider it. Between two equally possible hypotheses, it is scientifically consistent to choose the one that includes the other and explains the larger number of facts." Thus Dr. Geley, and it pleases me to agree with one of the most rigorously logical minds which honors the field of metapsychic research.

And here, as an efficacious addition to the discussion, it would be helpful to point out that the opponents using as they do the Animistic phenomena to combat the Spiritistic phenomena, not only fall into inconceivable errors, but they don't realize that by the mere fact of recognizing the existence of the first, they put themselves in open contradiction with the postulates of biology, and they can't avoid the dilemma unless they acknowledge the existence and survival of the soul, because biology and morphology fully demonstrate that the sensorial faculties of the human organism are, and must be, the specialized product of the multiple and persistent activity of biological factors during the infinite course of centuries, and these biological factors, constructors of the somatic organism, on whose strength we have contructed on a very solid basis the theory of evolution, are called: "The Law of Natural Selection," "The Influence of Environment," "The Survival of the Fittest," and many others. Moreover, the supernormal subconscious faculties manifest themselves independently of any biological law, and this is the great truth that Professor Richet does not take into account when he formulates his own conclusions—an immovable truth founded on the fact that supernormal psycho-sensorial faculties do not emerge from the subconscious unless the normal psycho-sensorial faculties are temporarily attenuated or abolished; and so much so that the degree of perfection of such manifestations depends on the depth of the unconsciousness of the medium. It is, therefore, quite evident that this condition of exteriorization is diametrically opposed to that which is required when the biological factors realize their influence over the living organism, because the law of "Natural Selection" acts necessarily and exclusively on the plane of natural life, (the normal consciousness) which is where the "struggle for existence" unfolds for conscious beings.

Not being able to deny that a sentient organism in a state of unconsciousness is an organism temporarily disconnected from the natural world (and, therefore, impotent in the "struggle for existence") we must logically conclude that the biological factors could not gain the slightest influence on the genesis or the evolution of the psycho-sensorial faculties. This is equivalent to recognizing that the faculties under discussion belong to a plane fundamentally different and absolutely independent of those which are used by the factors of biological evolution. We are now confronted by the following questions: If there is no connection of cause and effect between the factors of biological evolution and the supernormal subconscious faculties, what can then be their origin? Why do they remain inactive, latent, in the recess of the subconscious instead of contributing to the welfare of humanity?

Why do they limit their manifestations to occasional uprisings governed by the states of unconsciousness affecting the medium? In view of such mysterious and abnormal characteristics what can the conclusions be? This last question is essential because everything in nature by the mere fact of its existence has a purpose, an end. Undoubtedly the only rational explanation of all these formidable enigmas is that the subconscious faculties are not meant to act in the terrestrial atmosphere because they are the sentient faculties, the means of expression of a spiritual existence waiting for their release in order to act in a spiritual atmosphere.

I sometimes ask myself how there can exist a mentality which is incapable of grasping such an evident truth. However, we should remind our opponents that the burden of proof rests on them, it belongs to those who deny the survival of the soul, not to those who affirm it. To them belongs the task of demonstrating (assisted by the laws of biology) the origin of the supernormal faculties which exist in the human subconscious—a task which they cannot accomplish if they intend to remain in the atmosphere of biological discipline. This signifies that their cause is lost, and sooner or later they are bound to recognize it.

We now, as a natural sequence to all that has been said, come to another question which can be condensed into the following dilemma: Are the psycho-sensorial faculties in the human subconscious destined to rise into the plane of normal consciousness, and establish themselves as the new senses of the superman of the future?

Apropos of this I wish to point out that whereas there never has been any dispute about the fact that the subconscious faculties are entirely independent of biological laws, there have been many controversies as to the possibility that said faculties may some day emerge and definitely take root on the earthly plane. Those who advance this possibility argue as follows: " It is true that everything points to the fact that the subconscious faculties exist in full development and in a latent condition in the recesses of the subconscious, ready to rise swiftly every time there is a fissure in the walls of the prison in which they are enclosed. It is also true that everything demonstrates that they are not produced by the factors of biological evolution, but it does not follow that they cannot, in the ultimate progress achieved by centuries of training, spring forth and become an attribute of humanity at some future time. Who can deny such a possibility? My answer is—nobody can deny it, but everything shows that it would be very improbable.

Before I state the considerations that bring me to these conclusions it would be well to consider that an affirmative solution of the above

does not invalidate in the least the conclusions reached in favor of Spiritism, because even if it should be proved that the supernormal faculties are destined to become part of the human organism, it would not prevent the fact that their pre-existence in a latent form, combined with the fact that they only appear when the medium is in a more or less complete state of unconsciousness, signifies that these faculties are always independent of biological laws and consequences. We must also take into account that if said faculties are called to become a part of the human organism it would mean—from a biological point of view,—that the functions generate the organs and not that the organs generate the functions, as taught at present by the tenets of biology. It would then be necessary to re-organize the accepted opinions of the theory of evolution which would fundamentally remain true, but would be subordinated to the psychic faculties as is the instrument to the workman. In other words, it would demonstrate that the supernormal subconscious faculties manifest themselves on the plane of terrestrial existence by the force of the "struggle for existence" but they do not proceed from the "struggle for existence."

I now proceed to set forth some considerations contrary to the possibility of these faculties ever becoming part of the human organism. The first and most important of these is that the biological factors cannot have the slightest influence on the subconscious faculties since it is required for their manifestation that the individual be plunged in a state of partial or complete unconsciousness—that is, he should be temporarily disconnected from the terrestrial plane where the biological factors rule. This alone seems to me sufficient to make the hypothesis under consideration unacceptable. All this is most admirably corroborated by history which shows that the supernormal faculties are not developed by time. The subject is vast and cannot be treated in detail here. I shall, however, mention that from the comparative analysis of the facts spring two salient characteristics and they are: antiquity and universality. Abnormal subconscious manifestations are found in the history of the most primitive peoples; in the rites of the European aborigines; in the early legends of classic antiquity, Biblical, Egyptian and Babylonian; in the sacred traditions of the extreme Orient; and they will always be found in the midst of all populations whether civilized or savage. Another remarkable characteristic is that these manifestations remain the same in spite of civilization. In fact, if the accounts of primitive manifestations are compared with the experiments of our days it will be seen that there is no difference of any importance in their *modus operandi* and their quality, and there is no country or people in whom any general progress in them can be

found although the centuries that have witnessed such manifestations are more than ample for their evolution. Other faculties, however, of less importance in the "struggle for existence" as for instance, the musical gift, have been generalized and perfected rapidly because they are inherent to the conscious plane of the ego. To emphasize further I will observe that the East Indians, who for thousands of years have tried to develop this kind of manifestations, have only obtained a better knowledge of empirical methods of exteriorization for those who are gifted in that direction. There is no sign that the number of such persons has increased, so that it can be affirmed without fear of error that the same proportions must rule in Europe even if the occidentals had been as keen in their researches. As to the intrinsic value of the phenomena obtained with the fakirs there is no doubt that they are substantially the same as those obtained with occidental mediums.

Another circumstance which deserves attention is the following: In view of the conclusions reached by paleontology and anthropology it follows that the present savage races are the authentic representatives of those who in prehistoric ages were the progenitors of the civilized races, and by analogy it must be inferred that if such manifestations occur today among savage peoples the very same phenomena must have occurred thousands of centuries ago among aborigines, ancestors of our present civilization. This method of deduction can carry us so far back into the course of time that we must consider that the stationary conditions of the supernormal faculties are proved. But even without this last induction the preceding considerations authorize us to affirm that from time immemorial these faculties have manifested themselves in the human species only as abnormal and sporadic manifestations, and there was never found in them any indication that the law of "natural selection" had had and still has any influence over them. This also can be inferred *a priori* because if "natural selection" did not create the subconscious faculties it means that these belong to a plane fundamentally different from that in which "natural selection" operates, consequently it comes to this:—If the subconscious faculties do not proceed from "natural selection" then they cannot develop by the action of "natural selection."

We must now consider the question from another and final angle —that of practical existence; that is, we must find out if telepathy, clairvoyance, past, present and future, are reconcilable with the natural development of terrestrial existence. It only needs a brief examination of this to realize how irreconcilable are the characteristics of the two sets of manifestations, and to accomplish this I will quote Dr. Geley who in his recent volume entitled "From the Unconscious to

the Conscious" has so ably developed this argument. Among other things he says, "Let us suppose that a man had the power to use these faculties in his everyday life, making use at will of mind reading, clairvoyance, lucidity. What need would such a man have of meditation, judgment, forethought, struggles? For him there would be no mistakes, but also no effort, and without effort no development of character. That man would be like an insect, a marvelous mechanism. Such a system of evolution would not end in a superior consciousness but in a sort of hypersensitive somnambulism knowing all but understanding nothing. The superman would then have been nothing but a transcendental automaton. It is, therefore, desirable, indispensable, that the higher faculties and all the psychic treasures accumulated by the being in the course of its evolution should remain (in the present stage of his evolution) largely subconscious and latent." (Pp. 317-318.)

Such is Dr. Geley's argument to which could be added others more emphatic as to the serious perturbation that would be caused by (for instance) telepathy in the family and social relations of humans. As to clairvoyance of the future it would make existence impossible. I will not try to demonstrate it because both objections are self-evident, and also because Dr. Geley's remarks show the absolute incompatibility of the two kinds of manifestations. In view of all this the inference is that the hypothesis of the future establishment of the supernormal faculties being contradicted by biological, historical, paleontologic, anthropologic, and social data, it should be considered as untenable and absurd. Having cleared the field of the objections that might be brought forward against the essentials of the argument formulated here, it only remains to re-affirm the validity of it by saying that the opponents of the Spiritistic theory pretend to explain everything by the omniscience of the subconscious faculties; and they only succeed in proving, from another angle, the very thing they are denying, because the existence in the subconscious of supernormal faculties, whose origin does not depend on biological factors, necessarily implies the existence of an integral essential ego infinitely greater than the conscious, and these supernormal faculties become a spiritual sense also present in a latent form and waiting to be released by death.

All that I have said is in answer to Professor Richet's claim that cryptesthesia fully explains metapsychic phenomenology. I will now allow myself some observations on other arguments of his to be found on page 467 of the same treatise, where he says: "The physiologist may be forgiven for believing in physiology. Physiology teaches that the intelligence is a cerebral function. Thousands of experiences prove it; but no experience gives the limit of cerebral intelligence." This

argument must have a great theoretical value for Professor Richet for he repeats it in all answers to his critics, and yet no argument could be less convincing in our present enquiry because we all know that physiology and psychology both deal exclusively with the appearances which manifest the unknown *Reality*, so that the physiologic researches cannot in any way serve to penetrate the nature of the *Reality* hidden under the appearance—a fact recognized by physiologists and psychologists. As a corroboration of this we can add that in view of the converging proofs of the numerous branches of the laws which govern human science the form in which the phenomena are produced is always misleading, and to such an extent that it is sufficient to take the opposite of what *appears to be*, in order to reach the truth. There is a large number of such examples as for instance the apparent daily motion of the sun and the apparent solidity of matter. And it must be observed that this truth is daily applicable even to the fundamental postulate of biology according to the cerebral *organ creates the functions* of thought, whereas the phenomena of ideoplasm prove that *the functions* of thought (that is, the will) *create the organs*; and we must logically conclude that the cerebral organ has an identical genesis. Dr. Richet's argument becomes all the more surprising because he uses it also in metapsychic phenomena whose results have already demolished one by one the principal postulates of biology, of physiology and of accepted psychology, in order to substitute other postulates having diametrically opposed meanings.

Professor Richet affirms that "thousands of experiences prove" that intelligence is a function of the mind, but he well knows that in the solution of any scientific problem it is the affirmative answers that count, never the negative which, in spite of their proofs, soon prove to be in accord with their supposed rivals; so that all the proofs that may be gathered to sustain the negative solution are entirely neutralized and disarranged the instant a first proof of the affirmative solution springs forth on the scientific horizon. The affirmative converging proofs in the theory of the existence and survival of the soul come to about forty in the field of metapsychic research, beginning with the recently discussed one of the existence of the supernormal faculties in the human subconsciousness independent of the "law of natural selection," and passing on to the phenomena of bilocation, in which the medium projects his astral body at a distance while the somatic body lies inert and lifeless; and ending with the cases of apparitions of the dead at the moment of dissolution where the manifesting phantasm is collectively perceived by all present and unknown to them, but later identified; or else when the percipient and the dying

person are both of such a tender age that auto-suggestion would be out of the question.

At this point it would be useful to illustrate this side of the controversy between spiritism and materialism by the following historical example:—In the pre-Columbian days the problem of whether the antipodes were inhabited was keenly debated. There were a few "intuitives" who firmly maintained that they were; while the great majority of practical thinkers considered their adversaries as poor visionaries deprived of common sense, and they limited themselves with great contempt to the one, apparently most convincing objection, which was that if they were, the inhabitants must walk on their heads. This is certainly a most formidable objection, but the "intuitives" were not disconcerted, and calmly answered that the possibilities of Nature are infinite. However, the results proved in favor of the intuitives and against the "right thinkers," or better, correct according to their own view-point; but neither of them had dreamed that their opinions might be conciliated in the field of facts.

This historical parable is interesting because it can be used in the present debate between the spiritists and the materialists. A very good lesson results from it—that the day is not distant when the contestants will realize the very same unexpected kind of agreement in virtue of which the materialists will be forced to recognize that if they were right when they brought forward against the spiritistic theory the undeniable fact of a parallelism between the phenomena of thought and the functions of the brain, they still were not wrong when they held that such an objection is irreconcilable with spiritistic theories, whereas in reality, the great fact of the existence and survival of the soul perfectly agrees with the so-called proof which they claim, just in the same sense in which the existence of inhabited antipodes also agrees with the fact (apparently impossible) that men can walk on their heads without even suspecting it.

Such is the great reconciliation which the future has in reserve for us, a result exclusively due to metapsychic research. At the dawn of that great day we shall learn (in a final analysis) that the real task of the brain in regard to the spirit consists in enabling the spirit to transmit (in the alternating cycles of successive lives) infinitesimal fractions of the *Unknown Reality* in the form of a system of manifestations which exteriorize themselves with a varying modality, in every inhabited part of the world; and in the midst of these manifestations the spirit is destined to exist and act until it reaches the ultimate elevation to Absolute Reality contemplated through the relative. We can easily understand the necessity (for the Spirit) of possessing a

brain which acts as a transforming organ of Absolute Reality in the terms of relative manifestations. An infinite and grand task to be accomplished by the numerous worlds which compose the universe. On page 470 of the *Journal* Professor Richet says—" I think in fact that if the science of metapsychics has not progressed more it is due to faulty methods. It has been converted into an ardent religion instead of a cold and humble science." Another biologist, Dr. Wm. Mackenzie (an Anglo-Italian) addressed to me, personally, the same observation in the following words. " If the Spiritists want to attribute a religious meaning to metapsychic phenomena then the latter should have the same values as any other religion, which means much sentiment and very little science."

This is my answer to both. It is true that Spiritism has been taken in a religious sense by many respectable persons of simple minds, but that does not make it a " religion," although the rigorous (and therefore scientific) conclusions to which mediumistic research leads, have the virtue of consoling many souls tormented by doubts; but our adversaries should not forget that besides the many in whom sentiment prevails, there is a large number of experimenters trained in scientific methods, themselves men of science ruled by cold reason, and whose only object is to search for truth. If they end by adopting the Spiritistic theory it does not mean that they have become mystics, but that they have, through their experiments, convinced themselves that that theory is the only one that fully explains the phenomena which are being examined. And *this is* science. Neither Myers, Hodgson, Hyslop, Barrett, Mrs. Verrall, Lodge, Zollner, Du Prel, Aksakof, Butterof, Flammarion, Lombroso, Brofferio nor the writer have any mystic tendencies and all of them had previously inclined toward positivistic-materialistic views. It is the irresistible eloquence of the facts and above all the imposing evidence of the marvelous convergence of all the proofs, both Animistic and Spiritistic, toward the existence and survival of the soul which has brought them to definite conclusions in favor of the Spiritistic theory. It follows that such conclusions are not only scientific but the same as those propounded by the opponents, with this difference—that the latter base their inductions and deductions on isolated groups of phenomena and never on their total, whereas the inductions and deductions of those who advance the Spiritistic theory are solidly built on the *totality* of mediumistic phenomena, Animistic or Spiritistic. And I again repeat that the spiritistic hypothesis is a scientific hypothesis and those who contest the assertion show that they have not yet formed a clear conception of the question that they attempt to discuss.

And in order finally to demonstrate this assertion I will answer another remark of Professor Richet's in that same article (page 465) where he says: "They (the Spiritists) do not take into consideration that before passing on a theory (so hypothetical, so fragile, so fraught with difficulties and illusions) it is necessary to stand on a solid basis and establish incontestable facts. What would we say of an architect who began to paint delicate allegorical pictures before considering the foundations of the monument!"

Thus Professor Richet, and so also Dr. Mackenzie (in the article mentioned before) emphasizes his point by saying, "Spiritism tries to explain the unknown by the unknown."

And again answering their respective criticisms I say that when I affirm that Animism is the necessary complement of Spiritism and that Spiritism would have no foundation without Animism, I also maintain that in order to reach a scientific demonstration of the spiritistic hypothesis we must proceed from the known to the unknown. This means that we must travel in the paths of cause and effect of a psycho-physiologic nature, which gradually ascend and become refined and spiritualized until they end by getting in touch, without any break or interruptions, with manifestations of an essentially spiritual nature. In fact it is a course admirably graded from known causes to causes less known but solidly linked to the preceding ones, just as we proceed in all rigorously scientific work. I don't think there is any necessity of enlarging on the enumeration of such complex concatenations of cause and effect as those that exist between the somatic body and the spirit because they are familiar to our adversaries, therefore I will limit myself to submitting to them the outline of a schema.

From the psycho-physiologic side of Animistic manifestations the propounders of the Spiritistic theory take the course of the phenomena of motricity and of sensitiveness and then pass on to those where Telekinesis is complicated by the passage of solids through solids, a phenomenon which in its turn precedes that of disintegration at a distance, of apports and the instantaneous reintegration of any object. When this is established, they use the methods of comparative analysis re-uniting and connecting such phenomena with that of ectoplasm in which the somatic element exudes from the organism of the medium in a fluid or semi-fluid form and solidifies into organized parts of the body; and all this is accomplished by the subconscious direction of the medium. All these are Animistic manifestations of kindred nature, and they only differ from each other by their evolutionary gradations. They demonstrate respectively, first, that the sensitiveness and motricity are separate from the nervous and muscular system; 2nd, that the

subconscious human will-power can disintegrate at a distance, transport, and reintegrate material objects; 3rd, that the same will has also the power of resolving the human organism into the amorphous substance of which it is built and reconstructing it into faces, hands, and limbs, all perfect and independent of the medium; all of which faculties tend to the inference that the human organism must also be the product of these forces and faculties, which are capable of being exteriorized and which dominate and organize the somatic substance; both force and faculties directed by a subconscious will of a transcendental nature. In other words we must logically conclude that the spirit organizes its own body and *not* that the body generates the spirit as we are assured by the representatives of accepted science. Apropos of this I want to say that Dr. Geley's magnificent work—" From the Unconscious to the Conscious " is entirely dedicated to the scientific demonstration of this most important truth. In it he says, " The conception of ideoplasm imposed by facts is most important, because it shows that thought, far from being a product of matter, is precisely that which moulds matter and endows it with its attributes " (page 69). Let us then remember that this conclusion (based entirely on facts, and which is reached by the scientific method of gradually ascending from the known to the unknown) is of itself quite sufficient to demonstrate the existence of a spirit independent of the body and presumably surviving the death of that body, and in the course of time will also serve to demolish the fundamental postulate on which biology rests at present, and according to which the organs create the functions, whereas the facts show that the spirit—that is, the functions create the organs.

Keeping within the psycho-physiologic theory, but from another angle, those who advance the spiritistic theory begin at the phenomena of exteriorization, sensitiveness and motricity and gradually reach the other manifestations, up to those of complete formation of a fluidic substance endowed with sensitiveness and motricity, but without the attributes of intelligence, because it only reproduces the movements of the medium. Then they pass on to the cases of manifestations, spontaneous or otherwise, in which the unfolding becomes at the same time fluidic, sentient, and psychic, (bilocation) so that the conscious personality of the medium flows into the fluidic body, leaving at a distance its own somatic body inert and lifeless. At this point they naturally come to the conclusion that there is in man a fluidic body which represents the connecting link between the spirit and the somatic body, and is capable of being separated from that body under special circumstances of vital relaxation; as in swoons, ecstasy, in the physiologic sleep, in the somnambulism of hypnosis, when anesthesic, under chlor-

oform, etc., all of them conditions which lead to the logical inference that if there is in man a fluidic substance which is invested with the function of expressing the spirit, and is capable of being temporarily separated from the somatic organism even during terrestrial existence, then death must consist in the final separation of the somatic organism and the spirit, expressed by its own fluidic medium.

These are the conclusions of those who uphold the spiritistic theory, which as can be seen always proceeds from the known to the unknown. Finally, on the purely psychic side the advocates of the hypothesis follow the course of the transmission of thought at short distances and pass on to those transmitted at greater distances. These open the way for the so-called telepathy transmissions which have no limitations in space. And so they collect, compare and connect these demonstrations of the potentialities of thoughts, with the complementary manifestations of evolution, and the spiritualization of sentient faculties beginning with the phenomena of the transposition of the senses. These gradually evolve and transform themselves into autoscopy in which the medium perceives macroscopically and microscopically the interior of his own body (and that of others); phenomena which in their turn ascend until they reach lucidity in which the medium sees through any opaque inanimate object. Lucidity opens the much more important phenomena of the perception of things and events at any distance from the medium. Finally they become spiritualized and exalted and so reach the heights of clairvoyance past and future (retrocognition and precognition). It is from this marvelous assemblage of facts that the upholders of the spiritistic theory draw their convictions; and it all goes to prove that in the recesses of human subconsciousness there exist psycho-sensorial faculties of a very high order and which are independent of the law of "natural selection," consequently they must be the spiritual senses waiting in a latent condition until death releases them to act in a spiritual atmosphere. Almost as in the embryo which also holds, in a latent state, the terrestrial senses which are to be used in the terrestrial atmosphere.

Nobody can fail to see how the triple conclusions which we have reached (each one completing the other), are cumulatively equivalent to a rigorously experimental demonstration of the existence in man of a spirit, independent of the body and the organizer of it. This demonstration, in order to become definite and incontestable, only awaits the formulation of a fourth complementary conclusion which is to come from spiritistic phenomena.

This is then the unassailable basis on which rests the Spiritistic hypothesis from the Animistic view-point of metapsychic manifesta-

tions, a basis that has been constructed step by step using that *which is known* to explain that *which is less known* until the unknown is reached without a break or interruption and according to the method of scientific research. I don't think at this point it will be necessary to enumerate the graduated phenomena followed by the researches into Spiritistic manifestations, for the reason that once the existence and survival of the soul are proved these conclusions would simply be the corollary of the premises we are discussing. It is only the basis that counts in proving the validity of any hypothesis or theory just as the solidity of any material body depends on its foundation, and it is proved here that our basis (thanks to the Animistic phenomena which our opponents have used in their attempts to invalidate the Spiritistic theory) is of an unshakable solidity.

And this brings me to the end of my criticisms of Professor Richet's opinions.

It is evident from these observations that the Animistic phenomena (Cryptesthesia) having proved themselves the necessary complement of Spiritistic phenomena and having effectively concurred in the demonstration of the existence and survival of the soul, no argument can be brought forward against the Spiritistic hypothesis. It is also evident that its adherents, or to be exact the leaders in the research, far from being mystics who are ignorant of or neglect a scientific method of research, are on the contrary men who employ exact and scientific methods and are seeking truth for its own sake, basing their conclusions on the total sum of the investigated phenomena and not on a partial and arbitrary grouping which is often the method of our opponents. There only remains to them one logical argument in favor of their claims, and that is that the Spiritistic solution is premature and the tests of comparative analysis, et cetera, et cetera, are sufficient to resolve a question of such immense importance scientifically, morally and socially. In that I would agree with them if the matter is to be judged by scientific methods in the accepted sense, but not from the personal side, because on this it is natural that the writer (who for thirty-three years has given all his attention and time to the solution of this great problem, analyzing and classifying thousands and thousands of facts which all converge to the same center, the existence and survival of the soul) should form an opinion which is not exclusively scientific in its purpose. It should be taken into consideration that such a work must in a large measure become a personal acquisition which it would be impossible to pass on to others, and consequently might be considered of no value in the scientific solution of the problem.

REPORTS

THE SECRETARY'S REPORT OF THE ANNUAL MEETING OF THE ACTIVE MEMBERS OF THE SOCIETY, JAN. 8, 1924.

The annual meeting was held at the office of the Society, at noon, Tuesday, January 8th, 1924.

The election of the Board of Trustees as constituted at the close of 1923 was unanimous. The Treasurer presented his report, audited by E. R. Hoffmann, certified public accountant, which will be printed on another page. The Society has reduced the deficit and in 1924 will be in good condition again, owing to economies in staff and in publication costs. At the same time, the scientific output and investigation have been maintained and augmented by the contributions of those mentioned in the Secretary's report of the year, which follows.

The Committee on local Branches is preparing for the establishment of the Branches under safeguard by a well thought out Constitution, which protects both the parent body and the Section from conflicting responsibilities and liabilities. This Constitution and the suggested By-Laws appear in our present number of the *Journal*.

The reports of Treasurer, Committees and Secretary were received and accepted without correction and ordered filed.

The Secretary briefly reported for the year as follows:

At the end of 1923, the total membership is 1065, divided thus:

Associates:	Life, 23;	Paying, 317;	Hon. or free, 88.	Total, 428
Members:	" 22;	" 500;	" " " 53.	" 575
Fellows:	" 5;	" 35;	" " " 24.	" 64
Patrons:	" 13;			13
Founders:	" 5;			5
	—;	——;	——.	——
Total:	68;	852;	145.	1065
Memorial Members, 7;		Associates, 1;		" 8

We have added this year one Patron, Mr. John B. Reimer, three Life Associates, one Life Fellow. Also, we have completed the Memorial fund of one hundred dollars, making Miss Habbah P. Kimball, late of Boston, a Memorial Associate, from the proceeds of sales of triplicate and excess volumes of various works received by gift from the

Harvard Library's excess received from the Kimball estate. Mr. Fred Rafferty, of California, is our new Life Fellow. We are promised two new Patrons in 1924 from our Massachusetts contingent.

Gains of general membership in 1923 are as follows:

Fellows:	By invitation, 13;	spontaneous, 5;	Total, 18
Members:	" " 88;	" 42;	" 130
Associates:	" " 135;	" 63;	" 198

In 1922 comparative figures were:

Fellows:	By invitation, 0;	spontaneous, 6;	Total, 6
Members:	" " 18;	" 68;	" 86
Associates:	" " 31;	" 84;	" 115
Life:			0
			207

Our membership campaign is still going on and is bringing in new names. We have averaged one new membership a day in the past fortnight, partly from invitations and partly from the spontaneous inquiry of the incoming members. Total gains are 352. Resignations have come in from 62 Associates, 42 Members, and 4 Fellows, a total of 108 persons. We removed from our list early in the year those who had become a dead weight owing to non-payment of dues. We have also removed certain free members, cutting down the free issuance of publications where it was advisable. We have lost by death three members and two Honorary Fellows: Viscount Bryce and Dr. Boris Sidis.

General interest in the Society's work, publications and plans for local sections is manifested in the correspondence of the Secretary and of the President, from all over the country. There is friendly criticism, both adverse and favorable. One member is planning to offer some arrangement whereby the Society may have the benefit of her property and her household goods, which are unusually choice, in any permanent home that can be secured for us.

The Society has made progress in the course of the year, both in public estimation and in the meeting of its problems of publication and of finance. There is solid ground beneath its feet. Friends have assisted with contributions of matter for both *Journals* and *Proceedings*: notably in the *Proceedings* a forthcoming volume to contain a further psychometric report largely contributed by two valued members; and in the *Journal*, generous contributions of his material by our President, who has sacrificed much of his time and energy to the service of the Society during his nine months' term of office.

The Board of Trustees lost by resignation during the year Professor William MacDougall and Mrs. Margaret Deland, whose unexpired terms have been filled by the Board's appointments of Mr. Charles M. Baldwin and Mr. Waldemar Kaempffert, both of New York, already functioning on the active Committee work of the Board. Mr. Miles M. Dawson has unfortunately been ill during the year and unable to serve. —GERTRUDE OGDEN TUBBY, *Secretary.*

ANNUAL MEETING OF THE BOARD OF TRUSTEES

A meeting of the Board of Trustees of the American Society for Psychical Research was held at the offices of the Society, on Tuesday, January 8th, 1924, at 1:00 o'clock. Members present: Messrs. Baldwin, Bayley, Bull, Hyslop, Kaempffert and Purdy. Mr. Purdy presiding.

The regular order of business was dispensed with and the meeting proceeded to the election of officers. It was moved by Mr. Purdy and seconded by Mr. Baldwin, that Mr. Edwards be nominated for the presidency. No other names were presented and Mr. Edwards was unanimously elected President. It was moved by Mr. Purdy and seconded by Mr. Baldwin, that Mr. John I. D. Bristol be nominated for vice-president. No other names were presented and Mr. Bristol was unanimously elected Vice-President. It was moved by Mr. Kaempffert and seconded by Mr. Baldwin, that Mr. Purdy be nominated for treasurer. No other names were presented and Mr. Purdy was unanimously elected Treasurer. It was moved by Mr. Purdy and seconded by Mr. Kaempffert, that Dr. Hyslop be nominated for secretary. No other names were presented and Dr. Hyslop was unanimously elected Secretary.

In accordance with a suggestion of Mr. Edwards, the following appointments were ratified by the Board. It was moved by Mr. Purdy and seconded by Mr. Baldwin, that Mr. Kaempffert be designated as in charge of the Committee on Local Branches and Organization, his duties to be supervising and to utilize the office force in details. Motion passed. Moved by Mr. Purdy and seconded by Dr. Bull, that Dr. Bayley be the Chairman of the Committee on Research. Motion passed. —GEORGE H. HYSLOP, *Secretary.*

Memberships paid in for 1924 before the resignation date, February 1st, total 560 individuals, as compared to 411 for the same period in 1923.

The local sections are required to accept and adhere to the following constitution which has been drafted for their benefit and approved by the Board of Trustees of the American Society for Psychical Research, Inc.

CONSTITUTION FOR LOCAL SECTIONS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

NAME

1. The name of this Section of the American Society for Psychical Research, Inc., shall be that stated in the By-Laws of the Section.

PURPOSE

2. The purpose of this Section shall be to further the cause of psychic research in accordance with the scientific aims of the American Society for Psychical Research, to permit intellectual and social intercourse among the members of the Section, and to co-operate with other Sections and with the President, Board of Trustees and Research Officers of the American Society for Psychical Research in studying, recording and interpreting phenomena of mediumship, dreams, hallucinations, telepathy and kindred manifestations.

METHODS

3. The principal means for attaining the purposes of the Section shall be the holding of meetings for the testing of psychics, for the reading and discussion of papers on psychic phenomena, and for other purposes which will advance the good of the Society and its members.

CONTROL

4. The Section shall be governed by this Constitution and by such By-Laws and Rules in harmony therewith as it may adopt. A By-Law or Rule which conflicts with this Constitution is null and void.

The Board of Trustees of the American Society for Psychical Research may revoke the charter of a local section which fails to abide by this Constitution. Thereafter the Section shall cease to be part of the American Society for Psychical Research.

MANAGEMENT

5. The affairs of the Section shall be directed as the By-Laws and Rules may specify.

6. The terms of all elective officers shall begin at the adjournment of the meeting at which they were elected and shall continue for one

year or until their successors shall have been elected and shall have accepted their offices.

The duties of the elective officers shall be those usually pertaining to their respective offices or as shall be assigned to them by the By-Laws and the Rules.

7. The officers shall be a Chairman of the Section, a Treasurer, a Secretary and such other officers as the Section may deem it necessary to have.

MEMBERSHIP

8. A local Section may be formed only by members of the American Society for Psychical Research who shall number no fewer than ten. A member of a local Section must be at least twenty-one years of age.

VOTING POWER

9. Each member of the Section present in person at any meeting shall be entitled to one vote on any question submitted.

APPLICATION FOR MEMBERSHIP

10. An applicant for membership in this Section must be or become a member of the American Society for Psychical Research before he may be enrolled as a member of the Local Section. Application for membership in a Local Section or in the American Society for Psychical Research must be made in accordance with the By-Laws of the Section and shall be subject to the approval of the Governing Committee of the Section. Such approval shall constitute election to the Section upon the payment of dues.

ANNUAL DUES

11. The annual dues for membership in the Section (if dues be required) shall be those fixed by the By-Laws or Rules.

STANDING OF MEMBERS

12. A member who loses his good standing in a local Section also loses it in the American Society for Psychical Research and with it all privileges of membership in the Society.

NOMINATING COMMITTEE

13. A regular Nominating Committee of the Section shall be designated annually in such manner and shall have duties as shall be provided in the By-Laws.

ADDITIONAL NOMINATING COMMITTEE

14. One-third of the members of the Section in good standing may file in writing an additional ticket. This additional Nominating Committee shall proceed in accordance with the provisions of the By-Laws.

VACANCIES

15. Vacancies in any office for any reason shall be filled by the method prescribed in the By-Laws.

INVESTIGATIONS AND TECHNICAL SECTIONS

16. Technical sessions of the Section shall be held at intervals fixed by the Governing Committee. The term "technical sessions" shall be understood to mean sessions in which psychic phenomena are studied or discussed.

SPECIAL MEETINGS

17. Special meetings of the Section may be called by the proper officers and must be called upon the written request of twenty per cent. of the members in good standing. The notice and manner of calling the special meetings shall be those provided in the By-Laws.

ADMINISTRATION AND FISCAL YEAR

18. The administration of the Section shall be fixed by the Section and specified by its By-Laws.

FINANCIAL MANAGEMENT

19. The Section shall control its own financial activities in accordance with the provisions of the By-Laws.

QUORUM

20. A quorum of the Section shall consist of ten per cent. of the voting membership. All matters requiring formal decision which shall come before a meeting of the Section or any duly appointed or elected committee thereof shall be decided by majority of the votes cast, provided a quorum is present.

AMENDMENTS TO THE CONSTITUTION

21. Any voting member of the Section may propose in writing an amendment to this Constitution at any regular meeting of the Section. Such proposed amendment, when duly seconded, shall be submitted for discussion at a subsequent business meeting of the Section and may then be further amended, and if favorably acted upon, shall then be submitted to the Board of Trustees of the American Society for Psy-

chical Research for approval. When the Board has taken favorable action and so notified the Section the amendment shall become effective at once. The Section may in its discretion submit the proposed Constitutional Amendment to other sections of the Society for comment.

AMENDMENTS TO THE BY-LAWS

22. An amendment to the By-Laws may be proposed at any time, provided it is in accord with the Constitution of the Section.

23. At Technical Sessions of the Section, particularly those during which a psychic is the subject of experiment or observation, accurate and full notes shall be made by a duly appointed stenographer, and these notes shall be submitted to the Secretary of the Society, together with a report in which they are discussed.

Notes and reports of the Section's activities, particularly of its scientific investigations, shall thus be submitted to the Secretary of the American Society for Psychical Research for criticism by its Research Officers, the object being to guide the investigations of the Section into the proper scientific channels.

The official organs of the Section shall be the Journal and the Proceedings of the American Society for Psychical Research. The Section shall not publish papers or articles independently of the Society, except as hereinafter provided.

Reports and notes of observations and séances of the Section shall become the exclusive property of the Society upon acceptance, and their disposal shall be subject to the approval of the Society.

24. If the Local Section shall discover phenomena of such importance that their study and interpretation by one of the Research Officers of the Society seems advisable in the interest of psychic research the Society shall have the right to conduct further investigation of the phenomena either in co-operation with the Local Section or independently or exclusively through the proper Research Officers.

25. Manuscripts submitted for publication in the Journal or Proceedings of the Society shall be typewritten on one side of the paper only, with triple spacing between the lines. The Editor of the Journal shall have the right to make such changes as good typography and good English may demand, and to comment critically upon the author's methods, opinions and deductions.

26. Papers or articles which are not published in the Proceedings or Journal of the Society may be published as expressions of the authors and of the Local Section provided that they have been approved by the Editor of the Journal.

Papers or articles which have not been accepted or approved by

the Editor for the Journal shall not be published as expressions of the Society or of this Section.

27. With the approval of the Editor of the Journal papers and reports of oral or written discussion may be published wholly or in part in the Journal or Proceedings at any time. The author shall not cause or permit his paper to be published as an expression of the Local Section's views either in whole or in part until it shall have been officially released by the Local Section after approval by the Society's editor.

28. The inclusion of papers and discussion thereof in the Journal or the Proceedings of the Society shall rest with the editors of the American Society for Psychical Research.

These By-Laws are submitted as suggestions only. Unlike the Constitution, their acceptance is not obligatory.

PROPOSED BY-LAWS OF LOCAL SECTIONS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

NAME

1. The name of this Section is the . . . . Section of the American Society for Psychical Research.

OFFICERS

2. The officers of the Section shall be a Chairman, a Treasurer and a Secretary, who shall be elected by ballot at the last meeting of each administration year and shall take office immediately at the close of the said meeting. A new Chairman shall be elected at a special meeting called by the Governing Committee in case the Chairman resigns or removes from Section territory.

GOVERNING COMMITTEE

3. A Governing Committee of the Section shall be elected by the Section. The Chairman shall be the presiding officer of the Committee. The Committee shall administer the affairs of the Society.

APPLICATIONS

Members

4. Applications for membership may be made either in person or in writing to the Governing Committee only by a member of the Society and shall be endorsed by the officers of the Section.

The Governing Committee may propose for membership in the American Society for Psychical Research the name of any reputable person over twenty-one years of age whom it desires to enroll in the Section.

ANNUAL DUES

5. Annual dues of the Section, if deemed necessary, shall be fixed by the Governing Committee.

Dues shall be payable in advance at the beginning of the fiscal year. The annual dues of members elected during the fiscal year shall be payable on notice of election. No newly elected member shall be enrolled in the Section until his dues have been paid.

ARREARS OF DUES

6. A member who is dropped or expelled from the Society shall also be dropped from the membership of the Section and vice versa.

Members shall not be entitled to any return of dues upon severing their connection with the Section.

The Governing Committee may suspend temporarily the annual payment of Section dues of any member whose circumstances have been such as to make it impracticable for him to pay dues, and may under similar circumstances remit the whole or a part of dues in arrears.

NOMINATING COMMITTEE

7. The regular Nominating Committee, consisting of three members, shall be elected at a regular meeting of the Section at least ninety days before the end of the administration year. This Committee shall at least sixty days before the annual election, present its findings to the Governing Committee, which shall mail to the members at least thirty days before the annual election a list of consenting nominees for the offices to be filled. The members of the Nominating Committee shall not be eligible for elective offices. Ballots shall be collected by one or more tellers appointed by the Chair at the meeting of which the election occurs. The election shall be by a majority of the votes cast; in case of a tie, the Chairman shall cast the deciding vote.

ADDITIONAL NOMINATING COMMITTEE

8. An additional ticket bearing the signatures of at least twenty per cent. of the members in good standing may be filed with the Chairman not less than twenty days before the annual election. The ticket thus presented shall be forwarded by the Chairman to all section members in good standing not less than ten days prior to the annual election. The ballots for nominees of the additional nominating com-

mittee shall be cast and collected in the manner provided for in the case of the regular nominees.

VACANCIES

9. Any vacancy among the elective offices (except that of Chairman) shall be filled by the Governing Committee for the unexpired term ending with the next annual election.

TECHNICAL SESSIONS

10. Ten days' notice shall be given of meetings of the Section.

The Governing Committee shall decide the date, place and hour of all meetings of the Section.

SPECIAL MEETINGS

11. Special meetings shall be called by the Governing Committee at the written request of twenty per cent. of the members at dates within one month after the receipt of such request. The purpose of the meeting shall be stated in the notice thereof.

ADMINISTRATION AND FISCAL YEAR

12. The administration and the fiscal year of the Section shall be that fixed by the Governing Committee in these By-Laws.

FINANCIAL MANAGEMENT

13. The Treasurer of the Section shall pay out monies only upon vouchers duly authorized by the Governing Committee, which shall also act as an auditing committee for the accounts of the Section at the end of each fiscal year.

14. Papers shall be read only in the form approved by the Governing Committee, or an officer appointed by the Committee for that purpose.

15. In the absence of an author a paper may be read by his representative or by the Secretary of the Section.

16. The privilege of debate at meetings of the Section shall be open to members of the Section, to authors of papers under discussion, members of the Society, and any persons who may be invited by a member to contribute to the discussions.

17. The time occupied in discussion by each speaker shall be as the Chairman may direct. The Chairman may rule that speakers may address the meeting upon a given topic not more than once until all those present have had an opportunity to present their views. In all cases order of preference will be given to written over oral discussion as contributing to the greater clarity, pertinence and value of the record.

RESEARCH DEPARTMENT

EDITED BY W. F. PRINCE, PH.D.

SOME VISUAL HALLUCINATIONS

The following incidents are from the results of an old questionnaire, the only one which has been sent out on a large scale by Psychical Research in this country, the cream of which was printed in what we call the Old Proceedings, of 1889. More incidents which are worth while in one or another degree were brought in by that systematic effort, in which many scientific and professional men coöperated as collectors, than come in spontaneously during ten years.

Incidents investigated by Dr. Hodgson to the extent of which they were capable, have the same value today that they had when they left his hands, except that there is less likelihood of light being thrown on any of them now by readers, that likelihood being at best exceedingly small.

The narrations here presented are all faulty in that they lack corroboration, and one or two in other respects. But they were told by persons of standing and known integrity, or at least the narrators were known to and trusted by such persons. For one reason and another their content also is such that they deserve to be put on record.

COINCIDENT VISION OF ACCIDENT

A. H. HARSHAW

The "New York Nation," of Nov. 12th, 1885, contained this letter:

428 W. 58th St., New York City.

To the Editor of the Nation. SIR:—Your editorial on "Telepathic News of Battles" has interested me very much because of a personal experience which happened when I was ten years of age. My father left home one morning with a team and wagon to be gone the whole day. During the afternoon I saw plainly the horses backing over the bank into the creek, and the escape of my father from danger. The

sight was terrible and filled me with foreboding. Late at night father returned and narrated the accident, which had befallen him just as the scene appeared to me. If it were only boyish imagination on my part there are some inquiries which seem pertinent that do not admit of a ready satisfactory answer.—A. H. HARSHAW.

Thereupon Dr. Hyslop wrote to Mr. Harshaw, as appears by the letter written much later, on December 25, 1899; the closing portion of which reads:

"As soon as I saw this letter I wrote to Mr. Harshaw asking a number of questions regarding his experience. I was teaching in Smith College, Northampton, at the time. I saw him personally about the incident after I had come to Columbia University. He was a minister of good standing in the city, and I found him a good witness. You could have had the facts sooner, but the letter was filed away with other documents and I had wholly forgotten about it."

In reply to Dr. Hyslop, the Rev. Mr. Harshaw wrote, Nov. 16, 1885:

"I gladly comply with your request. The enclosed card may be a testimonial of my character and may corroborate the statements made.

"The occurrence happened in the spring of 1858. If I am mistaken as to the time I can easily ascertain the true date by writing to mother, who is living in Illinois. I do not remember having thought of the matter for perhaps twenty years, at least not so as to keep all the particulars fresh in the memory, and therefore am not able to answer your inquiries fully. The main circumstances I can give, and vouch for their accuracy.

"The place where the accident occurred was about ten miles from home. The town where we usually traded was three miles farther away. Father had gone to the village in the morning intending to return by way of this place for a load of coal. On the one side was a considerable hill at the bottom of which the coal seam cropped out. On the other side was the creek, which at that point contained water several feet in depth. The bank proper of the creek was quite steep and deep. The road lay between the hill and creek, and was very narrow. I never saw the place but once, and that was either the same spring or the fall following. Father's riding horse, a large handsome gray, and a favorite with all the family, was one of the team. Unfortunately he balked sometimes. After the men had loaded up the wagon father started. A little in front of the horses the water had washed out the earth, and the hollow was filled with poles. The moment the gray saw the poles he began backing and carried his mate with him. The tongue

of the wagon was so turned that the wagon went over the bank and dragged the horses down. Before it reached the water the wagon caught on a stump and by some means threw the team into the water that was then some ten feet deep. The balky horse was drowned and the other was rescued. When the wagon was going over father jumped from it. Now, I did not see everything that occurred, neither in the order of its occurrence. What I saw was like a vision, a flash in which I distinctly remember seeing the wagon go over the bank, the leap of father, and the drowning of the pet horse. I do not remember seeing the beginning of the accident, nor the effort to rescue the drowning horses. You understand that the scene appeared for a moment only, and these three things impressed me so that I have never forgotten them. I cannot say now at what time in the day the vision appeared, beyond this, that it was after dinner. When father reached home it was after night. I cannot describe the sensation experienced further than to say it filled me with dread. I cannot say whether I believed it to be true or not at the time. My impression is at present that I said nothing of what I had seen to anyone because of the fear inspired by the sight. I recall as vividly as if the event occurred yesterday my speaking of it when father told about the accident. There was a fire in the fire-place and father stood before it warming himself, and I was standing a few feet in front of him. Every one was excited, and sad over the death of the horse.

"I will now answer your questions as exactly as I can, and will willingly submit to a fuller examination if you desire it.

"1. Three particulars were seen, the backing over the bank of the creek, the escape of father, and the drowning of the gray horse.

"2. I did not see either the commencement of the accident or the endeavor to rescue the team in the water.

"3. Some time in March. I fix this date by the building of a new house, and the appearance of surroundings as it remains with me.

"4. Ten miles, I suppose, but this is rather a guess, still sufficiently near for your purpose. (In reference to the distance intervening between the boy and the scene of the accident.)

"5. A part of the road was very familiar, but the road that led past the bank was not. I suspect he had not travelled it before.

"6. (There seems to have been no question.)

"7. Probably the rains had swollen the streams. The day, at least late in the evening, was gloomy, and, I think, rain was falling when father returned.

"8. I cannot say whether the journey was specially talked about or not. I do not think there were any anticipations of trouble.

"9. Father had a load of coal, and the balky horse was frightened at some poles lying across the road.

"10. I cannot remember what I was doing. I was in the barn lot at the time.

"11. It did not seem an ordinary act of the imagination. It seemed a picture in which the eye caught the prominent features. The things that have fixed themselves in my mind were very clear.

"12. The scene came suddenly, but whether associated with preceding thoughts or not I cannot say. So nearly as I can recall my feelings at the moment, I was dazed, and then began the indescribable dread.

"13. No, I cannot conceive of there having been any apprehension of the disaster. I have no recollection of such at any rate.

"14. I did not know anything about the nature of the place where the accident occurred, and nothing could have been suggested by previous knowledge.

"15. I simply meant by the statement that if the experience were explained as a mere fancy of the mind, that the distinctness with which certain facts appeared is indescribable.

I had never seen anything in reference to telepathy, and the article in question struck me, especially because my experience tallied with the supposed facts. (Referring to the article in "Nation.")

I have striven to tell just what occurred, and I am desirous of hearing your explanation. It will be a pleasure to read what you may have to say."

This is nearly as strong a case as it is possible for one to be which is not corroborated by other testimony. The correspondence between the particulars of the vision (so far as they went) and the facts, was exact, and there was at least a near approximation in point of time. The particulars seen in the vision were the major ones of the accident. The narrator was a New York City clergyman of good standing. His account and answers to questions are drawn up with every appearance of caution and moderation. He states that his memory of the swift details of the hallucination is clear and distinct. Dr. Hyslop, in a personal interview with him, was impressed with his quality as a witness.

Of course, it is regrettable that the incident was so remote in time, and that the corroboration of the mother was not secured. There is no evidence, however, that Mr. Harshaw was asked to secure the latter.

NEARLY SIMULTANEOUS EXPERIENCES RELATING TO A DEAD PRIEST

D. S. LAMSON

This case was reported in response to a circular sent out by the first American Society, by D. S. Lamson, writing from Weston [Mass. ?], March 17, 1886.

"In 1842 I was placed under two priests, brothers, to be prepared for College Bourbon. They were rich men, a rather unusual thing among French clergymen. I became very much attached to them and in after life continued the intimacy of youth. When [I was] again in France in 1856 the eldest died; at the funeral I was chief mourner. In 1857 I invited the surviving brother to accompany me on a journey to the south of France; on our return he invited me to pass a few days at a country seat belonging to him at La Festé Bernard. While there he gave a dinner on a Thursday (this was the day of the week the brother died). At the close of the dinner I went to my room to get some cigars; while there I suddenly became aware of the presence at my side of the dead Priest; cold water down my back was the immediate sensation; there was however no appearance, no form, nothing but the sensation of presence. When I returned to the dining-room all asked what was the matter. I evidently displayed in my countenance that something unusual had occurred. I gave no explanation however, either then or afterwards.

A day or two after this event I had to return to Paris and on my way called at the parsonage at Louveciennes near Versailles, where I had left some luggage. I returned alone to the parsonage. I found the house in commotion, the two servants were in the greatest alarm, so much so that I concluded to remain all night and send a message to the Priest to return home immediately or the servants would vacate the house, etc. It appears that on the Thursday evening, the very day before mentioned, and so far as I could judge the same hour, the Priest appeared to his old housekeeper, then *in person*. She said as really as when in life and dressed the same, he leaned for a moment on the mantlepiece and passing along the front of the fireplace disappeared. I found it necessary to remain until the return of the brother; after hearing the story and my own experience, which I had not before informed him of, he took me into his study and with a great deal of sorrow told me, 'Just before my brother died he called me to his side and made me promise to say a mass for the repose of his soul every Thursday as long as I lived. On the Thursday alluded to was the

first time since his death that I failed to fulfil my promise; on that day I forgot.'

"The brother died in 1859."

The incident was not a recent one when reported, but it was of such nature that it was not likely to be forgotten so long as the mind was capable of retaining the recollection of unusual events of any description. It is mere prejudice to suppose that educated, intelligent men cannot remember occurrences of this sort as well as occurrences of other species, unless there is some overpowering prepossession in favor of the former class. Even this would only lead to the liability of accretion, which only with some persons is the case, when coupled with loose general habits of thinking. There is little room for accretions, however, in the simple narrative presented. Furthermore, as shown by an accompanying letter, the witness had no such prepossessions, but was opposed to "spiritualism" and believed that "manifestations" were almost invariably from the devil.

"I think that a thorough study of the subject would go far to utterly defeat the absurdity of modern spiritualism, or more properly speaking "Devil worship." I was never but once personally cognizant of an apparition. I give it to you for what it is worth to you, but of the fact you need have no question . . . . . Spiritism is a subject which should be placed before the people in its true light, for it is committing terrible ravages among a class and all classes who would be highly offended to be told they were devil worshippers, which is the real fact. The clergy are as much mixed up with it as others, which makes matters worse."

Without debating why the deceased priest was so heedless as to foster by his two-fold manifestation (the reality of which Mr. Lamson did not doubt), belief in spiritism, we, like the narrator, place the alleged incident on record, "for what it is worth."

APPARITION SEEN ACCORDING TO A PROMISE MADE AT A PREVIOUS SÉANCE

A BOSTON PHYSICIAN

The narrator was a Boston physician personally known to Dr. Hodgson.

41 Mt. Vernon St., July 8, 1887.

"My Dear Mr. Hodgson:—I have written out one of my experiences as you requested, and send it with this, hoping it may not prove wholly void of interest in the light of research.

"The writer of this experience was at one time, a few years since, boarding in a small private family, when the head of it, Mr. E., was taken ill and passed out of this life.

"About a month after his death, his wife and favorite sister, in obedience to the yearning for some means of communicating with the one gone before, proposed one evening that we three should sit around a small table that stood in the room where we were. We did so and to our surprise it soon began to tip back and forth. The alphabet was then called over and regular and decided tips came at certain letters, till numerous intelligent messages were spelled out. The question was asked at length, 'Can you not make yourself visible to us?' Answer: 'Yes.' 'When?' Answer: 'In two or three days.' Then followed a message in which the words 'Ellen' and 'basement' were distinguished by us all, but we could not imagine their import, the rest of the sentence being confused; so passed on to other questions.

"Two nights after this, at dusk, Ellen, a Scotch-Irish girl brought up as a servant in the family, in clearing away the dinner-table, went into the basement, lamp in hand, to put some food in the refrigerator. She set the lamp down and was singing about her work, for she was a fearless and rather noisy person. Suddenly she gave a piercing shriek and rushed upstairs to the dining-room. She had 'seen her master in the room below.'

"We tried to calm her and in the course of a day or two the effect of her fright had passed out of her mind.

"We at that time had a second sitting at the table and the message was spelled, 'Ellen is a medium.' Accordingly the objections felt at having her present were overcome, and she was called in to sit with us. Directly she sat down her hand began to move as if to write. A pencil and paper were furnished and she wrote very rapidly several messages from Mr. E. to his wife and family. The following night our circle was somewhat enlarged, one gentleman being of the party. We were scattered about the room with Ellen in the center at the table. My own seat was directly opposite hers, so that I could observe her expression in the full light of the gas.

"After she had written a few moments, there came what we afterwards found to be this sentence, 'Ellen look over your right shoulder.' She glanced quickly sideways into the corner. Had her hair not been braided tightly down, every spear would, I am sure, have stood upright, such was the terror depicted in her face. She was dashing out of the room when the gentleman present intercepted her. We gathered close around, which soothed her, and from our midst she finally consented to look in the direction of the corner again for us. She said he was still

there and was motioning for his wife and little girl to come to him, which they did. After a time Ellen informed us that he moved his hand up and down as if to say good-bye and seemed to pass through the wall.

"The effect of the fright was so marked for several days that nothing of the kind was repeated at that time.

"Ellen informed me that when a child she saw her baby brother standing by his cradle after his death, and told her mother of it, who forbade her mentioning it to any one.

"While she was writing I tried to hold her hand or deflect it from its course. Impossible! it seemed to be made of iron and to have the strength of a Corliss engine.—H. L. Lane, M.D."

Dr. Hodgson wrote for corroborations, and Dr. Lane replied:

"In regard to the 'experiences' which I wrote out for you, it did not occur to me that it would need verification, and I am quite sure it will be impossible to get it, for my landlady died two years later; the little daughter's whereabouts I have no idea of—the sister's home was in New York, address unknown. The man and wife invited in were friends of *theirs* of whom or where they live I know nothing. I am sorry that my account thus unsubstantiated will be useless."

The account is far from being useless though it is unfortunate that it could not be corroborated. To one familiar with the narratives of "occult" happenings, this bears the signs of being *bona fide*, and all such testimony has value, even though the value might have been greater.

TWO INCIDENTS AT FIRST-RATE SECOND-HAND

PROFESSOR ADDISON E. VERRILL, YALE UNIVERSITY

These, briefly told, remote in time, and second-hand, derive what evidential value they have from the fact that it was the distinguished scientist, Professor Addison E. Verrill, of Yale University, who having become acquainted with them under favorable auspices, bore away an impression of the trustworthiness and value of the testimony.

New Haven, Dec. 31, 1887.

"Dear Sir:—The case about which I spoke to Dr. Minot was not of my own observation but was narrated to my wife by a lady friend who is, at present I think, a teacher in one of the public schools of Boston, Miss Rebecca V. Humphrey. I think her address is Ashmont, Dorchester. The incident happened some twenty years ago, I think, and as I have heard it told seemed to me a very striking and remark-

able case of the visual impression coincident with the death of a person (her brother) who was far away (at sea, I think) at the time and was not known to be unwell. I dare say that she would give you all the particulars if asked. She is a very intelligent person, and not one whom you would expect to be subject to hallucinations of any kind.

"I have heard of another very remarkable case, of the same general nature, which happened in my wife's family connections many years ago, but the parties immediately concerned are now dead, though I think that my wife's mother could give the particulars of it very faithfully if it would be worth while. In this case the man was a very sedate, calm, and remarkably unimaginative person, but on the occasion referred to (I think it was during his dinner) he suddenly exclaimed that his son (who was far away) was dead, and described the exact manner of his death as if he saw it before him (I think by a tree falling upon his son, as he was felling trees). It afterwards proved that his son was killed at the exact time and precisely in the manner described. If you think such an old case would be of any value, I will ask my mother-in-law (who is over seventy, and now lives in Maine), to write the out the particulars as she heard them directly from the gentleman concerned (a near relative of hers). Very respectfully yours.—A. E. Verrill."

"P.S. I could get much better details in regard to both these cases from my wife, who has talked with the parties about these incidents, but she is now seriously ill, and I don't wish to bother her with questions at present.

"If you think it best to get the story from Miss Humphrey, you are at liberty to say that I referred you to her. I have known her many years.—A. E. V."

It is to be suspected that Dr. Hodgson never pressed for the testimony of the teacher and of the mother-in-law. There was curious notion among Psychical Researchers at that period that it hardly paid to handle any but cases fresh from the oven. But at least we have the opinion of Professor Verrill, and our opinion of the breadth and freedom from prejudice which must have characterized that eminent man of natural science.

A REMARKABLE WAKING VISION

F. S. WATSON, M.D.

The following was written for Dr. Hodgson by F. S. Watson, M.D., of Boston, who appears to have been a fellow-member of the Tavern

Club. No date is appended, but the document was probably written in 1888.

"I had been passing two months in Rome, living on the Piazza Barberini, taking care of a friend who had Roman fever. Upon his recovery I went to Innsbruck, and from there walked one day to the end of the Stuberthal, to the little village of Neustifft, arriving there late in the afternoon. The evening was passed at the Gasthaus, listening to some of the natives sing and play the zither. I went to bed early and after a good night's rest I started in company with one of the zither players about eight in the morning, to climb one of the neighboring mountains, and arrived near the summit about noon. Here we sat down and while eating a very simple lunch of brown bread and cheese, I listened to my guide's account of the chamois-hunting in the neighborhood, while he pointed out the various favorite "stands" occupied by the hunters, on a range of mountains across the valley, probably about five or six miles distant as the crow flies. Leaving him there, I undertook the rest of the ascent to the summit by myself.

"The time occupied was perhaps twenty minutes; upon reaching the summit I sat down upon the sharp projection of a large rock, and looked about at the beautiful view which lay before me, my mind occupied by its beauties, and the accounts of the chamois-hunting which I had just heard. While gazing across the valley through the perfectly clear air, the scene before me suddenly disappeared, and in its place was substituted as though I were looking at a picture, the Piazza Barberini. About the fountain of the Triton was collected a large crowd of people, others were pouring in at the side streets. Those near the fountain stood silent, the men with hats off, looking at the figure of a dead girl dressed in white, who was lying with her head resting on the rim of the fountain basin, supported by her arm; on either side of her stood two gendarmes, erect and silent; through the outer edge of the crowd a band of brothers of the misericordia, bearing a bier, were pushing their way toward the fountain. I myself stood close to the fountain, looking at the dead girl; all the details of dress, and peculiarities of face and figure were distinct, and the whole scene was life-size. In what seemed a moment the scene disappeared as suddenly as it had appeared, and the real view was before me again. I was quite unconscious of having been asleep, and the space occupied by the vision seemed very short, perhaps half a minute. The scene had no reference to anything that I had ever seen or thought of before or since.

"Health normal. No such incident, so far as I know, had ever occurred in the place described.

"Only one other vision has ever presented itself to me; which was

that of an old woman whom I saw pass across the room, who was invisible to someone else, who was with me at the time."

The Doctor says that, so far as he knows, no such scene had ever been enacted at the place described. But did he ever make adequate inquiry whether any such scene came into being *after* the vision? The experience, in its features of the disappearance of an engrossing landscape, the rising of a dramatic vision, thronged with human figures, and the disappearance of the ideal and reappearance of the real scene, resembles the prophetic vision of Dr. Chauncey L. Depew, printed in the Journal for March, 1918. This case cannot be cited as an evidential one, but that may be for lack of sufficient pains in subsequent inquiry. A supernormal explanation of a phenomenon is not disproved by the mere fact that it is not proved, any more than the Hittite hieroglyphics are without meaning until the meaning is deciphered.

PREMONITORY VISION OF THE FUNERAL OF A SISTER

PROFESSOR SHERIDAN PAUL WAIT

The following account, though uncorroborated, is first-hand, and from the pen of Professor Sheridan Paul Wait, who, it appears, was a scholar and instructor in Hebrew, and a lecturer accustomed to speak in Boston Music Hall and elsewhere. It was written to Dr. Hodgson from Fort Edward, N. Y., and dated April 10th, 1889.

"In compliance with your request I submit the following simple statement of facts in reference to my experience at the time of my beloved sister's recent decease.

"I was stopping at the Parker House in Boston at the time (early in December of last year), having seen my sister last about a week before at our home in Fort Edward, N. Y., when, although not feeling in her usual health and spirits, she was only associated in my mind with an almost ideal type of physical and intellectual vigor, so that I was in no wise anxious concerning her, or in any way anticipating or fearful of her approaching demise.

"It has for many years been an occasional experience of mine to awake from sleep in a supersensitive mental state, in which I see the solution, or what at least appears to me the clear solution, of problems I have perhaps for some time previous been grappling with, and my auditory nerves seem to be vibrating with some forceful and eloquent statement of the truth for which I am seeking. At these times the effort of rising from my bed and seeking to record the imagery so

clear in my inner consciousness seems to break the spell, and I can only recall in a feeble and fragmentary manner what the moment before was so impressively real.

"It was in some such state as this that I awoke on the morning of the day before my sister died, and seemed to be beside her coffin and discoursing to the assembled friends and relatives concerning the high purpose of her taking off, which seemed to them so grievous and untimely. For upwards of an hour I seemed to be caught up into a kingdom where mutation does not rule, and from which the laws governing the onward growth of the soul appear as exact and demonstrable as are those of gravitation, chemical affinity or cell-growth in the material universe. The words of my fancied discourse were more apt and expressive than those I can at will command, and the sentences of a beauty and forcefulness not characteristic of any that I can construct.

"At the time even this experience did not lead me to look for the telegram that so soon reached me with its sad tidings that in a form of flesh I was never more to see my sister. But when a few days later I stood beside her coffin with those assembled at the funeral, I re-experienced all this I have above described, and sought to give to those gathered about the benefit of what I saw and heard and felt; yet still was made to realize, in seeking to put into words, that although the spirit was willing, strong and clear, the flesh was weak to do its will.

"From the verses I enclose you will see that at the time I was having the waking vision in Boston my sister was telling to our parents the same thoughts that were filling my mind two hundred miles away.

"I am vitally in sympathy with the movement with which you are identified, as I look upon it as an effort to lay a suitable and scientific foundation for a structure that so many are seeking to put a roof on before they have prepared any proper basis for the building. Sincerely yours.—SHERIDAN PAUL WAIT."

The accompanying verses, supposed to represent what the sister told her parents (probably as afterwards described by them) deal with such topics as life, death, God and eternity. The verses were written by Professor Wait, and are prefaced by an explanatory statement:

"The substance of the following verses was addressed to her parents by Cornelia C. Wait, four days before her death. Her countenance was radiant as a saint's while she spoke. Every gesture and intonation was inexpressibly impressive. She said, 'I do not rave, but speak of things I see and understand.' This was several hours before she became delirious, and even then her speech took the form of simple rhymes, and parts of sentences suggestively prophetic. For many

hours at the last she was clearly conscious and sank to sleep as peacefully as a babe.—S. P. W."

At first blush there seems to be a discrepancy. Professor Wait says that he had his vision the day before his sister died, and at the same time she was expressing sentiments set forth in the verses, and yet the preface to the verses says that she uttered these sentiments four days before her death. But the preface also says that she continued to say suggestive things, and was conscious many hours toward the last. Probably Professor Wait did not mean to lay stress on any exact *temporal* coincidence, but was interested in the fact that during the same general period his sister was expressing similar *sentiments*. In the face of his explicit statement, too, it is fair to assume that any message of his sister's increased illness which must have been sent did not reach him, perhaps because he was travelling about, until after the vision.

PREDICTIVE VISION OF A LIVING MAN

E. C. COOLIDGE

This incident, at the request of Harlow S. Gale, afterwards instructor in psychology at the University of Minnesota, then a Yale student, was written out by E. C. Coolidge, of New Haven, Connecticut, in 1888.

"One evening about 11 o'clock, in 1876, I came down stairs in my boarding house in Boston to take a car. While standing in the hall waiting for the sound of the coming car I looked into the parlor and saw a figure lying on the lounge. Thinking it was some of the boarders I went to the other end of the hall, came back, looked into the parlor again, saw the same figure lying there, went in and up to the lounge when the figure disappeared. It was that of a man with full beard and covered by bedclothes as in bed. About a week afterwards I went to see for the first time Mr. ———, the father of my fiancée, who had just been brought down from New Hampshire for treatment for Bright's disease, which he had had for some time. On coming into his bedroom I recognized him as the person I had seen on the boarding house lounge,—beard, bedclothes, and enough of other characteristics to make the recognition complete beyond a doubt. I had never seen him before or any picture of him. He died shortly afterwards. The day following the hallucination I called on my fiancée (who was in Boston all this time) and told her of this experience of the previous night,

at which she laughed and joked me. She became my wife and has since died, so that there is no other living witness connected with the case."

CORRESPONDENCE

THE COLLECTIVE EXPERIENCE OF THE HOWARDS

8635 90th St., Woodhaven, N. Y., Dec. 18, 1923.

Sir:—As regards the record of the Howard group to be found in the December issue of "The *Journal* of the A. S. P. R.,"—

When a woodfire is built in the cold part of a thinly built farmhouse in Connecticut, noises similar to those described by the Howards are heard. An inmate of this house has humorously called them her "artillery" and, though considering them in some way due to the frosty rooms and to the sudden and uneven rise of temperature as a result of the fire, this rending and crashing sound heard in the stillness of the night hours, often alarms and frightens her. Miners, in a strange environment, would naturally have been startled, for it is the unknown and unexplainable which terrifies.

In this same farmhouse, the writer has night after night, when troubled with insomnia, heard footsteps in adjoining rooms, in the hall, on the stairs, sometimes accompanied by the creaking of boards and even heavy breathing as though the walker were spent with exertion. Natural house noises they are, for a house and its parts, especially in old houses, are never quiet, they are played upon by wind, breezes through open windows and cracks, temperature, dampness, dryness and usage. This is likewise true of furniture. Many ghosts would be laid were this fact more fully realized. Echoes are important items, also. City houses are usually less troublesome, because usually more compactly built, the rooms are smaller, and house sounds are deadened by draperies, heavier rugs, and a larger amount of furniture. These footsteps may be heard during the day if the house is quiet and one is observant. The pit-pats, pit-pats can then be easily traced to certain boards or pieces of furniture.

As regards the footsteps outside the house, no one not accustomed to a country environment would believe how far sounds travel on a clear, frosty night in the open, especially when the wind is in the direction of the listener. The miners had an auditory illusion of the

same order as a mirage for the eye. A backwoodsman would have known the walker was passing the house when the miners believed him to be at the door. The writer has been fooled in this way many times. The explanation was laughingly given her by a farmer on such an occasion. As a matter of fact, city noises carry further under the same atmospheric conditions, but city buildings deaden the sounds somewhat.

And when it comes to the humming sound, some species of green wood when burned will produce that sound. A farmer of my acquaintance, who was fond of picking tunes out of this humming, said he supposed the sound might be due to the escape of gas in especially porous or non-porous wood,—I've forgotten which. I have heard this low, musical humming when but one stick of wood was burning and I was sitting several feet from the fire.

These miners were intelligent, observant men, but they were outside their natural environment.—Florence L. Bodge.

REPLY BY DR. PRINCE

Dear Mrs. Bodge:—Your letter showing how normal sounds may cause illusions is excellent in its general application, and no doubt many persons do draw wrong inferences from them, supposing that they require a supernormal explanation. But there are cases which your observations do not explain, and I think it very doubtful if it explains the case of the Howards.

I myself have lived in twenty-eight houses, located in seven different states, in cities and country places, of various ages from six months to more than a hundred years. Not until I came to the 27th one did I ever hear a sound as of raps, bangs, creaking, footsteps, etc., which I could not readily trace to its normal source. But in that one I and the rest of the family heard sounds of various kinds which I will not take time to enumerate here, and which all the pertinacity of which I am capable did *not* make the least step toward tracing to normal sources. These sounds had no relation to wood fires or coal fires, to wind, dampness, dryness or any other material conditions which could be imagined. In a number of instances I have heard consentient and not easily impeachable testimony to facts of a similar description which likewise were not explainable by any such other facts as those which you mention.

Now as to the Howard case, which the *Journal* of January mistakenly says was edited by Dr. Hodgson, when it was as a matter of fact of not much consequence except as it is of consequence that even small facts should be stated accurately, edited solely by myself. I

think that your conjectures should be taken into consideration in application to this case, so far as the certified facts render it possible to do so. But let us see.

You first remark what sort of noises are sometimes heard when a woodfire is built in a cold room, and add that the miners would naturally be startled " in a strange environment," for it is the unknown and unexplainable which terrifies. The paragraph contains several errors of fact and inference.

(1) The fire built in the cold church was not of wood but of coal. It may be that it makes no difference that coal was used, and it may be that it does, from wood heating more rapidly, but at any rate, you specified " a *wood* fire."

(2) There is every reason to suppose that the witnesses were at least as well acquainted with the sounds made by heat-expansion as our correspondent. They were living in a sparsely settled country region, and must have been familiar with old houses and shanties.

(3) We must use our reason on both sides of the question—not simply form a mental picture of what could have happened which we would have discovered had we been there, but also what our hypothesis involves. Had a fire built in the stove in that church been capable of making such noises, it must have been very disconcerting to the minister and congregation when services were held in the church, and the keeping of coal on hand implies that services were held. To suppose that *only* on this occasion did the fire happen to cause the described sounds would be to propose a part of the problem anew, *why* it happened that sounds which resembled so much the falling of slate masses should coincide with the death of the man whom they were travelling to join, a death just brought about by that cause.

(4) The sounds did not show the relation to the building of the fire which we expect when that is the cause. It did not begin some time after the fire was built and afterward when the room was well warmed cease, but occurred " *at intervals of fifteen or twenty minutes* " and later in the night.

(5) The witnesses did not jump to conclusions regarding the sounds, but " talked and speculated " about them. Particularly A. J. Howard expressly took into consideration the theory that the noises were caused by the building settling, and rejected it for a reason which shows that he took previous data about settling houses also into account. I shouldn't wonder if he had as much practical experience to guide him as you or I.

(6) I never heard of heat-expansion or the settling of a house paying attention to the talking going on. But in this case, "no sooner

had the laughing and scuffling of the boys ceased," says one witness, "as soon, however, as all grew quiet," says another, and "no sooner had we got quiet," says a third, than the loud sounds began. It is hardly credible that they had not been able to hear the "loud crashes" before on account of their own noise.

Your second paragraph is undoubtedly explanatory of many "haunted house" stories, but one has certainly to go farther in order to account for others, including my own. With the best will, and with the primary inclination to do so, I find it difficult to apply it to the case of the old church, in face of the testimony.

Your third paragraph attempts to account for the sound as of footsteps outside, and you remark that "no one not accustomed to a country environment would believe how far sounds travel on a clear, frosty night," etc. But these men *were* accustomed to a country environment, and there was not much else to be found in the two counties in which their walk began and ended. Neither did they jump to the conclusion that the sounds which resembled those of footsteps were supernormal ones. You quite neglect the testimony that they went out and "went in different directions" seeking the person whom they supposed to be walking outside. It is true that sounds in the country on a clear, frosty night travel far, but it is not true that when you go out doors to listen to them and find out who is making them they instantly cease. If someone was walking by the church or had just passed it, on going out the fact should have been detected. These men were not psychic experts, but this was a matter for *common* sense, and the testimony indicates that they acted just as common sense indicated was the way to act in order to test your theory, which was *their* first one.

Your next paragraph explains the sound of "humming" by asserting that green wood when burned sometimes gives out such a sound. But, my dear lady, it was not wood but coal that they were burning! If coal ever hums, the fact has not been brought to my attention.

Furthermore, it is rare that even green wood hums a recognizable tune. It is very true that sometimes people imagine a tune when there is none, but we are not at liberty to leave out of account the testimony that at least two of the witnesses at the time recognized the tune as one that was a favorite of the man whom they had started to join and who had just been killed. Nor can we ignore the testimony that the sound of humming did not seem to remain in one place but first apparently came from the windows and only afterward sounded as if near them. The witnesses may have been subject to whatever hallucinations you please, but we must not suppose the hallucinations to have been caused by facts which the uniform testimony of the witnesses shows did not exist,

nor neglect facts which they say did exist, without either attempting to refute their testimony or to explain these other facts which are a part of the problem presented.

Your final paragraph declares that "these miners . . . were outside their environment." I cannot imagine what you mean by this statement, unless you suppose that Lancing, Tennessee, from which the seven men started on their walk, and where the most of them lived, was a large city, and that they were accustomed only to steam-heated apartments with modern plumbing, that they were unaccustomed to old houses, to the settling of houses, to country roads and frosty nights, to old churches and walks away from home. But Lancing is, or was, so small that I cannot now find it on the map where it ought to be, these men were surrounded by country as there was hardly anything else in the county, and all the other facts must have been the most familiar ones in their existence.

If I had no other knowledge nor testimony regarding phenomena of this general class, I certainly would not credit the account together with its accompanying theory, given by these seven witnesses. But on the background of other data I consider, as stated in the article, the account "impressive." Your excellent letter, for which I thank you, does not alter that opinion. Sincerely yours.—W. F. PRINCE,

For A. S. P. R.

PSYCHICAL RESEARCH

SIR W. F. BARRETT'S MEMORIES

FROM THE LONDON DAILY TELEGRAPH, NOVEMBER 20, 1923

Last autumn an esteemed, English correspondent, not officially connected with the Journal, sent us the following report from the Daily Telegraph. Press of other material has prevented our using it up to the present time. As we are not publishing a newspaper this does not so much matter. The contents however are of historical value, as throwing light upon the beginnings of Psychical Research and its contacts at the present moment. We think it will be of interest to our readers and worthy of permanent record in the pages of the Journal. —THE EDITOR.

Sir William Fletcher Barrett, ex-president of the Society of Psychical Research (of whom he was a founder), was last night the guest

of the Authors' Club, and gave an address on "Psychical Research," which was followed by a discussion. Sir Arthur Conan Doyle presided, and Mr. E. H. Lacon-Watson was vice-chairman. The company included:

Sir D. Plunket Barton, Bt., K.C., Sir W. Nevill Geary, Bt., Sir Henry New, Professor A. H. Sayce, Professor W. Trego Webb, Commander Oswald Tuck, Major Charles Igglesden, Major G. E. Hoare, Major A. H. Thomas, Major A. H. Wood, Dr. R. S. Aitchison, Dr. W. A. Bond, Dr. E. E. Deane, Dr. Thomas Bruchfield, Dr. J. D. Freeman, Dr. A. Goulston, Dr. H. Lambert Lack, Dr. W. H. Tolman (Prague), the Rev. Cecil Grant, and Messrs. A. de C. Andrade, Cyril Allen, Edmund Balding, J. O. Wakelin Barrett, C. E. O. Bax, S. L. Bensusan, R. W. Brant, T. Brewer, T. A. Carter, Arthur Collins, Alfred S. Chovil, A. F. Collins, W. T. Cranfield, E. Wake Cook, Geoffrey Dearmer, W. Scott Durrant, Percy J. Edwards, P. H. Fearon, B. C. Fry, Arthur M. Fox, E. T. Crutchley, J. S. Fearnley, Thomas Freeman, Morice Gerald, P. W. George, Joseph Gee, David Graham, Charles H. Gott, F. C. Goodall, Henry Hulatt (Toronto), Walter Howgrave, John B. Hicks, Holloway Horn, C. Lewis Hind, Stroud Hosford, Henry A. Hering, T. N. C. Harris, C. M. Trelawny Irving, Wardlaw Kennedy, Robert E. Knowles, Paul King, S. P. Lissant, J. Mewburn Levien, Charles J. Laker, F. W. Mitchell, Alexander C. McKissock, Frank Macey, Henry Morris, V. C. Scott O'Connor, F. W. Percival, A. Pomeroy-Cragg, E. C. B. Patterson, George Pocock, Stanley Quick, H. Langford Reed, G. R. Rudolf, L. V. Rogers, Francis H. Skrine, Ernest H. Short, Bernard Sheppard, Joseph Stanton, Arthur Shephard, T. May-Smith, Everard Wyrall, Frederick Watson, J. Wilson-Haffenden, and Algernon Rose.

The Chairman said they were assembled to do honour to a great scientist, who had left his mark upon the thought of two generations of his fellow-countrymen. They associated Sir William Barrett's name with psychic science. He had, however, been an all-round man, who had worked at many subjects, though his main reputation rested—and would, he thought, become ever firmer—upon his work as a pioneer in psychical research. (Hear, hear.) Those who had had any experience of the fierce opposition which even now was encountered in connection with psychic subjects would realize that it took great courage for a young, ambitious man, with his career before him, to handle such a subject, and to keep on handling it after he realized the danger to himself. However, certain facts had forced themselves upon Sir William's attention, and he felt that he would be untrue to his own higher self if he did not follow them up. (Hear, hear.)

He had wisely chosen the line of least resistance. Of all psychic subjects that of thought-transference was the one which was the most familiar to the mind and impinged least upon religious or other prejudices. It was, however, really vital, because if we could show that the human brain could exert an influence at a distance, then we showed that it differed in kind from any other organ in the body. That was the first line of thought which led many, as it had led him (the speaker) away from materialism. It was to this subject that their guest had turned his thought and his experiments, and he read, amid much opposition, a paper upon it at the British Association in 1875, which raised quite a storm, for those mid-Victorian days were very material. Sir William had, however, held his ground, and seemed to have widened the field of his interests, for he made several contributions to the Slade controversy in 1878. Gradually he enthused others, and drew together a small body of men, who formed a brilliant circle, to investigate these matters. This was in 1882, and the circle called itself the Society for Psychical Research. It was in 1892 that he (the speaker) met Professor Barrett, and, finding that he was working on psychic lines, he became a member of the Psychical Society, which, if it was nothing more, was a fine central clearing-house for psychic information. Since then he had followed the work of their guest closely. It had been enormously useful, for he treated the matter with reverence, and he was so conservative that if they were within his frontiers they were always within ground which had been solidly won and organized, however little the world might as yet realize it. He would commend "On the Threshold of the Unseen" to all inquirers. They might in the future have to go a good deal further forward, but he was sure they would never have to go back—(hear, hear)—and for a long career of patient, persistent inquiry he knew no one who could compare with their guest. (Cheers.)

Sir William Fletcher Barrett said a great many people had asked him what led him to take up the subject of psychical research in the first instance. Nearly forty years ago he was a professor in Dublin, which was probably the place most antagonistic to psychic matters that existed in the whole world. (Laughter.) He was also for four or five years at the Royal Institution, where he came into contact with Professor Faraday and Dr. Tyndall, at a time when the whole atmosphere of science was bitterly antagonistic to psychical research. There he also met Huxley, Spencer, Charles Kingsley, John Stuart Mill, the late Lord Salisbury, and John Wilson, an Irishman, who invited him on a visit to Ireland. On going there he found that Mr. Wilson was deeply immersed in mesmerism, and the latter showed him extraordinary things.

EXPERIMENTS IN MESMERISM

He was introduced to a young country girl, who responded most remarkably to mesmerism. After watching her, Sir William said, he asked to be allowed to try, and Mr. Wilson showed him how to mesmerize. He mesmerized the girl, and found that she felt everything that he felt. When he was pinched she screamed out; when he tasted something, she experienced the taste; when he put his hand over the lamp she called out, "You are burning me!" She also responded to his silent wishes. Not satisfied, he went outside, and silently called her name, and she heard. Night after night he continued his experiments with this girl, and on one occasion he directed her mind to the shop of a friend in London, and she described the interior of the shop, and told him that the occupier was taking tea with a friend. When he returned to London he went to the shop, and found everything as the girl had described it, and learned that at the time of the experiment the proprietor had, unusually, been taking tea with a friend.

This excited his attention, continued Sir William, and he continued his experiments with others. Later, he was invited to visit a friend who had taken Mr. Wilson's house, and after dinner his host began to tell him about some wonderful happenings. He said that his daughter, Florrie, aged about thirteen, was "infested with the raps"—(laughter)—and that when she sat down at the piano raps came all over the keys. Next day, by arrangement, he (Sir William) went into the dining-room with the girl, and when, at his suggestion, she called out the name, "Walter!" immediately there came raps all over the place, although her hands and feet were motionless. He took her into the garden, and again, when she called, "Walter!" knocks came on the garden seat, in broad daylight. "Day after day this happened," said the speaker, "and I was startled."

He then felt that the time had come to bring these facts before the world of science, and he wrote a paper about them, but no scientific society would publish it. (Laughter.) He did not wonder, for the things of which he wrote were extraneous to the senses. In the following year the British Association met in Glasgow, and at the suggestion of Professor Russell Wallace he wrote a paper on abnormal conditions of the mind, which was accepted. Before a room full of psychologists and scientific men he described thought-transference and phenomena due to no physical presence. When he had finished, Dr. Carpenter got up and raged, and he and Dr. Wallace nearly fought. (Laughter.) During the uproar that followed there came to the platform a quiet gentleman, who stated that he could endorse all he (Sir William) had said. The speaker was the late Lord Rayleigh. Further support at

that meeting came from Sir William Crookes, Professor Wallace, and Sir William Huggins. His paper was subsequently published through out Scotland and England. Later he appealed for evidence of thought transference, and there poured in upon him scores of cases, among them being some experiences of a Derbyshire family who had thought-transference gifts in an abnormal degree. Any object he thought of in their presence was immediately brought into the room. He invited scientists down to investigate the matter, and all came to the conclusion that thought transference was a fact.

RESEARCH SOCIETY'S WORK

In January, 1882, the Psychical Research Society was founded, and it had now published thirty-three volumes of its proceedings and twenty volumes of its journal. It had over 1,400 members, and had ramifications in all civilized countries. The objects of that society were to investigate thought-transference, hypnotism, clairvoyance, dousing (or the divining rod), apparitions, and the phenomena of spiritualism. This work had brought him ino contact with many interesting people, including the De Morgans, William and Mary, who had remarkable pychic powers.

Proceeding, Sir William spoke of an apparition of an incumbent of a Dublin church who died some time ago. No fewer than five persons had, he said, related that they saw him walk up the pulpit stairs on Armistice Day and stand in the pulpit by the side of the preacher. The details they gave, even of the color of his gown, were absolutely in agreement. They might wonder, he said, why science did not take its stand and investigate these matters, which, if true, were of transcendent importance; but they must remember the history of science. Hypnotism was called "an odious fraud" eighty years ago. Meteorites were derided as nonsensical a century ago. The phonograph had been described as pure nonsense, the telephone as "a Yankee story," and X-rays as "amusing, but no good to surgery." That was the history of science. People spoke as if these things were not worth the trouble of investigation, and those who knew the truth might wait a long time before it could make its way. (Cheers.)

Mr. Paul King, opening the discussion, said that in his childhood he had seen table-turning to a remarkable extent.

Mr. Wake Cook said all the fundamental ideas of science had changed and were changing, and he believed we were on the verge of revolutionary notions of time and space. The new philosophy of life was a stupendous thing, and men would see in it just what they were big enough to see. (Hear, hear.)

Professor A. H. Sayce related an incident at Gaza, when at a religious ceremony ordinary men—not dervishes—slashed themselves, and the wounds healed apparently immediately, without blood flowing.

Mr. Everard Wyrall said the question of spiritualism interested many people who were afraid of it. (Hear, hear.) He had an experience of table-turning in Cape Town some years ago which so upset him that he decided to have no more to do with it.

Mr. E. H. Lacon-Watson, the vice-chairman, proposing a vote of thanks to Sir Arthur Conan Doyle for presiding, said they admired Sir Arthur so much in that club because they believed him to be a thoroughly straightforward, honest, and plucky fellow. (Hear, hear.) He did not know anyone who would have imperilled a reputation like his by going into this rather dubious subject—(laughter)—and carrying it right through. (Hear, hear.) He (the speaker) was sure that he did it in perfectly good faith, and that in the end it would be of service to the world at large. (Cheers.)

The Chairman, responding, said he had studied the subject of psychical research for thirty-six years, and for the last six years very intensely. He was not speaking arrogantly when he claimed that his experience in mediumship was unparalleled. It left a mixed impression upon one's mind. One met good, bad, and indifferent mediums, and if they were bad they naturally created doubt. But the overwhelming evidence he had gathered was that "fake" mediumship was a rare thing, and that so-called exposures very often depended upon ignorance of psychic conditions on the part of the investigator. He had observed that there was a peculiar stage which a medium went through when going into a trance—he might call it a half-trance—which had not been sufficiently investigated. In that stage a medium was either capable of deliberate trickery or he was exceedingly open to suggestions from people around him. This threw light on a good many so-called exposures.

People asked why did not science look into this subject? Who was "science?" If an ordinary sane man for thirty-six years studied the subject thoroughly, and took every opportunity of investigating and experimenting, and took twenty years to be converted, was not he a scientific expert? If not, why not? (Hear, hear.)

Some scientists were giants at science in which he was a baby; but in this matter he was the giant, and they were the babies, whose experience was not worth any more than that of a man in the street. (Hear, hear.) When he had seen his own mother so close that he could count the wrinkles round her eyes, and see the sweep of her hair, he did not want corroboration, because he knew that he was not speculating.

What bothered people was that here were a lot of disconnected facts, without any common link to bind them together, and people did not appreciate that they only needed to go on experimenting and investigating in order to get an absolutely certain scheme which would connect the whole matter. When they had got it into their heads that there was a natural and a spiritual body, the whole thing became simple. Psychical research alone would never get the highest results. It was the spiritualist who got the greatest results, and it was the coöperation of these two that did it. People were moving in a vicious circle, and they had got to know these things and believe them before they got the full flood. (Cheers.)

THE SORBONNE EXPERIMENTS WITH GUZIK

While the Guzik report, published in the February number, was in press, we began to receive other material relative to the Sorbonne experiments with this same medium. It was impossible to add any more then so it had to go over to March. First came a copy of Le Matin which we translated and sent to the printer. This was followed by Dr. Geley's article which was also translated and forwarded for publication. Then Mr. De Brath sent us a translation of the same article which we greatly regret not being able to use as our own was already in type. We have availed ourselves of it, however, for purposes of comparison, and we are able to assure our readers that while they will miss the beauty of Mr. De Brath's idiom, they will find the translation substantially correct. Finally, Mr. De Brath sent us, at a later date, a translation of the Sorbonne Report, summarized in places which he points out, when it does not impair the integrity. These are now arranged in the order in which they can be most easily followed.

—The Editor.

FROM LE MATIN

Translated by the Editor

"The first in the press, the *Matin* has recently pointed out that new experiments concerning metapsychic phenomena were taking place at the Sorbonne.

"Today *l'Opinion* publishes *in extenso* the official report relative to these experiments: we are in the presence of a document altogether sensational.

"It is a question—our readers will remember—of the Polish medium Guzik, famous for his 'movement of objects without contact,' his 'touches' and his 'materializations.' M. Paul Heuzè always on the lookout for a serious documentation on the terrible enigmas of metapsychics, obtained from M. Guzik, that he well wished to have himself controlled scientifically, and he succeeded in interesting in this attempt eminent savants of the College de France and of the Faculty of Sciences: MM. P. Langevin, professor of physics at the College de France; Etienne Rabaud, professor of biology at the Sorbonne; M. Laugier, chief of the physiological laboratory at the Sorbonne; A. Marcelin, assistant in chemico-physics at the Sorbonne; and I. Meyerson, adjunct director of the laboratory of physiological psychology at the Sorbonne.

"The experiments took place in the laboratory of experimental biology at the Sorbonne; commencing on the 6th of November, they have come to an end, and these are the results that the report brings to us. Summing them up in a word, they are disastrous for Guzik who appears as having attempted to dupe his controllers with the grossest frauds.

"It is impossible to reproduce here the report, a model in clearness, precision and courtesy. Here are some of the essential passages:

"'The general procedure of a séance is as follows:

"'A table, 1m. 25 in length by 0m. 60 in width, is placed diagonally near one of the corners of the room; the medium is seated at one of the ends, occupying alone one of the short sides, which is turned towards the angle of the room; the controllers and assistants take their places around the table; darkness is had; medium and controllers form a chain, locking their little fingers and placing their hands on the band of phosphorescent paper that borders the table. This band does not emit any light permitting the perception of whatever may be in the room; but it reveals the presence, the position and the movements of the medium and the controllers.

"'The controllers situated at the right and left of the medium seek to control the corresponding leg of the medium, assuring with the knee and the foot a contact as strict and permanent as possible. At certain movements M. de Jelski (the manager of Guzik) in an undertone gives advice concerning one thing and another; at other times (although those present are not able to find any reason for it) M. de Jelski counsels absolute silence. The sitters observe these recommendations. At intervals M. de Jelski seeks to find out if the medium is asleep; asking him questions in Polish in a low voice, which he at once translates into French. According as the medium responds or not, M. de Jelski declares that he is awake or asleep.

"'Phenomena observed in the first series of experiments: touches, contacts, displacements, projections at a distance—

"'For example:

"'*Séance I.*—The controller on the left, M. Rabaud, is touched on the right shoulder. The controller on the right, M. Langevin, is touched on the left shoulder. A chair has been displaced from about 1m. 30 on the right of the medium.

"'*Séance III.*—M. Langevin, controller on the right, is touched twice in the coccygeal region; then on the shoulder; then he receives a violent blow on the left cheek, then on the left shoulder. A chair is displaced from about 1m. 60. M. Rabaud is touched lightly below the collarbone in the left subclavian groove,—the chair of M. Rabaud is pushed against the table. An armchair at the left of the medium was turned about 130° and displaced about a meter.

"'*Séance VI.*—M. Marcelin, controller on the left, is touched on the right side; the chair of M. Marcelin pushed and pivoted around its left front foot. A paper basket situated at the left of the medium is projected towards the left about 0m. 75. M. Meyerson, controller on the left, is touched twice on the right arm. Rustling noises in the paper basket placed at the left. The paper basket is thrown into the air, falls on the nose of M. Langevin, then on the table!

"'Unfortunately, the controllers discovered very easily the tricks employed. They did them all, themselves, under the same conditions.

"'After the departure of the medium and of M. de Jelski, M. Marcelin placed himself in the place of the medium and reproduced exactly, in the light at first, and then in the dark, the phenomena observed in the course of the séances. He left one leg in the common control of his two neighbors, and with the free leg displaced the armchair, acting successively on the different feet; then he touched M. Langevin with the point of his shoe, who felt the same sensation that he had attributed to the pressure of a finger.

"'This turned out badly.

"'After establishing these things, the hypothesis of the intervention of the members of the medium in the production of the phenomena became more and more likely. But it is far from probability to certitude.

"'In order to confirm or weaken definitively the hypothesis, an introduction of automatic control was necessary, which would not leave any doubt as to the intervention or non-intervention of the members of the medium in the production of the phenomena.

"'A second series of séances was therefore held.

"'They were entirely negative.

"'Not any phenomena appeared of any sort; neither contact nor displacement, even of the least importance, were observed. From the moment when the legs of the medium were automatically controlled, from the moment when all movements of the members of the medium were signalled to the controllers, no phenomena were produced.

"'The experiment was then conclusive. The automatic control made all "mediumistic" phenomena disappear.

"'Here are the conclusions of the learned experimenters.

CONCLUSIONS

"'Having established that the phenomena of contacts, displacements, and projections of objects were always produced within reach of the members of the medium;

"'Having observed on divers occasions, in the course of the first six séances, non-equivocal attempts on the part of the medium to free one of his legs;

"'Having established that all the phenomena observed were reproducible without difficulty, either with the elbow for certain contacts bearing on the shoulder of the neighboring controllers, or with a leg for the displacements, projections of objects, etc.;

"'Having verified that all the phenomena disappeared when the members of the medium are put out of the question by automatic controls which, otherwise, do not impose any inconvenience on the subject;

"'The undersigned declare that their conviction is complete and without reserve: the phenomena that have been presented to them do not bring into play any mysterious mechanism.

"'The medium produces them:

"'By using his elbow for certain contacts applied to the region of the shoulder:

"'By freeing from control one of his legs, he produces displacements, contacts, projections of objects by means of this free member.—P. Langevin, E. Rabaud, H. Laugier, A. Marcelin and I. Meyerson.'"

LETTER FROM MR. DE BRATH

"Merlewood" Oatlands, Weybridge, Jan. 8th, 1924.

My Dear Mr. Edwards:—Herewith the translation of the official Report on the Sorbonne experiments. It is in seven parts. I have summarized the first five, there being a good deal of repetition, and given the sixth and seventh in full, omitting the seventh, eighth, ninth and tenth séances, these being entirely negative—no results whatever.

It is depressing reading from all points of view. To begin with, I detest all these low-class physical phenomena even when genuine—they bore me stiff whenever I have to assist at any such séances even for experimental purposes.

The first impression on reading this Report will be one of sincere sympathy with the feelings of highly placed men of science confronted with ridiculous and futile situations of gross and clumsy fraud. Even spiritualists of the most pronounced convictions who refer such phenomena to " unseen operators " playing poltergeist tricks on the sitters regard them with annoyance approximating to disgust.

But the negative or fraudulent results do not alter the positive results obtained with this same medium at over one hundred strictly controlled experiments published by the *Revue Métapsychique*.

Apart from the " poltergeist " explanation, which seems to me just within the bounds of possibility, only two alternatives seem tenable:

I. That Guzik's is one more case of mediums with genuine powers, who, exhausted by constant séances and greed of gain, descend to vulgar and stupid trickery; Or,

II. that he is acting under the mental suggestion of a highly sceptical psychic atmosphere created by the strong annoyance and disgust of the sitters.

It is impossible, I think, to criticise the Report accurately in default of an accurate plan *to scale*, showing the precise position of the objects moved at the first, third, and sixth séances.

The strongest points in the Report are the statements that Mr. Marcelin repeated the "phenomena" with a freed leg, and that nothing at all took place as soon as effective control was established.

On the other hand, one would like to be sure that the chairs displaced by Mr. Marcelin were put in the exact places previously occupied; also it is not definitely stated that he repeated the basket trick. The medium was wearing shoes, and to grasp and throw a basket is not an easy feat to imagine. Also I cannot myself imagine how a seated man could touch the cheek-bone of another seated beside him without the most violent contortions. The " conclusions " seem to me incompatible with the facts narrated when closely analysed. There is possibly a third alternative—that the poor phenomena were genuine, but were such as could have been physically imitated. But I should not care to have to justify this view.

I procured the French original because I think the A. S. P. R. ought to have complete data. I send it along with this. Yours, with best wishes for the New Year.—S. de Brath.

THE EXPERIMENTS AT THE SORBONNE

SUMMARIZED FROM THE OFFICIAL REPORT

BY STANLEY DE BRATH

PARIS, 1923.

As these experiments are likely to be referred to for some time to come not only as decisive as to the honesty of the medium, Jean Guzik, but also as to the actuality of physical phenomena of this type (telekinesis) in general, it is worth while to supplement the abstract of the Report by the detailed reports *in extenso* of the séances in question, held at the Sorbonne between Nov. 6th and Dec. 3rd, 1923.

The official report was published without comment in the French weekly journal *l'Opinion* of Dec. 21st, 1923. It is in seven parts: (1) the antecedent circumstances that led to the experiments; (2) the programme; (3) an account of the first six sittings; (4) an account of the last four sittings; (5) Mr. Jelski's remarks; (6) the conclusions of the experimenters on the whole series, ten in all; and (7) the detailed reports of each sitting on which the accounts and the conclusions are founded—here translated in full.

1. THE ANTECEDENT CIRCUMSTANCES

Mr. Paul Heuzé, who had previously in 1922 brought the Sorbonne the case of the medium "Eva C. . .," obtained once more their coöperation with reference to the physical phenomena produced by the medium, Jean Guzik. This medium who speaks only Polish and Russian, consented, through his manager, Mr. Jelski, to a series of ten séances under control in the Biological laboratory of the Faculty of Sciences in the University of Paris.

These were conducted by Messrs. P. Langevin, professor of Physics; E. Rabaud, professor of Experimental Biology; H. Laugier, superintendent of Physiological work at the Sorbonne; A. Marcelin, assistant professor of Physical Chemistry; and I. Meyerson, joint-director of the laboratory of Physiological Psychology of the Sorbonne.

Mr. Jelski described the medium as almost indifferent to his surroundings subject to certain defined limitations—darkness, absence of disturbing apparatus and noise, too much furniture, etc.,—and after visiting the work-room of Mr. Rabaud, agreed to this room as suitable. It is a room approximately cubical, with two windows that can be closed by shutters and thick, dark curtains, so that no light can enter. A nailed-down carpet covers the whole floor, and the room is bare, there is little furniture.

2. The Experimental Programme

The experimenters agreed among themselves that a first series of sittings should be held in which they would comply with every request of the medium or Mr. Jelski, without any special methods of control. Then, having observed any phenomena that might occur, they would consider all hypotheses relative to their production, and in a second series, would apply such methods of rigid control as might seem called for. They state that none of them had a fixed opinion on the subject, their opinion being "that if a single one of the phenomena described to us is exact, it is worth life-long study."

3. Account of the First Series. (Six Sittings)

A table was provided measuring five feet by two feet (1m. 25 by 0m. 60), as shown in the diagram, not to scale. A band of phosphorescent paper was affixed as shown, the light from this being sufficient only to show the presence, position, and movements of the hands of the medium and the others present. Medium, controllers, and others all place their hands on the phosphorescent paper, and crook their little fingers one to another. The controllers on the right and left of the medium endeavor to control each the leg next to him, by retaining contact with knee and foot.

In no séance were any luminous phenomena observed, but there were touches, contacts, displacements, and projections of objects at a distance. (The nature of these being fully described in the detailed reports it is unnecessary to repeat them here.)

The experimenters remark concerning the conditions of control:

1. Attention is diffused, the controllers not knowing what kind of phenomena are to be expected.

2. The low-toned and broken conversations recommended by Mr. Jelski also tend to distract attention.

3. The séances last from one to three quarters of an hour, at the end of which time attention is certainly dulled.

4. The phenomena are very brief and are ended before the surprise has worn off, so that effort to observe or analyse them is futile.

5. Even with the coolest controllers, and *a fortiori* with emotional persons, the mysterious environment, the waiting for unknown phenomena, the inevitable apprehension of unforeseen and generally disagreeable contacts, diminish notably the faculties of attentive control.

6. In fine, we were convinced after the first sittings that any analysis could be made only by a series of trials by several observers

supplementing one another; the impression of one observer after a single séance could not be considered evidential.

The experimenters refer to the detailed reports and consider:

1. That all the phenomena of contacts were within reach of the medium; these affecting the left side of the controller on his right, and the right side of the controller on his left.

2. All the phenomena of displacement concerned objects within reach of the medium, and had been placed in their exact positions by Mr. Jelski. [With reference to this remark, compare details of first, third, and sixth séances.]

3. Different observations point to the hypothesis that the medium releases one leg from control, leaving both controllers touching the same leg. These observations are (a) Mr. Langevin was touched on the face and shoulder; there was left on his coat a dusty mark like the heel of a shoe. Note that the medium wears india-rubber heels. (b) when the armchair was turned about 130° the traces on the carpet were arcs centered on the medium's chair. (c) the medium maneuvres to release a leg in three ways—he places one leg under the other at the outset, before control is established; or at the moment that some "phenomenon" is produced he moves so much that one at least of the controllers loses contact; or, he very slowly moves his legs apart and then back again so as to give the same leg to both controllers.

4. It is much more difficult to maintain continuity in control than to evade it. If the phenomena produced are sudden (a few seconds) the preliminary action may last several minutes. It is a simple movement of Swedish gymnastics done slowly and continuously.

After these observations made the controllers verified that one of themselves sitting in the medium's place, could produce touches, displacements, and projections precisely similar to those produced by Guzik.

4. Account of the Second Series. (Four Sittings)

In this second series, two methods of automatic control were adopted: the ankles of medium and controllers were linked by short cords; and luminous bands were affixed to his wrists, elbows, knees, and ankles. Mr. Jelski accepted this, having stated that it did not incommode the medium.

Under these circumstances no "phenomena" occurred at any of the four séances. Between the third and the fourth of these the medium was suffering from his teeth and asked for eight days rest.

5. Mr. Jelski's Remarks

Mr. Jelski declared his profound regret and added that Guzik is an

exhausted medium, (contrary to what he had said before): that he had in other places in Paris (unspecified) during this period had excellent results, and that if before leaving Poland, he had known that he would have to produce phenomena before men of science and not in a metapsychic environment, he would have brought a less exhausted medium.

6. Conclusions [verbatim]

Having observed that the phenomena of contacts, displacements, and projection of objects are always produced within reach of the medium;

Having repeatedly observed in the course of the first six séances unequivocal attempts by the medium to release one of his legs;

Having verified that all the phenomena produced could be reproduced without difficulty by the elbow for certain contacts on the shoulders of contiguous controllers or by the leg for displacements and projections;

Having verified that all phenomena disappear as soon as the medium's limbs are immobilised by automatic control which does not inconvenience him,

The undersigned declare that their conviction is complete and without reserve: the phenomena presented to them involve no mystery. The medium produces them—by using his elbow for certain contacts in the region of the shoulder; and by liberating from control one of his legs he causes displacements, projections, and contacts with the released limb.

P. Langevin, E. Rabaud, H. Laugier, A. Marcelin, and I. Meyerson.

7. The Detailed Reports of the Sittings

FIRST SERIES

Séance I. November 6th, 1923, at 8.45 P.M.

Present: Messrs. Guzik, de Jelski, Langevin, Laugier, Marcelin, Meyerson, and Rabaud.

General arrangements: I. square room about sixteen feet by sixteen feet. 2. Completely dark. 3. Carpet stretched and nailed down. 4. Table five feet by two feet placed in the middle of the room, parallel with Rabaud's desk and about a yard from it. A band of cardboard coated with luminous zinc sulphide one and one-half inches wide is fixed with drawing-pins round the edge of the table; it allows the movements

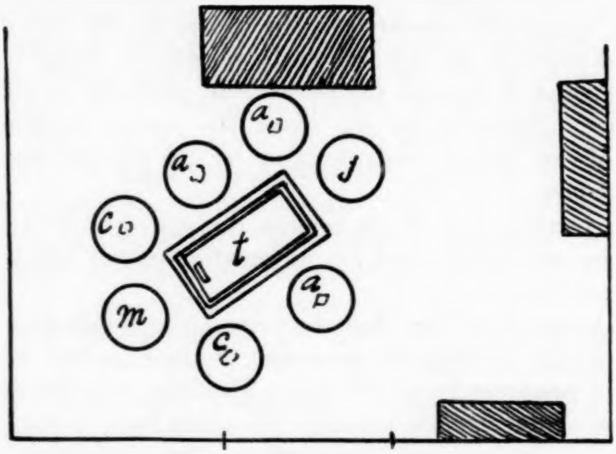
Note:—Messrs. Langevin, Rabaud, Laugier, and Marcelin were present at all séances. Mr. Meyerson was unable to be present at the eighth and tenth.

of the hands of the medium and controllers placed on it to be clearly distinguished, but nothing can be seen even at a short distance from it.

First phase: 9 to 9.25 P.M.

The medium is seated at one end of the table, M. de Jelski at the other end. On the right of the medium: Messrs. Langevin (control), Laugier, Meyerson; on the left, Messrs. Rabaud (control), Marcelin. All make chain by crooking little fingers.

As soon as light is suppressed, Mr. de Jelski asks for conversation in low tones, to "tell stories." "When the medium is asleep conver-



[Facsimile] plan. (Not to scale.) m, medium; j, M. de Jelski; c, controllers; a, assistants; t, table.

sation can proceed in one's ordinary voice." He advises not to cough, saying that to do so causes the medium to cough when he wakes up.

Conversation in subdued voices for twenty minutes. The medium's hands tremble and he sighs. Mr. Jelski then says that the medium does not sleep and the séance should be stopped for a few minutes.

He attributes this negative result to a slight defect in the closing of the curtains by which a little light enters. He seems much troubled by this. Conformably to his wish this is rectified. Interruption 9.25 to 9.45.

Second phase: 9.45 to 10.35 P.M.

The table is placed obliquely, the medium's end turned towards the left corner of the room on entrance by the door opening on the passage-way; the other end occupied by Mr. Jelski, towards Mr. Rabaud's desk.

Controllers: Messrs. Langevin and Rabaud, as before. On the left

of Mr. Rabaud, Messrs. Meyerson and Marcelin. Mr. Laugier on Mr. Langevin's right.

Subdued conversation for about ten minutes; then Mr. Jelski says that the medium is about to "fall into trance," and that it is better to be silent. The medium sighs and moans in a low voice. The two controllers feel tremulous movements. Mr. Jelski repeatedly shakes the table calling attention that he is doing this to prevent the medium's sleep being too profound.

He adds that when the medium wakes up the assistants sometimes hear claps on his back. To show his meaning he claps Mr. Marcelin on the back "like that." At the same moment Mr. Rabaud hears a clap at a distance and feels a blow at the level of his right shoulder. Mr. Jelski encourages the medium by repeating: "Good, Good, take power from us," etc., then he says sharply to him, "Show us something good, raise a chair and put it on the table."

Ten minutes of "trance": the medium sighs, and makes a noise of prolonged yawning; then some moments of relative quiet, and suddenly Mr. Rabaud loses contact with the medium's left leg and has the impression that the medium throws himself backward and leans to the right. The noise of a chair slipping along is heard. Mr. Langevin controlling on the right has the impression of having kept contact with the right hand and leg of the medium during this time.

Mr. Jelski then declares that the medium is awake, but will perhaps go to sleep again. Some minutes quiet, then the medium throws himself back, drawing with him the hands of the controllers; (previously described by Mr. Jelski as usually occurring at the moment of waking up). At the same moment, Mr. Langevin feels himself touched twice on the left shoulder, as by a clothed arm. Mr. Langevin says at once "I was touched." The light is put on. It is found that a chair which had been placed on the right of the medium's chair and two feet from it has been displaced four feet three inches along the table behind Mr. Langevin's chair. Traces of movement of the feet of the table are observed on the carpet.

Séance II. November 7th, 1923, at 8.45 P.M.

Present: Messrs. Guzik and de Jelski, Langevin, Laugier, Marcelin, Meyerson, and Rabaud.

The band of luminous paper is covered with celluloid (*cellophane*).

Arrangements as before. Controllers, Mr. Langevin on the right, Mr. Rabaud on the left of the medium.

Before the séance, the medium looks long and attentively at the room and everything in it. He will proceed to do this at all séances.

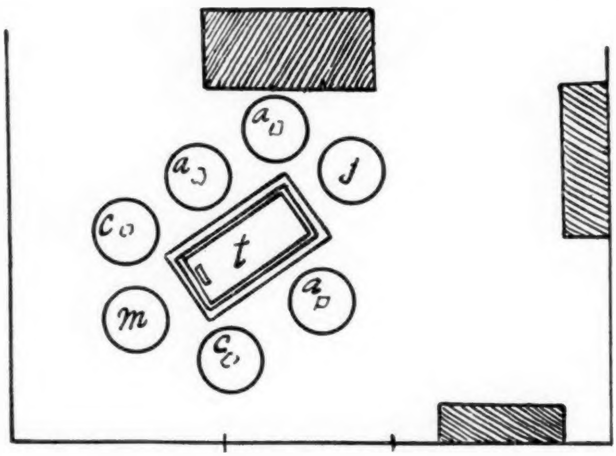
On sitting down, Mr. Jelski puts out the ceiling-light, quickly

of the hands of the medium and controllers placed on it to be clearly distinguished, but nothing can be seen even at a short distance from it.

First phase: 9 to 9.25 P.M.

The medium is seated at one end of the table, M. de Jelski at the other end. On the right of the medium: Messrs. Langevin (control), Laugier, Meyerson; on the left, Messrs. Rabaud (control), Marcelin. All make chain by crooking little fingers.

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[Facsimile] plan. (Not to scale.) m, medium; j, M. de Jelski; c, controllers; a, assistants; t, table.

sation can proceed in one's ordinary voice." He advises not to cough, saying that to do so causes the medium to cough when he wakes up.

Conversation in subdued voices for twenty minutes. The medium's hands tremble and he sighs. Mr. Jelski then says that the medium does not sleep and the séance should be stopped for a few minutes.

He attributes this negative result to a slight defect in the closing of the curtains by which a little light enters. He seems much troubled by this. Conformably to his wish this is rectified. Interruption 9.25 to 9.45.

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Controllers: Messrs. Langevin and Rabaud, as before. On the left

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Present: Messrs. Guzik and de Jelski, Langevin, Laugier, Marcelin, Meyerson, and Rabaud.

The band of luminous paper is covered with celluloid (*cellophane*).

Arrangements as before. Controllers, Mr. Langevin on the right, Mr. Rabaud on the left of the medium.

Before the séance, the medium looks long and attentively at the room and everything in it. He will proceed to do this at all séances.

On sitting down, Mr. Jelski puts out the ceiling-light, quickly

changes the large square armchair placed for the medium and substitutes a chair. On being asked he explains, somewhat embarrassed in manner, that the arms and back of the former would prevent the psychic forces reaching the medium and manifesting themselves. He puts a leather-covered chair in place of the former. He draws the attention of the controllers to the two front legs of the chair touching the two legs of the table so that it is not possible for the medium to free his legs. (In the second and third phases no remark of this kind is made by Mr. Jelski but the controllers observe that the medium's chair is more than eight inches from the edge of the table, and that the medium is sitting on the edge of his chair, " like a poor relation."

First phase: 8.55 to 9.25.

Quiet. Nothing. Interruption for ten minutes.

Second phase: 9.35 to 10.25.

Quiet. For most of the time a noise as of rubbing leather. (The medium is seated on a leather chair). Second interval fifteen minutes.

Third phase: 10.40 to 11.05.

Quiet. Nothing.

Séance III. November 9th, 1923, at 8.30 P.M.

Same arrangements and same controllers as at the preceding sitting, with only the difference that the medium's end of the table is a little further from the corner of the room. The medium seats himself at a certain distance from the table.

From the first one has the impression that the medium is pushing his chair still further back. Agitation succeeds almost immediately; noisy breathing. After about five minutes, Mr. Langevin feels rubbing along his left side (next the medium) then a pressure as by a finger in the region of the coccyx behind the straw-covered chair on which he is seated. He says so, and Mr. Jelski at once asks him and the other controllers to say " Thank you " every time they are touched. (The controllers will comply with a good grace.) A very few minutes later Mr. Langevin feels the same pressure in the same place a little more strongly. He says " touched " and " thanks."

Mr. Jelski then invites the medium to write something. At the end of some minutes all the controllers hear a little noise of tapping and gritting which Mr. Jelski interprets by saying, " Something is being written." Then Mr. Meyerson hears a rubbing which he mentally interprets as a chair being moved. Then Mr. Langevin is touched on the shoulder and immediately after he receives a hardish blow at the level of his left cheek-bone, apparently from some soft elastic substance (an india-rubber heel?) which then descends towards his left shoulder. The controller on the left, Mr. Rabaud, cannot affirm that he kept

contact with the medium's left leg during this time. As a set-off he thinks he can affirm that the medium leant to his side; he felt this so distinctly that he moved towards Mr. Laugier (who perceived this), with the impression that he was about to receive a blow. Both controllers mention that during nearly the whole of this séance, they have had difficulty in keeping contact with the medium's legs by reason of his continual movements. Also to be noted, that before the second blow received by Mr. Langevin, Mr. Jelski, addressing the "phenomenon" asked it to pass to the opposite side (which was not done).

Light was put on after the second blow received by Mr. Langevin. It was found that a chair on the right of the medium somewhat behind him, has been displaced five feet three inches along the table and behind Mr. Langevin's chair. On the other hand it is noted that the medium's chair is turned towards Mr. Rabaud and pushed back from the table. Finally at level of the hollow under the collar-bone (*clavier gauche*) of Mr. Langevin there was a trace of whitish dust resembling a heel in form. Noted that the medium wore rubber heels, and that the day being dry his shoes were dusty. Nothing was written on the block of paper placed on a sheet of cardboard and deposited on the seat of the large armchair on left and behind him. Interval from 8.55 to 9.15.

Second phase: 9.15 o 9.35.

The medium, still seated about eight inches from the table and on the edge of his chair, "goes into trance" immediately. Mr. Jelski says "A good trance today, that is well." After a few minutes a rubbing noise is heard. Mr. Laugier says, "It is the armchair that is being displaced." Various shakings. Mr. Rabaud loses control of the medium's arm (but not of his finger) and is lightly touched on the right in the hollow under the collar-bone (*sous-clavier droit*). He hears a rubbing as if something were passing over the medium's vest before reaching his own shoulder. Mr. Langevin remarks that during this time the medium is leaning to his side. Again a noise of the armchair rubbing; creaking of leather; a third noise from the armchair, shorter than before. Mr. Rabaud's chair is pushed towards the table as if a foot were pulling at the right leg of the chair till it reached the leg of the table. Sighs, agitation of the medium, who disengages his hands and legs before the light is turned on.

On lighting, the armchair is found to have been turned through about 130 degrees round its left front leg. It left tracks in concentric arcs of a circle (two very clear) centering on the medium's place and within reach of his leg. The medium's chair is moved back from the table and turned towards Mr. Langevin.

After this séance, the medium rests for a few moments with his

elbows on the table and his head in his hands in an attitude of fatigue (?). Mr. Marcelin, as usual, accompanies the medium and Mr. Jelski to the other door of the Sorbonne. On descending the stairs, Mr. Jelski, obviously annoyed, asks "Will the controllers be always the same persons?", adding, "The phenomena change according to the controllers."

After the departure of the medium and Mr. Jelski, Mr. Marcelin seated himself in the medium's place and repeated exactly, first in the light and then in the dark, the phenomena observed in the course of the séance. He left one leg only under control of his neighbours, and with his free leg displaced the armchair, acting on its legs successively; then with the point of his shoe he touched Mr. Langevin who expressed the same sensation as he had attributed to the pressure of a finger.

Séance IV. November 1st, 1923, 8.30 P.M.

Mr. Jelski having expressed the desire to change the controllers, this was transferred to Mr. Marcelin on the right and Mr. Laugier on the left; Mr. Langevin sitting on Mr. Marcelin's right and Messrs. Meyerson and Rabaud on Mr. Laugier's left. Mr. Jelski at the end of the table.

First phase: 8.55 to 9.15 P.M.

Quiet. Nothing. Interval 9.15 to 9.35.

Second phase: 9.35 to 10.05.

From the first, Mr. Laugier announces that he has lost contact with the left leg. He has a very clear sensation that his leg has been withdrawn and slipped under and back of the right leg. Light is restored and it is verified that the medium had withdrawn his leg and is bringing it back.

In the course of this séance Mr. Marcelin remarks pressures and very slow displacements of the medium's legs, which oblige him to give way with his own; these displacements are succeeded by an equally slow return of the medium's leg, which can be felt again only after a little interval of time. Sometimes one cannot be sure whether contact has been maintained or not. These movements involve the risk of loss of control by reason of their slow nature. This maneuvre is repeated three or four times unsuccessfully. Interval 10.05 to 10.20.

Third phase: 10.20 to 10.40.

Quiet. Nothing.

Before this sitting Mr. Jelski proposed that the band of luminous paper should be enlarged so as to render the control easier and to hold the medium's fingers less tightly. He said too, "We might put a large luminous card in the midddle of the table." To meet his wish an

additional piece of luminous paper eight inches by one and one-half inches, not covered with celluloid is addeed, in front of the medium.

After the séance Mr. Marcelin, sitting in the medium's place, shows how the slow movements of pressure and retreat of the legs make it difficult to feel contact under these conditions.

Séance V. November 13th, 1923, at 8.30.

Same arrangements as at the last sitting.

First phase: 8.45 to 9.23.

Nothing except marked efforts by the medium to push his chair back; slight noise of backward movement, creaking of the chair, accompanied by tension of the legs of the medium perceived by both controllers, who have difficulty in maintaining contact. Interval 9.23 to 9.40.

Second phase: 9.40 to 10.20.

The medium on sitting down draws the table towards him, which puts him nearer to the chair placed by Mr. Jelski and to the waste-paper basket. Mr. Marcelin voluntarily leaves the movements of the right leg as free as possible consistently with maintaining control. He perceives a movement endeavouring to disengage his leg. He does not oppose this, and during a time which he places at about ten minutes, he feels a very slow movement tending to disengage the medium's right leg. This fails, for having freed the leg he was unable to free the foot.

On his side Mr. Laugier observes that the medium in the course of a relaxing movement accompanied by sighs and grunts, suddenly disengages his left leg. Mr. Laugier intimates that he has lost contact, and at once makes an energetic movement to recover it, which he does by rather stronger pressure than usual, but still very moderate. The medium then complains that the pressure is excessive.

Séance VI. November 15th, 1923, 8.30 P.M.

In view of the negative result of the two preceding séances and the desire of the controllers to facilitate the appearance of phenomena as much as possible, so as to analyse their mechanism more closely, it is agreed to ask Mr. Jelski to place himself by the side of the medium. Mr. Jelski consented with evident satisfaction to sit on the right side of the medium; (Guzik appeared less pleased with this solution). Mr. Marcelin took charge of the left side. Messrs. Langevin and Mr. Meyerson placed themselves on Mr. Jelski's right, Mr. Laugier on the left of Mr. Marcelin, and Mr. Rabaud at the end of the table.

First phase: 8.45 to 9.30.

After about ten minutes, Mr. Marcelin is touched twice on the right side as if by the point of a foot—two quick touches that are not repeated. A few moments later he feels that the right front leg of his

chair is hooked and the chair tends to move forwards, pivoting on the left front leg. A little later the noise of the waste-paper basket being projected towards the left is heard.

On lighting up, the basket distant three feet seven inches from the medium's chair has been displaced two feet five inches to the left.

After the usual reconstitution subsequent to the séance it is verified that on the supposition that the medium were not controlled from the right side, the phenomena produced on the left could easily have been managed by his right leg, the left remaining immobile.

Interval 9.30 to 9.45.

Second phase: 9.45 to 10 P.M.

On Jelski's express request, Mr. Langevin resumed control on the right, Mr. Meyerson on the left, Mr. Marcelin and Mr. Jelski on the right of Mr. Langevin, Mr. Laugier on the left of Mr. Meyerson, and Mr. Rabaud at the end of the table.

Mr. Meyerson is touched a few minutes after beginning the sitting, twice very gently on the right arm, and again nearly immediately on the right side, (contact more decided, and seemingly by a clothed object). The medium is agitated and shaken. Mr. Meyerson has not the impression of having lost contact with the leg of the medium, but cannot affirm this, and more especially he cannot affirm that on sitting down he had control of the medium's left leg and not of the right.

Some minutes quiet, then a slipping, creaking noise as if the phenomenon "were playing with the basket." Suddenly the basket is projected and falls on the nose of Mr. Langevin, and then on the table. At the same time there is violent displacement of the medium's legs.

During the whole of this sitting Mr. Langevin has the impression that the medium is leaning towards him.

In course of the conversations during the previous interval Mr. Jelski had said that light objects such as the basket were sometimes thrown about and this might occur in the sitting.

Second Series

Séances VII, VIII, IX, and X. [In these the medium's ankles were secured by string to the ankles of the controllers and luminous bands were placed on his wrists, elbows and ankles, as previously noted. No phenomena at all occurred. It is therefore unnecessary to reproduce these wearisome details.]

Mr. Jelski complains of the book by Mr. Heuzé accusing Guzik of fraud and seeks to know the opinion of the controllers on this. Mr. Meyerson answers that they do not consider themselves restricted by any previous publication and will give their opinion when the experi-

ments in progress are ended. Manifestly impressed by Mr. Heuzé's scepticism, Mr. Jelski proposes to eliminate the hypothesis of fraud by severer control, for instance by luminous buttons on the feet. Mr. Langevin answered that they had decided to apply an automatic control from this séance onwards. [As described *ante.*] Mr. Jelski accepted. Guzik said nothing.

[The entirely negative séances VII, VIII, IX, and X here followed, November 20th, November 25th, and December 3rd. The report concludes]—

Mr. Jelski states that if he had known that he was coming to Paris for séances with "men of science," he would have brought a less exhausted medium. A few moments later he repeats that during the preceding days,—the medium still suffering from his teeth—very successful séances had been held in other places.

P. Langevin, E. Rabaud, H. Laugier, A. Marcelin, and I. Meyerson. *Translator's remarks in square brackets.*

SOME REMARKS ON THE REPORT OF M. LANGEVIN AND HIS COLLEAGUES

BY GUSTAVE GELEY, M.D.

TRANSLATED BY THE EDITOR

The report of Messrs. Langevin, Rabaud, Laugier, Marcelin and Meyerson on a series of ten séances with the medium Jean Guzik calls for a closer analysis.

There is no concordance between the analytical reports on the one hand and the general tone and conclusions of the work on the other. This is easy to establish:

1. The report accuses Guzik of fraud.

This report rests simply *on a hypothesis*, that of the liberation of a leg of the medium.

But, the fact has not been demonstrated, *Guzik was never taken, at the Sorbonne, in the act of fraud* (*en flagrant délit.*)

It is not permitted to any one, even to savants, to make, without proof, an infamous accusation against a man, even though this man is a medium.

We shall see that this accusation, based on simple presumptions, is more than fragile.

2. The report sets forth the hypothesis of the production of all

the phenomena by a free leg of the medium and does not set forth any other hypothesis.

But, among the facts obtained at the Sorbonne, there are those that are inexplicable by the action of the leg of the medium fraudulently free.

It is sufficient, to be convinced of this, to read the reports of the séances. Here are some extracts:

Third séance, November 9, (1923). ". . . the light was turned on immediately after the great blow received by M. Langevin. It was found that a chair, which was to the right of the medium, and a little to the rear, had been displaced 1m. 60 along the table and behind the chair of M. Langevin."

It is impossible that the medium, seated, had been able, with his leg, to displace a chair for the space *of 1m. 60 behind the chair of his controller.* Or if he did it, it was because he was not controlled at all, and has been able to rise and move around as he pleased.

There was the same phenomenon, a little less accentuated (displacement of 1m. 30 behind the chair of the controller) at the first séance. The same remark applies to it as to the preceding.

At the sixth séance ". . . the basket, distant 1m. 10 from the chair of the medium was displaced towards the left 0m. 75.

An object placed at 1m. 10 behind the chair of the medium cannot be acted on by the leg of the medium seated, and consequently, with greater reason still, cannot be displaced 0m. 75. At any rate, fraud, if there was fraud, would have necessitated a very pronounced pushing back of the chair of the medium and a displacement of the body so extended that *it could not have passed unperceived.* It would have been the incontestable *flagrant délit.* (It is necessary to note that the medium is very short in stature.)

In the same séance, in the second part, the basket is thrown on the table. Unfortunately, the experimenters have not noted a capital point: at what distance was the basket from the medium in this second part?

Lacking this information, one is able to conclude nothing, unless it is that an unpardonable omission has been made.

However that may be, *there is a distinct incompatibility between certain facts stated in the reports and the conclusions of the experimenters.*

This contradiction is formal and it totally vitiates the report.

That is not all: the detailed reports are singularly vague in places on the subject of definite control. I cite:

First séance (positive).

"M. Langevin *has the impression* * of having guarded the contact of the right leg and the right hand of the medium."

Sixth séance (positive).

"M. Meyerson *does not have the impression* * of having lost contact with the leg of the medium, but is not able to affirm it, and above all he is not able to affirm having had, in seating himself, the control of the left leg of the medium and not of the right!"

This last phrase is truly inconceivable. What! The controller, *even before the commencement of the séance, does not know whether he controls the left or the right!* What evidence!

In short, whether they "have the impression" or whether they "have not the impression" of having guarded or of having lost the contact, the controllers are not sure of anything!

Unaccustomed to metapsychic experimentation, they confess frankly their uncertainty, and they have reason.

But what a contrast between these doubts, these reticences, and the trenchant affirmations of the conclusion: "the undersigned declare their conviction is complete and without reserve!"

There is no more to be said. . . . .

In the publication of Professor Langevin and his colleagues there is, in reality, only one impressive argument; impressive for anyone who does not know the instability of metapsychic phenomenology; the phenomena ceased after there was instituted a control by luminous bands affixed to the legs of the medium.

There were, in effect, after this innovation, four negative séances. *But this does not prove anything.* I have had myself, with Guzik, seven consecutive séances totally blank. His bad state of health was the reason.

Let us see if the report makes any allusion to his state of health. Precisely, the report says that *the séances were interrupted, from the 27th of November to the 3rd of December, by an inflammation of the medium's gums.*

This dental abscess then has supervened in the midst of the negative series.

It is possible, if not probable, that the absence of results is due above all to the bad health of Guzik and his facial troubles.

To sum up: *no proofs whatever of fraud; real facts in contradistinction to the hypothesis of fraud. That is all that can be drawn from the report.*

Under these conditions, the least that can be said of the conclusions

* The italics are mine. G. Geley.

of Professor Langevin and his colleagues is that *they have no demonstrative value and are not justified.*

One may be astonished with good right at the publication of such a report.

In the thought of the promoters of the Sorbonne séances, the séances of Guzik were only the beginning of a long series of experiments. Mediums, very diverse, were to be examined; a conscientious and impartial study of metapsychic facts was to have been pushed to a conclusion.

These experiments were to have been made calmly, with the discretion and serenity indispensable to all serious experiments. Secrecy was to have been guarded up to the final conclusion.

This project was rational and would have been fruitful. *All the metapsychists would have supported it and would have assured the coöperation of mediums.* We, the promoters, held that it had been accepted by the jury.

I hold that it would have conformed to the most elementary prudence after the publication of recent testimony from so many illustrious savants in France and Germany.

Messrs. Langevin, Rabaud, Marcelin, and Meyerson have abruptly abandoned this scientific procedure and substituted another—the hasty and sensational publication of fragmentary and self-contradictory conclusions. They may soon discover that they have ill-served the cause of truth.

NEWS AND REVIEWS

BY GERTRUDE O. TUBBY

The English Quarterly, "*Psyche*," for October, contains an article by our Honorary Associate, Dr. Sydney Alrutz, of Upsala, upon "The Psychological Importance of Hypnotism," this being an extension of Dr. Alrutz's address at the seventh International Congress for Psychology in Oxford, 1923. Dr. Alrutz contributed a paper on "Problems of Hypnotism" to the *Proceedings* (English) S. P. R., 1921, Vol. XXXII.

As the deep trance of psychics in some respects resembles the two deeper stages of hypnosis as classified by Dr. Alrutz, we quote him upon the points of interest:

"We get: Light Hypnosis: corresponding to all forms of somnolens, hypotaxi and somnambulism. The Automatic Stage: corresponding to the cataleptic state. Deep Hypnosis: corresponding to the lethargic state.

"Wingfield and Langley, too, when studying the different characteristics of the hypnotic states, found that catalepsy, mimicry and the power to provoke illusions or hallucinations are not present in the first three degrees or stages. They all begin in the fourth stage thus, significantly enough, at the same time, and become strong in the fifth. Wingfield and Langley did not use suggestions of sleep in order to induce hypnosis, nor to deepen it, only passes and fixation.

"I wish to emphasize that these different stages are not necessarily products of suggestion. They can be obtained solely by passes, of which the subject is totally unaware. The symptoms of the different stages are therefore real and spontaneous characteristics, belonging to the special nervous conditions, and not due to any express suggestions on the part of the hypnotizer or to any fanciful auto-suggestions on the part of the subject. (Cf. also Edward Gurney, Proc. S. P. R., Vol. II., page 61: "The Stages of Hypnotism.")

"I have found that when the functions of one half of the body have been lowered to a certain degree, the functions of the other half then become increased to the *same* degree, and *vice versa*. It thus seems as if there existed a certain quantity of free nervous energy in the human organism at a certain moment, and that when a certain amount of it is not required in, or is driven away from, certain centers, the balance is available for other centers and *vice versa*. (Compare O. Vogt, Spearman and MacDougall: Drainage Theory.)

"In certain subjects a difference in quality of the nervous radiation from different persons can be demonstrated. This and the phenomena adduced in this paper as well as others not here mentioned justify us in supposing that the material correlates to the psychic processes consist in some form, or perhaps forms, of nervous energy, in some way or other more or less loosely *bound* to the matter of the brain and nervous system in general.

"Space does not permit me to treat of the different *effects* of suggestion. I only wish to urge that suggestion is able to bring about a real change in the irritability of the nervous centers in question. As an example, however, of the difference between hypnotic states and suggestive effects I may mention the following facts. When one of my subjects is in light hypnosis with hemilateral alterations, he is not able to move his arm on the insensible side when requested to do so. But he believees he has done it. When on the other hand I paralyse his

arm by the help of suggestion in ordinary light hypnosis, he is also unable to move it. But he makes visible efforts to do so, though these lead to nothing, and he *feels* that he cannot move his arm. In another subject I can get these two forms of psycho-motor inefficiency simultaneously: one on each half of the body. I think this clearly shows the value of hypnotic and suggestive methods for the psychology of the will.

"I may also mention that individuals who are sensitive towards nervous radiation, also seem sensitive to other forces, against which we generally are insensible or safeguarded. So, for example, is the case with magnetic fields of force."

The whole article would interest certain of our readers. It touches at a tangent many problems connected with the study of subjective trance mediumship.

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The same quarterly presents an article by J. H. Paxton on The "Eyeless Sight" Discovery, of M. Jules Romains, who published a volume on the discovery in 1920, which it is promised is shortly to appear in England and America. One wonders whether the discoveries in hypnosis and eyeless sight and the like may not throw needed light, in course of time, upon the physiological and physical problems connected with trance, clairvoyance and supernormal sensibilities of various sorts.

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The quotation from Professor Richet's address at the International Congress of Physiologists, excerpted by the S. P. R., from *The Scotsman*, of July 25, 1923, we quote in full:

"Professor Richet said that although he appeared to discard classic physiology he knew how to remain within its limits. What indeed was classic physiology if it was not experiment? . . . When the immortal Harvey discovered the circulation of the blood by incontrovertible experiments, he destroyed the classic physiology of Galen, Hippocrates and of Aristotle, and provoked for twenty-five years the indignation of the professors. . . .

"What he was going to expound to them was very revolutionary, and he would expose himself to vigorous and innumerable objections. . . . The proposition which he was there to defend and prove by experimental method was this—that there were, for the knowledge of reality, other channels than the sensory and normal channels . . . He was not alone in his defense of this theory, and it was above all among English men of learning that he found his forerunners and defenders. . . . After reciting numerous instances of unexplained cognition, Pro-

fessor Richet said he hoped there would be no more doubt in their minds, in spite of the novelty of his conclusions, that other ways were open to our consciousness than the normal ways of our senses . . . If he had spoken of these matters in that solemn Congress, it was because he considered them as pertaining to physiology. It was a new chapter of physiology which he sought to introduce to their classic science. He knew too well the wisdom of the physiologists to believe that they would refuse to admit it. They would forget their theories and bow to the facts; for the facts were there, many and inexorable. . . . When it was objected regarding these precise experiments, these careful observations, that they were contrary to the common perception, he felt he had the right to smile. These phenomena accorded marvelously with the astonishing ideas which the new physics brought them. He could not hear, standing in that room, any music . . . But if they took the receiver of a wireless telegraphic apparatus, everybody might at once hear a concert which was proceeding miles away. It sufficed to get a receiver to prove that there were such vibrations. So with the mysterious ways of consciousness. They are there although they have not yet reached us. It required a sensitive to prove their reality. Here was a field open for their investigations. Certainly the difficulties were great, but since when did they refuse to study a problem under the pretext that it was difficult? Above all they should not let themselves be prejudiced by the credulity of the spiritists. He did not wish to say any ill of the spiritists, although they had been at times very hard on him. They and he had principles quite different. He believed only in science, experience and observation. They on the other hand had theories ready made . . . Assuredly he did not deny that their theories might be acceptable . . . But before establishing a theory, it was necessary to study the facts. This should be their task. He would like to see physiologists, well-informed, sceptical, cautious, take up the study of cryptesthesia."

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The "Harvard Crimson" published in Cambridge, Mass., in its issue of December 3rd, gives a brief report of some of the remarks made by Professor William MacDougall, of the Department of Psychology, at a meeting of the Graduate Schools' Society in Phillips Brooks House. We excerpt the following:

"'No one who has been confronted with the evidences of psychic phenomena can say that there is no case for investigation.' He then described the various types of phenomena known as psychic, thus, in part: 'The first group—physical phenomena includes rappings, strange voices, the movement of inanimate objects, 'hauntings' and

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"'No one who has been confronted with the evidences of psychic phenomena can say that there is no case for investigation.' He then described the various types of phenomena known as psychic, thus, in part: 'The first group—physical phenomena includes rappings, strange voices, the movement of inanimate objects, 'hauntings' and

other outward manifestations of the supernatural—all the things, in other words, which constitute the stock in trade of an ordinary Spiritualistic medium.

"'Although fraudulence has been proved in many cases, there have been instances of seemingly genuine phenomena. Most authorities still agree that there is a case for investigation. The latest and most fashionable phenomena are those dealing with ectoplasm. It is a subject which has startled some of the most cold blooded investigators. Ectoplasm is the name given to the apparition of some vague white substance, which seems to exude from the body of the medium and then to assume shapes, recognizable as the images of deceased persons. Investigation may reveal a new form of trickery or it may put us on the track of the discovery of some new biological theory. The second class of phenomena is sharply discriminated from the first. It deals with mental rather than physical manifestations—which may best be described as the transfer of messages without the ordinary means of sense communication. There have been many famous mediums who have possessed this power. There is one estimable lady still living in Boston, who, while in a trance, revealed the most extraordinary knowledge which seemed to come from some deceased person. Both by hand and voice she was able to transmit messages seeming to come with certainty from persons no longer in the flesh.'"

BACK NUMBERS

For a little while, until we work down our surplus, we shall be glad to supply back numbers of the *Journal* for ten cents a copy or one dollar for a year. This does not include last year.

We are able to supply a full set of the *Journals* from the beginning for ten dollars in loose part. We are able to supply also a full set of the *Proceedings* from the beginning for ten dollars. Twenty dollars for the two sets. They are in paper covers.

This offer holds good only until we have reduced our stocks to a fixed number. We shall then go back to the old prices. Many of our members have already availed themselves of this offer.

AUDITOR'S REPORT

To the Board of Trustees of American Society for Psychical Research, Inc.,
44 East 23rd Street, New York City.

DEAR SIRS:—In accordance with the request of your Treasurer, I have examined the books and records of the Society for the six months ended December 31, 1923, and submit herewith, the results of my audit in the attached Exhibits with the following comments:—

Exhibit " A." Balance Sheet at December 31, 1923.
Exhibit " B." Receipts and Disbursements for the six months ended December 31, 1923.
Exhibit " C." Estimated Income and Expenses for the First Quarter of 1924.
Exhibit " D." General Fund Receipts and Disbursements for the year ended December 31, 1923.
Exhibit " E." Endowment Fund at December 31, 1923.
Exhibit " F." Investments at December 31, 1923.
Exhibit " G." Interest Accrued at December 31, 1923.

A loan of $3,500.00 is outstanding which does not appear as such in the Balance Sheet. It has been taken into the General Fund Receipts and is included as a liability in the General Fund in the Balance Sheet.

Should you desire any further information, I will be glad to furnish it.

Respectfully submitted.—EDWARD R. HOFFMAN, *Auditor*.

EXHIBIT " A "

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
BALANCE SHEET AT DECEMBER 31, 1923.

ASSETS

Cash in Banks:		
The National City Bank	$5,637.41	
The Corn Exchange Bank	46.00	$5,683.41
Investments:		
Stocks, Bonds, and Mortgages, as per Exhibit " F "		177,935.49
Special Funds:		
Warren B. Field Bequest, in trust with Kings County Trust Co.	6,639.31	
Max Peterson Bequest, in trust with American Trust Co.	40,000.00	46,639.31
Interest Accrued, as per Exhibit " G "		6,781.56
Seaboard National Bank		2,738.10
Total Assets		$239,777.87

LIABILITIES

General Fund:		
Balance, June 30, 1923	$2,883.11	
Receipts over Disbursements	11,180.43	$8,297.32
Warren B. Field Trust Fund		6,639.31
Max Peterson Bequest		40,000.00
James T. Miller Memorial Fund		71,257.00
Experimental Fund:		
Balance, June 30, 1923	$629.60	
Disbursements for six months	496.00	133.60

Hyslop Investigation Fund and Reports (See * Note)		1,667.00
General Endowment Fund:		
Balance, June 30, 1923	$111,464.82	
Additions during six months	318.82	111,783.64
		$239,777.87

* Note:—The sum of One Thousand Dollars, an anonymous gift transmitted through Dr. George H. Hyslop, although included in this item, is set aside for the especial use for Dr. Prince, in accordance with the donor's request.

EXHIBIT "B"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC. RECEIPTS AND DISBURSEMENTS FOR THE SIX MONTHS ENDED DECEMBER 31, 1923

GENERAL FUND

Receipts:		
Membership dues (Annual)	$4,183.29	
Interest Accrued	4,994.30	
Profit on Securities Sold	2,325.00	
Interest Adjustment on Securities Exchanged	4,970.70	
Interest Received on Bank Balances	26.52	
Sale of Typewriter	30.00	
Loan	3,500.00	
Sale of Literature	263.32	
Research Fund	230.00	
Publication Fund	2,355.00	$22,878.13
Disbursements:		
Publications	$6,324.51	
Rent	900.00	
Salaries	3,280.02	
Postage	77.15	
Auditing	50.00	
Telephone	47.56	
Miscellaneous Expense	339.91	
General Expense	678.55	11,697.70
Receipts over Disbursements		$11,180.43

CASH ACCOUNT

Balance, June 30, 1923		$3,496.60
Receipts:		
Membership Fees (Annual)	$4,183.29	
Membership Fees (Life) and Endowments	318.82	
Interest	4,112.58	
Sale of Typewriter	30.00	
Loan	3,500.00	
Sale of Literature	263.32	
Research Fund	230.00	
Publication Fund	2,355.00	14,993.01
Total		$18,489.61
Disbursements:		
General Fund (See above)	$11,697.70	
Experimental Fund	496.00	
Interest on Securities deposited with Seaboard Bank	612.50	12,806.20
Balance, as per Balance Sheet		$5,683.41

EXHIBIT "C"
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
ESTIMATED INCOME AND EXPENSE FOR THE FIRST QUARTER OF 1924.

Income:	
Membership Fees	$4,000.00
Interest	2,500.00
Sale of Literature	200.00
Total	$6,700.00
Disbursements:	
Salaries	$1,755.00
Rent	450.00
Light	30.00
Telephone	25.00
Postage	100.00
Incidentials	150.00
Auditing	50.00
Insurance	200.00
General Expense	400.00
Publications	1,350.00
Proceedings	625.00
Total	$5,135.00

EXHIBIT "D"
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
GENERAL FUND RECEIPTS AND DISBURSEMENTS YEAR ENDED DECEMBER 31, 1923.

Receipts:	
Membership Dues	$10,723.44
Interest Received	9,980.91
Sale of Literature, etc.	639.99
Research Fund	350.00
Publication Fund	2,355.00
Loan	3,500.00
Total Receipts	$27,549.34
Disbursements:	
Publications and Books for sale	$10,199.36
Rent	1,800.00
Salaries	7,718.09
Murphy Fund	1,000.00
Postage	347.15
Insurance	196.50
Auditing	150.00
Library Books	94.37
Telephone	103.57
Moving Expenses	565.03
Miscellaneous Office Expenses	767.68
General Expenses	1,130.55
Total Disbursements	$24,072.30

EXHIBIT "E"
AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
ENDOWMENT FUNDS AT DECEMBER 31, 1923.

Max Peterson Bequest	$40,000.00
Warren B. Field Trust Fund	6,639.31
James T. Miller Memorial Fund	71,257.00

General Endowments:			
Balance, December 31, 1923		$109,650.79	
Additions during year:			
Fred Rafferty	$500.00		
Louis Gottschall	10.00		
John B. Reimer	1,000.00		
Helen R. Pauch	20.00		
H. P. Kimball Memorial	100.00		
Knopf Pamphlets	2.10		
Carrington Books	.75		
Maturin L. Delafield	200.00		
Miss Ida M. Mason	100.00		
Miss E. F. Mason	100.00		
Mrs. C. E. Jenkins	100.00	2,132.85	111,783.64
Total			$229,679.95

EXHIBIT "F"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
INVESTMENTS, STOCKS, BONDS, AND MORTGAGES
AT DECEMBER 31, 1923

Par Value	*Security*	*Interest*	*Cost*
$5,000.	Buffalo, Rochester & Pittsburgh Rwy. Cons. Mtge. reg. 4½s, due May 1, 1957; interest payable May and November 1st.	$225.00	$4,112.50
13,000.	N. Y. Central & Hudson River R.R. 30 yr. Deb. reg. 4s, due May 1, 1934; interest payable May and November 1st.	520.00	10,310.00
20,000.	Atchison, Topeka & Santa Fe Ry. Gen'l reg. 4s, due Oct. 1, 1995; interest payable Apr. & Oct. 1st.	800.00	25,922.24
10,000.	Union Pacific R.R. 1st R.R. and L/G reg. 4s, due July 1, 1947; interest payable Jan. and July 1st.	400.00	
14,000.	Southern Pacific R.R. 1st Ref. reg. 4s, due Jan. 1, 1955; interest payable Jan. and July 1st.	560.00	11,447.06
18,000.	Northern Pacific Rwy. P/L & L/G reg. 4s, due Jan. 1, 1997; interest payable Jan., Apr., July, and Oct. 1st.	720.00	26,477.19
10,000.	Pennsylvania R.R. Co. Gen'l reg. 4½s, Series A, due June 1, 1965; interest payable June & Dec. 1	450.00	
4,000.	Illinois Central R.R. Ref. reg. 4s, due Nov. 1, 1995; interest payable May and Nov. 1st.	160.00	3,496.00
20,000.	Mortgage Bond Co. of N. Y. 5% Gold Mtge., Series 3, Bonds due Jan. 1, 1932; interest payable Jan. and July 1st.	1,000.00	18,600.00
5,000.	Guaranteed First Mortgage Certificate of the N.Y. Title & Mortgage Co. 5½%, Series N.7, due Oct. 1, 1928, reg. interest payable Apr. and Oct. 1st.	275.00	5,000.00
10,000.	B/M Howard M. Morse, and Reba F. Morse his wife, premises N. S. Shore Drive, Manhasset, L. I., due Nov. 17, 1927; interest @ 6% to net, 5½% payable May and Nov. 1st.	550.00	10,000.00
10,000.	Guaranteed First Mtge. Certificate of the N. Y. Title & Mtge. Co., Series No. 11, due July 17, 1928; interest @ 5½%, payable Apr. & Oct. 1st.	550.00	10,000.00
2,000.	Illinois Central R.R. Co., 5% Ref. Mtge., due Nov. 1, 1955; interest payable May and Nov. 1st.	100.00	1,988.00
6,000.	N. Y. Central R.R. Ref. & Imp. 5s, Series "C," due Oct. 1, 2003; interest payable Apr. and Oct. 1st. Held by Seaboard National Bank as Collateral.	300.00	5,820.00
10,000.	N. Y. Central & Hudson River Rwy., Series A, 4½s, due 2, 013; interest payable Apr. & Oct. 1st.	450.00	8,062.50

5,000.	Narrigang Investment Co., 7% June and Dec....	350.00	11,000.00
6,000.	Narrigang Investment Co., 7% June and Dec....	420.00	
25,700.	Preferred John C. Orr Co., 6%	1,542.00	25,700.00
6,400.	Common John C. Orr Co.		
$200,100.	Total	$9,372.00	$177,935.49

EXHIBIT "G"

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, INC.
INTEREST ACCRUED AT DECEMBER 31, 1923.

Par Value	*Security*	*Interest*	*Interest Accrued*
$5,000.	Buffalo, Rochester & Pittsburgh Rwy. Cons. Mtge. reg. 4½s, due, May 1, 1957; interest payable May and November 1st.	$225.00	$37.50
13,000.	N. Y. Central & Hudson River R.R. 30 yr. Deb. reg. 4s due May 1, 1934; interest payable May and November 1st.	520.00	86.67
20,000.	Atchison, Topeka & Santa Fe Ry. Gen'l reg. 4s, due Oct. 1, 1995; interest payable Apr. & Oct. 1st.	800.00	200.00
10,000.	Union Pacific R.R. 1st R.R. and L/G reg. 4s, due July 1, 1947; interest payable Jan. and July 1st..	400.00	200.00
14,000.	Southern Pacific R.R. 1st Ref. reg. 4s, due Jan. 1, 1955; interest payable Jan. and July 1st.	560.00	280.00
18,000.	Northern Pacific Rwy. P/L & L/G reg. 4s, due Jan. 1, 1997; interest payable Jan., Apr., July, and Oct. 1st.	720.00	180.00
10,000.	Pennsylvania R.R. Co. Gen'l reg. 4½s, Series A, due June 1, 1965; interest payable June & Dec. 1	450.00	37.50
4,000.	Illinois Central R.R. Ref. reg. 4s, due Nov. 1, 1995; interest payable May and Nov. 1st........	160.00	26.67
20,000.	Mortgage Bond Co. of N. Y. 5% Gold Mtge., Series 3, Bonds due Jan. 1, 1932; interest payable Jan. and July 1st.	1,000.00	500.00
5,000.	Guaranteed First Mortgage Certificate of the N.Y. Title & Mortgage Co. 5½%, Series N.7, due Oct. 1, 1928, reg. interest payable Apr. and Oct. 1st.....	275.00	68.75
10,000.	B/M Howard M. Morse, and Reba F. Morse his wife, premises N. S. Shore Drive, Manhasset, L. I., due Nov. 17, 1927; interest @ 6% to net, 5½% payable May and Nov. 1st.	550.00	91.66
10,000.	Guaranteed First Mtge. Certificate of the N. Y. Title & Mtge. Co., Series No. 11, due July 17, 1928; interest @ 5½%, payable Apr. & Oct. 1st..	550.00	137.50
2,000.	Illinois Central R.R. Co., 5% Ref. Mtge., due Nov. 1, 1955; interest payable May and Nov. 1st.	100.00	16.66
6,000.	N. Y. Central R.R. Ref. & Imp. 5s, Series "C," due Oct. 1, 2003; interest payable Apr. and Oct. 1st..	300.00	75.00
	Held by Seaboard National Bank as Collateral.		
10,000.	N. Y. Central & Hudson River Rwy., Series A, 4½s, due 2. 013; interest payable Apr. & Oct. 1st.	450.00	112.50
5,000.	Narrigang Investment Co., 7% June and Dec....	350.00	29.16
6,000.	Narrigang Investment Co., 7% June and Dec....	420.00	35.00
25,700.	Preferred John C. Orr Co., 6%	1,542.00	3,084.00
6,400.	Common John C. Orr Co.		
40,000.	Max Peterson Bequest, 5% April	2,000.00	1,500.00
6,639.31	Warren B. Field Trust Fund, 5% Apr. & Oct. 1st.	331.96	82.99
$246,739.31	Total	$11,703.96	$6,781.56

BUSINESS NOTICES

Donations to Publication Fund

Previously acknowledged		$2,375.00
Jan. 14	Mrs. George R. Fearing	10.00
	Anonymous	250.00
25	G. B. Lauder	10.00
	Total	2,645.00
	Less Expenditures	1,113.38
	Balance on hand toward 1923 *Proceedings*	$1,531.62

SUBSCRIPTION TO WARSAW REPORT

—With appreciation, we announce that two of the Society's Active Members, Miss Nellie M. Smith and Miss Florence Lattimore, who attended the Second International Congress of Psychic Research, at Warsaw last summer, have assisted in the publication of the reports of the Congress. They have opened the American donation for that purpose with a subscription of one hundred dollars each. The Society is pledging a third hundred, to enable Mr. Vett, the International Secretary, to proceed with the publication. The reports will appear in the several languages, with the exception of the Polish, in which they were given, and there will be summaries of comment and discussion thereon, also. The Society and the two members mentioned have been in correspondence with Mr. Vett (who, by the way, bore the entire original cost of publication of the report of the First Congress) feeling that the agenda of the Warsaw Congress were historically of importance, and should not fail of publication, as threatened to be the case.

—It should be an easy matter to secure the one hundred dollars requisite from our members. In sending your contribution for this purpose, please mark it carefully " Warsaw Report " and make it out to the Society. Donations will be acknowledged in the *Journal*. Those subscribing $2.50 or more will be entitled to a copy of the volume when it is received from press, and a considerable number of copies will be available for purchase from the Society by those who wish them.

—The subscription is now open and will be closed in March.

Miss Nellie M. Smith	$100.00
Miss Florence Lattimore	100.00
The Editor	5.00
Gertrude Ogden Tubby	2.50
	$207.50

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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* Deceased.

VOLUME XVIII—No. 4 APRIL, 1924

JOURNAL
OF
THE AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

REMARKABLE PHENOMENA IN ICELAND

INTRODUCTION BY HARALDUR NIELSSON

Professor of Theology at the University of Reykjavik.

Psychical Research was altogether unknown in Iceland till the late Mr. W. T. Stead wrote his splendid article on the now famous work of Mr. F. W. H. Myers, " Human Personality and its Survival of Bodily Death." This article was published in the "Reviews of Reviews," which had several subscribers in Iceland. One of our very best novelists, Mr. Einar H. Kvaran, became so interested, that he provided for Myers's book being purchased for one of our libraries. Having studied this book, he started an investigating circle, and was fortunate enough to meet a young man, Mr. Indridi Indridason, who proved to be endowed with remarkable psychic gifts. He was brought up out in the country and had moved to Reykjavik in order to become a printer. He had never in his life heard anything of Psychical Research or Spiritualism when he came to us. We made regular experiments with him during the years 1904-1909, generally once or twice a week from the middle of September to the end of June.

The only phenomena which occurred in the beginning were automatic writing and trance speaking. After that telekinesis and levitations, then light phenomena and materialisations, and at last direct voices were heard constantly at every sitting. Very soon it became

obvious that other intelligences than the medium's were at work. The chief control declared that Mr. Indridason's psychic gift was unusually many sided, for in addition to all other things he was endowed with healing power. But it took a long time to train every branch of these gifts. On account of that we had for instance to spend many months merely in trance speaking, when we sought for proofs of identity from the different intelligences. During the winter 1906-1907, when the light phenomena and materialisations occurred in the highest degree, other kinds of phenomena were left aside. The same thing was true when the controls wanted to try the healing power of the medium. The phenomena which we witnessed the last winter were mostly levitations and direct voices.

We established a Psychic Experimental Society and provided for a special locality for the experiments. We paid Mr. Indridason a fixed yearly salary and provided besides for free housing, light and fuel, but he gave no séances except for the Society or with the permission of the committee. He was in this way quite independent of the results of the separate séances.

I must remark that a special group of intelligences—whoever they may have been—seemed to control the phenomena. The chief control claimed to be a brother of the medium's grandfather. He had in his earth life been professor of the University of Copenhagen. And he seemed to add several assistants afterwards, so the band at last contained three doctors, one Norwegian, one English and one Dutch, four Icelandic clergymen, a Danish manufacturer, an Icelandic farmer of high intelligence, a German officer, a Norwegian singer, a French lady singer, an amiable Icelandic girl, etc. At every sitting more or less of this group partook in the conversation, in the beginning through the medium, but later on mostly as direct voices around him. Those are the voices mentioned by the skeptical doctor at his first séance.

One evening, when the medium was in a very deep trance, twenty-six different personalities spoke through him, everyone of them having his own characteristic peculiarity. I have had sittings with fifteen mediums in England and one in Denmark and observed ten mediumistic persons in Iceland altogether, but I have never witnessed such strong phenomena and as many-sided as those with Mr. Indridason.

Our experiments were, of course, met with great opposition here in the beginning; people were not used to such a thing. We tried to awaken the interest of some people by inviting them to examine the phenomena at our sittings. But only few literary persons accepted our invitations.

So strong was the medium's power that even in the presence of

sixty to seventy sitters telekinesis or levitations took place and direct voices were heard. One of those who asked for permission to be present in the fall of 1908 was a skeptical physician, who had lately moved to the town. We had then erected a cottage, which was not used for any other purpose than the experiments of the Society. The biggest room in this house had about one hundred seats. Another room was specially outfitted for materialisations and light phenomena. This skeptical doctor often spoke to the members of the council and said that he could not believe in telekinesis and much less in other kinds of phenomena. Several times he said that if I could convince him that a pin was moved by an unknown power, he would regard it as a very important thing. We promised to convince him, if he would attend our séances, but only on the condition that he promised to be present, not a week or a month, but the whole winter, because the phenomena were capricious and the power of the medium very varying and by no means constant. The doctor agreed to these conditions in spite of his great skepticism. He always behaved like a gentleman, as he found us as eager as himself to use all means to detect tricks and deceptions, if anything of that kind should exist. He became convinced that not only a pin but heavy things were moved by an unknown power.

Our last meeting with this medium took place in late June, 1909. Then his power was at its height. But during his summer vacation he unfortunately got the typhoid fever and afterwards contracted consumption and died from that disease in a sanatorium in August, 1912.

The skeptical doctor, whose name is Gudmundur Hannesson and who is now a professor at the University here, wrote, a little more than a year after, seven articles in one of our papers ("Northurland") and gave to the public a description of his experience at our sittings.

It seems to me that those articles are very well worth translating into one of the great languages, especially because they were written by one who had been very skeptical and for years a complete materialist or at least a perfect agnostic. The Experimental Society does not exist any more; it was broken up a short time after the death of Mr. Indridason. The articles are partly founded on what the doctor wrote at the sittings and partly on what he wrote in his diary immediately after the sittings. He and I trained ourselves in writing the main things in the dark in a notebook placed on our knees.

I regret that I did not see the articles before they were printed, else I would have pointed out to him that in one place in his articles his skepticism had carried him too far. He says in the VI article: "I only recollect one incident which I find hard to understand. A séance had

been held in a certain house in the town where I was not present.* The voice of a lady from the North of the country spoke there. None of those present knew her, and it was thought to be certain that the medium had never seen her nor heard her speak. This lady had died a few years previously, and I had been closely acquainted with her. She was peculiar in speech and manners, but not in such a way as to be easily described or imitated. At the next séance she spoke for a little while, and the voice so closely resembled her voice when living, that she might easily have been believed to be there herself. I mentioned one of her children and she answered very naturally.

"If there had been certainty that the medium had never seen or heard this lady, this would to me have amounted to nearly a conclusive proof."

Afterwards I often spoke to the medium about this matter and also to the President of the Society and others who were more acquainted with the former life of the medium than Professor G. H., and we all agreed that there was no possibility of the medium having ever seen the lady as she had lived in a remote part of the country. Of course skeptics can always insist that such a thing is unprovable.

Moreover he says in the same place: "On another occasion an old friend spoke to me [as a direct voice]. He was the very image of himself in speech and thought, but the medium had known him. He had been in the habit of using occasionally a certain solecism which few had noticed. I commenced the expression and he at once added the rest. I was thunderstruck, but afterwards I was told that the phrase had been known to the medium, so this was no proof."

I myself was present at the sitting and sat beside Dr. Hannesson, when this occurred. I still remember how thunderstruck he was, but as always had been the case he became doubtful afterwards, and here are two mistakes in his description: the medium denied sternly that he had ever seen this friend of the doctor, and the President, Mr. Einar H. Kvaran, and I myself, are both convinced that the medium spoke the truth. The fact is that a few days after the sitting the doctor met an old man from western Iceland, who had lived not far away from the former house of the medium; this old man told the doctor that he thought that he had sometime heard this solecism in western Iceland. From this the doctor drew the conclusion, that the medium had known the solecism, as he had come from western Iceland. This conclusion, it seems to me, is a very doubtful one, especially as the medium was con-

* This sitting took place in the study of my uncle, the Right Reverend Hallgrimur Sveinsson, Bishop of Iceland (died in December, 1909), where I was present.—H. N.

vinced that he had never heard it. Would not it be more reasonable to explain this incident as a thought transference from the doctor himself to the medium and from the medium to the ectoplasm producing the voice, if we want by all means to avoid the spiritistic hypothesis? The fact is that the doctor did not think that telepathy was likely to explain the other phenomena witnessed by him, and that is why he does not even mention it. This winter there were no special sittings held for obtaining proofs of identity. We, as well as the chief control, laid all the stress on convincing the sceptical doctor about telekinesis and the direct voices, and in this we succeeded as shown by the articles.

I want to mention that even though the medium had a rather good voice, he had never had any lessons in singing unless taught from the other side. In the semi-trance state he often described how his singing was controlled from the other side, an explanation which I think the late Dr. James H. Hyslop had not been unwilling to accept.

I want also to remark that we had two periods of noisy and troublesome sittings, in both cases as a result of the medium being taken away to another place by some members of the Society to show the phenomena to others. Then mixed séances could not be avoided. The former period was long and very troublesome. A malignant and very obstinate intelligence seemed to persecute the medium and try to destroy the work of the other intelligences. They told us that he had committed suicide, and was now trying to get hold of the medium. He had died recently and we got some good proofs of his identity. We used to call him, "John." After a long struggle he became converted, and after having been specially cared for a little more than a year, he was again allowed by the controls to attend our meetings. His voice was more powerful than that of any of the others. He many times asked for our forgiveness and did more than pay for all his former trouble. The last year he became a leader, carrying on the telekinetic work. The reader is asked to remember that when the doctor speaks about "the spirit with the stentorian voice" he refers to "John." During the second noisy period he strongly protected the medium and myself from the disturbing influences when we sat inside the net. But the far most difficult sitting of this period is described by Dr. Hannesson in the third article.

Now some people might get the idea that such rude performances could only be done by evil spirits or devils. I am not of that opinion. The report of such occurrences will never be perfect and can easily lead to false conclusions, when everything that the controls and the malignant intelligences tell us is left out. We were told that they were two fishermen, who had recently been drowned in a shipwreck; they had

managed to get from the cutter into the boat and went to stimulate themselves with whisky and at last were drowned, while angry and intoxicated. After a few sittings they became quiet and asked for our forgiveness and made this confession: "We did not quite realize what we were doing; we were in a state of half-consciousness." To mention this seems to me quite necessary. My friend, the skeptical doctor, had promised me to do so in his articles, but had forgotten it, and this addition to his statement is made with his full agreement. But the reader must remember that we do not pass any judgment on this, but only state what the intelligences and the voices told us.

As I have told in my address at the First International Congress of Psychical Research, at Copenhagen, we invited three witnesses from outside the Society to be present one evening. We chose the Bishop, the Magistrate and the British Consul. During the second period of the disturbances the chief control declared that it would be impossible to have sittings with all the usual members, but wanted on the other hand to use the strong phenomena to convince the sceptical doctor and his friend, another well-known physician of this town, who sometimes came with him to our séances. At these sittings there were only four sitters, the two doctors, the President of the Society and I myself.

There has never been any Spiritualist Society or Church in Iceland. But several of the Experimental Society were of the opinion that *some* of the phenomena witnessed by us could not be explained except by the spiritistic hypothesis, and that is the reason why many people called us Spiritualists or "The Ghost Society," and among them the skeptical doctor. In the year 1918, there was established in Reykjavik an Icelandic Society for Pyschical Research.

It should be remembered by the reader that Professor G. Hannesson has only described one side of these phenomena and the roughest one, and those were the things most convincing to him. But the phenomena had also a different side, an amiable one, and I have never met with such a loving kindness as shown by some of the intelligences of the fixed group. If it all originated from the medium's subliminal, then he was a wonderful man.

REMARKABLE PHENOMENA IN ICELAND

BY PROFESSOR GUDMUNDUR HANNESSON,
Of the University of Reykjavik, Iceland.

I have just now glanced through these old newspaper articles and not found in them anything which I consider incorrectly stated or anything which I should wish to retract. My view of the subject is still the same as when I wrote them: the phenomena are unquestionable realities.

The watchman frequently referred to was Prof. theol. Haraldur Nielsson.

Reykjavik, 23 June 1921.
Gudmundur Hannesson.

I.

I presume that the ideas of many people with regard to spiritualism are rather vague, and that a brief general explanation is therefore desirable.

I believe it is easy to give a fair description of spiritualism within a short space. It is not a new and unknown thing we have to deal with, but an old doctrine more familiar to us Icelanders than to many other nations.

Even until the present day the belief has existed in Iceland that there are to be found clairvoyant people, and people who, either in dreams or awake, can foresee future events. It has happened, and not infrequently, that people have professed to see the spirits of deceased persons, and there have been instances of haunting ascribed to dead persons, who did not rest in their graves. Such spectral phenomena manifest themselves in various ways,—*e.g.*, noise, knockings, and foot-steps, etc., are heard; sometimes material things which nobody touches are moved about, and occasionally words have been uttered.

Until recently the majority of people believed in the actuality of such phenomena. Hosts of old people are convinced of it. Most of the younger generation call it superstition, and certainly a great many ghost stories did not rest on substantial foundations. The age of science, which during the last few decades has swept over the world, has been hostile to these old beliefs, and there was every prospect that it would succeed in banishing them forever.

But everything has its day, and the old superstition has now again become highly fashionable. Many scholarly minds are now firm in their belief in the phenomena with which our popular legends are crowded. And they are in no wise ashamed of their belief. This new superstition is, however, in many ways extended and re-fashioned.

The chief difference seems to be that formerly these mysterious phenomena came unexpectedly and without any appreciable possibility of human governance, whereas men now claim to have to a certain extent learnt to produce them, while at the same time they have got a better opportunity of investigating them. Here in Reykjavik, for instance, people went twice a week at a fixed time to investigate ghostly phenomena which during the intervals did not manifest themselves. To the old folk this magic was unknown.

This new accomplishment of producing spectral phenomena at will was mainly derived from the observation that the phenomena depended upon certain individuals, whom they followed. When they were absent everything was normal, when they were present something uncanny was likely to happen. To these magicians was given the appellation, mediums.

There was also another observation made; *viz.*, that certain arrangements and care facilitated the manifestations. They could better take place at night, especially in the dark, than in the height of the day, better in quietude and the absence of disturbances than among noisy surroundings; better if the minds of those who were present were sympathetically inclined towards the phenomena than if the reverse; and sometimes it seemed that music was more helpful to them than silence or conversation.

For experiments in this new-fashioned superstition there are, however, two conditions requisite. First of all they require a good medium, and secondly a suitable meeting-place with a tolerably congenial gathering. If both these conditions are satisfactorily secured, it may be expected as certain, that whenever a meeting is held there will take place some strange phenomena greatly different from every-day occurrence.

In spite of all it is exceedingly difficult to investigate the phenomena in a satisfactory manner. One of the difficulties is to get a good medium. Good mediums are rare, and as yet nobody knows how to become such a one. Even when the medium is found, there is the question of expenses, which are considerable, for the medium requires his wages, and accommodation for the séances, etc.; all costs something. And then, when all this is settled and we turn to the phenomena, they are most likely to be of such a nature as one would least have expected; their baffling capriciousness doubles the difficulty of all observation and investigation. This would, however, be of comparatively little consequence if everything could be investigated without further ado and according to one's own wish; but that is far from being so. The chief phenomena are as a rule dependent upon darkness or semi-darkness. It is evident what a disadvantage this is, and so are almost to the

same extent various other conditions which preferably have to be complied with.

This new superstition has, so to speak, invaded every corner of the globe, and innumerable investigations have been made since men got the chance of studying the matter more closely. These investigations have given rise to a certain theory as to the origin and nature of these wonders. The majority of those who have studied the subject favor the explanation that the phenomena are connected with dead people who are in the main responsible for them. It is maintained by some people that by this means the immortality of the soul and the continuance of life after death have been fully established. Consequently they do not consider these points any longer a matter of belief, but scientific facts. It is, indeed, no trifling discovery, if it may be accepted that not only do the departed ones live but that it is, moreover, possible to establish connections with them beyond the grave. This was to open to us a new road to a better knowledge of life after death, to furnish us with reliable accounts of people who live in the other world, and enable us to meet, in a way, departed friends and relatives.

For those who believe in much of what is related in our popular legends there is, of course, not a great deal of anything new in these theories. Pretty much every kind of phenomena is described there, and popular notions have always connected them with dead people. Direct communication with the dead frequently occurs in visions, dreams, etc. In the folk-lore of other nations the phenomena are explained in the same way.

The old people who more or less believe in the popular legends neither had a reason to object to this new belief nor to be shocked by it. It was merely the old popular belief in a new garb.

It also seems that the orthodox people should have been content with it. The Christian religion pre-supposes a complex world inhabited by spirits, good and evil, and the Bible repeatedly mentions these invisible beings as capable of exerting influences of varied character upon human kind. Orthodox people take it as granted that men should live after death, when they shall have passed over into the spirit world. It is even stated in the Bible that the dead may be called for consultation.

It was to the unbelievers that this new superstition was bound to be by far the most objectionable. It was against most of their former ideas and it seemed to be difficult to reconcile it with the conclusions of science and with common sense. These men have put up a hard fight against all this hocuspocus, and they have largely contributed towards a more careful and exact investigation of the phenomena. Many ortho-

dox people have filled the ranks of these unbelievers, owing probably to misunderstanding, or because their religion was not so deeply rooted as they pretended. But however that may be, it is a fact that this mystical belief has everywhere met with strong opposition, which to me seems to be an encouraging sign of growing education and decreasing credulity, and it is worthy of anything but blame that strong proofs should be demanded of those who have such incredible stories to relate.

Although this account of spiritualism is very imperfect, I hope the main points are clear to my readers. As to myself, I have for the best part of my life believed in what I thought probable but nothing else. The wonder-stories of religion and popular tradition I have placed in the same category and put equally little faith in both. As a matter of fact, nothing supernatural has ever happened to me either sleeping or awake. I was by no means interested in spiritualism, but all the same I wanted to see the phenomena with my own eyes. I should certainly have preferred to be able to lay them bare as superstition and misconception, but failing that, I desired to learn as definitely as possible how they all come to happen. I was in no doubt that the only way to enable one to pronounce a judgment regarding these matters was to investigate the manifestations at first-hand. I had neglected the opportunity of seeing them abroad, but I was not going to lose it here. Consequently I applied for permission to attend the séances of the "spiritualists" here, those witches' sabbaths which had given rise to so many tales. I subsequently became a member of their organization, the ghost club, as the humorists call it.

* * * * *

I dare say, that it would interest the reader to get some idea of the meetings, or séances, of the ghost club; what the surroundings are like, and what takes place at the séances.

We leave home in the evening and go along the dirty and badly illuminated roads. We come to a small box-like house with flat roof and large windows with closed shutters. In the lobby there is a faint light, and a crowd of people, who in silence and with a grave mien are taking off their coats. From the lobby the people go into a fair-sized hall with benches in the part nearest the door. At the opposite end, up to the middle of the wall, is a pulpit-fashioned lectern, in front of which is a large empty space. The room is not very inviting, the air is stale and damp as might be expected, for with the windows closed with shutters on the outside and on the inside covered with heavy opaque blinds, there is but little ventilation. The light is poor, one petroleum lamp hanging down from the ceiling does not do justice to a room of that size. In front of the foremost bench stands a small

harmonium, and in the empty space close to the lectern there are two chairs and a table. On this table are some tin funnels, called trumpets, and a music-box, while in the corner stands a huge tin funnel fastened to the top of a high iron frame and so arranged that it may be turned in any direction.

People seat themselves on the benches and the room is soon filled. Then comes the medium, a young, handsome fellow. He sits down on one of the chairs in front of the lectern, and beside him on the other chair sits a man who is to watch him when the light is put out, and report if he finds that he resorts to imposture. The President scans the hall to see if everybody is present and that everything is in order. Then the door is locked and the lamp is put out, but a candle is lit for the man who is to play the harmonium, care being taken that the light does not fall on the medium. All conversation ceases. A hymn tune is played on the harmonium and several among the audience sing to it.

This is how they begin here, these witches' sabbaths. The inexperienced feels as if he is half in a church and half in a mud-house.

There is now semi-darkness in the hall, nevertheless we see the medium plainly. He is sitting motionless on the chair with his hands clasped on his chest, as people saying their prayers are represented in pictures. After a little while he may be seen to make some starts, as if involuntary jerks. All of a sudden his head and his hands fall down and the body seems to become limp. He sits in a stooping position on the chair with his head drooping. The President makes a sign to the musician. The candle is put out and when the tune has been played through the music ceases. The medium is fallen into a trance and is unconscious. The hall is now pitch-dark and silent as the grave.

In a few moments' time the medium breathes deeply several times, especially he inhales deeply so that it is plainly audible all over the hall. It is as if he is gasping for breath. Then suddenly he says in a voice entirely different to his own:

"Good evening. How are you?"

"Good evening." "How are you?" "How do you do?" or other such greetings are heard in different voices from all directions in the empty space which is supposed to be unoccupied. Most of the voices sound to be near the medium, but some, however, a good distance off, even right out in the corner of the hall, or up at the ceiling. It is as if the empty space has suddenly become alive with people.

"Of course this is nothing but ventriloquism," is what one thinks at once.

But all these voices have the characteristics of so many individuals, each one speaking in his own fashion, with his own pronunciation and

displaying his own mode of thinking which always remains the same as long as the individual manifests at the séances. The voices as a rule announce their names, and these are always the names of *deceased people*. If one has known them, it cannot be gainsaid that the voice and mode of thinking are generally similar to those of the persons when they were alive. In the majority of cases these are Icelanders, but occasionally they are foreigners.

"No doubt the medium has known these people or heard of them and now imitates them," is what one thinks. One wonders at the stupid simplicity that anybody should believe that there is here the question of anything but an ordinary mountebank doing his tricks in the dark.

All of a sudden a husky stentorian voice shouts something close to one's ear. The ring in the voice clearly indicates that the words come through a trumpet. This comes so unexpectedly that one is startled. The trumpet had been previously standing on the table. Evidently it had been moved, for one could hear that it was now higher in the air. Somebody must be holding it. No doubt it is that scoundrel of a medium. But—hold! Now the trumpet has got to quite a different place where the same stentorian voice is shouting something through it.

Well, he is on the go, that beggar, one thinks, taking it for granted that the medium is dancing about in the empty quarter with the trumpet. One of us now shouts to the watchman asking him what the medium is doing. He replies that the medium is sitting motionless on the chair, and that he has never left hold of his hands.

Then it is somebody who is sitting on the front bench, is what one concludes. So that is how it is, there is some scoundrel who under the cloak of piety has conspired with the medium. Of course it would be a simple sort of magic to walk a few steps up to the table, take the trumpet and then go silently with it among the audience. Fancy the credulity of believing that dead persons should bellow like that in a tin funnel!

Now the medium speaks with the counterfeit voice which purports to be that of a dead man of renown and claims to control all the invisible army attending the séance. He expresses a wish that the organ should be played and that the audience should sing while the medium is brought into a deeper trance and more power (*i.e.*, ectoplasm) extracted from him for the next manifestations.

Again a hymn tune is played and a verse sung to it, but that is not enough. Then is sung the lullaby, "Bye, bye, the wending," or some other song. One does not quite like this medley of religious and secular poetry. But it is like everything else in this witches' den, it is all different from elsewhere.

Suddenly the music-box starts playing a tune, but it is no longer where it was before. It sounds as if it is circling at a great speed near the ceiling, and possibly striking against it. The ceiling, however, is so high that nobody could reach it, and besides, the music-box is heavy. While the music-box is thus hovering about there is silence in the hall. No footsteps are heard which could indicate a man walking about the floor with the music-box. These movements are therefore rather strange.

"What is the medium doing?", we ask the watchman.

"He is sitting motionless but trembling," is the reply. "I am holding both his hands."

It now appears to us as certain that this is the same rogue as was going about with the trumpet. No doubt one of those sitting on the front bench. That fellow ought to receive his wage. We shall remember him at the next séance.

The music-box now comes down on the table again with a thump.

The "spirit" with the stentorian voice exults in his feat to have managed to move the music-box and roars with great self-satisfaction through the trumpet.

The tumult now grows. The big trumpet on the iron frame takes a start on the floor and then tumbles over. The tin funnel is thrown about the floor with great noise. Then begins the table, jogging backwards and forwards on the floor with much thumping, for it is no thistle-down. Finally it turns upside down. Then one of the benches upon which the people are sitting is jerked and pulled out into the empty space. Everything that is loose in that part of the room is now more or less in motion. Amidst all this stir and bustle voices are heard speaking; sometimes knockings are heard on the walls, and one can speak to these as well as to the voices. If you ask for one knock it is given, and if you ask that the ceiling or some other place not easy of access be struck a big blow is at once heard on the spot indicated.

We take it for granted that all this is natural. It is evident that there must be some trickster at large causing all this commotion in the dark. It is nevertheless rather difficult to understand it all. This chap must be incredibly nimble and quick to cause all this without anybody's becoming aware of him. We think of various kinds of devices that might ease his task, poles, cords, etc., but nevertheless we feel that they would be anything but satisfactory. The man must possess most unusual skill in jugglery.

Further, there are the voices speaking, many of which cannot be distinguished from those of living people. They reply unreservedly when spoken to, sometimes humorously, sometimes solemnly, just ac-

cording to the individual inclination of each one. We may happen to converse with a humorist making fun of everything, or a deceased clergyman may raise his voice and say a pathetic prayer. It is, however, quite common that the voices of those appearing for the first time are hardly intelligible but gradually become plainer as time goes on.

These "dead" people are questioned about anything between heaven and earth, but little benefit is derived from their answers, and it is not unusual that they commit themselves to actual misstatements about things known to persons who are present. They seldom have a clear recollection of their life here. The answers received vary greatly, but most of them are unlike what one would expect from the spirits of eminent personages. As a matter of fact what better could be expected if this is all nothing but ventriloquism and jugglery on the part of the medium and his assistant.

But to continue our account of the séance: When this tumult, conversation, etc., have lasted for about two or three hours without interruption, the voice of the invisible control asks that a tune be played while the medium is aroused from his trance. The medium appears to be sleeping a natural sleep while this is being done.

After a short interval the voice of the control suddenly shouts close to the ear of the medium.

"Wake up."

The medium groans and grunts in his sleep and asks to be allowed to sleep on. He takes a short nap and the voice again shouts:

"Wake up."

But the medium only starts, groans, and falls asleep again. The voice shouts once more and the medium jumps up in consternation. He is somewhat confused and asks if the members are present. When a light is lit he again starts and turns his face away from it. Apparently he is not fully awake yet; he staggers out of the hall hardly able to keep on his feet.

The audience file out of the hall conversing about various things that have taken place during the evening.

It is refreshing to get out into the open air again after having been so long shut up in this witches' den, and it is a treat to be once more in a natural atmosphere. Here there are no unaccountable voices speaking from all directions, no invisible hands thumping on the walls and no inanimate things whirling about as if they were mad.

Well, we have now lived to attend a spiritualistic séance. We have seen a sample of this new magic. Let us remember the impostors at the next séance and be better prepared then to deal with them.

• • • • •

What we witnessed during our first evening with the spiritualists was of course nothing but jugglery. There was, so to speak, no precaution taken, except that the medium was watched—that is, if the watchman [Professor Nielsson] was to be trusted. For anyone sitting on the front bench nothing was easier than to sneak quietly into the empty quarter, talk, roar, put all things there into motion, and in short cause all this row. One rogue might have been responsible for all of it. The medium could certainly afford to pay such an assistant. Fraudulent dealings in these matters have repeatedly been detected in other countries.

Still, taking everything into account, the assistant must have an astounding skill in his art. Doubtful if many, even with the best of will, could match him.

On the front bench—Who could it have been? We know most of those who were there. Who could be the impostor? To be fair, none of them seems to be suspicious. Nevertheless one of them must be guilty.

To be sure there is another explanation. The assistant may not be one of the audience. He may possibly enter the empty quarter through a secret door. Perhaps there is an entrance through the floor of that pulpit-like lectern, or some movable panels in the wall.

It would also be easy to hide some strong cord in a chink, have it pulled from outside and made to catch the things on the floor. They could easily be moved and turned over in this way.

Perhaps that somebody sitting near to the front has a long pole under the bench with which he pokes the things in the empty quarter.

Or if a strong electro-magnet was hidden somewhere and used for attracting the iron funnels ——— ?

No wonder that many strange things happen, for almost any sort of jugglery may be practised here with impunity.

Are the members of the Society really blind that they do not see how easily they may be imposed upon?

The best thing to do would be to interview the President of the Society and ask him for stronger measures to be taken at the next séance to guard against fraud.

* * * * *

We find the President at home. He is in high spirits and asks us if we did not think some of the things strange that happened at the last séance.

Not wishing to be rude we do not mention what we found strangest of all, namely how credulous the audience seemed to be and how insufficient were the means of precaution that were taken. We say, however,

that it is necessary to prevent in some way the people from the audience being able to go into the inner quarter containing the things, *e.g.*, by stretching a close-meshed net across the hall.

He says that it has been proposed to do this, but that it has been delayed and neglected; that it is not at all a bad idea, though it is unnecessary, for old members know quite well that nobody thinks of cheating in that way. "There is no doubt about these phenomena," he says, " they have been proved over and over again abroad, and the best proof that there can be no question of fraud here is that the phenomena give many indications of being genuine. Those who are most familiar with the subject are the ones best able to judge of this; and besides, there have often been taken such precautions that to suggest fraud is out of the question."

In the end, however, we are promised the net before the next séance.

" I suppose it has been faithfully ascertained that no doors or trap-doors provide entrance to the empty quarter? " is a question put by us. " No secret contrivances in the loft or the cellar? "

" There is certainly nothing of the kind. The house has been built under our supervision. There is no cellar under it and no loft, for the roof is flat. Th lineoleum on the floor would soon betray any interference. Besides, these questions can easily be settled by examining the room before the next séance. You are at liberty to do so, and I should be glad if you would do it, so as to preclude any suspicion. For us older members it is unnecessary to look for this, for we know that nothing of the sort is to be found. There is no question of imposture here."

" Great is thy faith," we think as we say goodbye to him. We have however gained something. Maybe the assistant will find his way thwarted a little when he discovers that a net has been strung across the hall.

* * * * *

We arrive a little before the opening time of the next séance. When we open the door of the hall we are confronted by a magnificent net reaching from the ceiling to the floor. It is made of strong yarn and the meshes are so small that it is quite impossible to get a hand through them. It is fastened on all sides with lists which are threaded through the meshes and screwed firmly to the walls, the ceiling and the floor. We examine and find the lists are securely fastened, and the knots of the meshes are firm and do not slide. In the middle of the net at the bottom there is a slit providing an entrance to the empty space which comprises one-third of the hall. We creep through it to examine this part of the room. We examine the floor. It is covered with

linoleum which is apparently sound, with closely joined edges. Then the walls. They are ordinary unpainted panels. No suspicious joinings, or movable parts are detected. The panel is nailed down in the ordinary manner. In one corner there is a cup-board in the wall containing a motley of small things. We examine it, lock the door and seal it. Finally there is the ceiling. It is of panels like the walls and nailed in the usual way. We examine the lectern, the chairs, the table, and the few other things that are in the place, every movable article is carefully searched for secret contrivances, but nothing of a suspicious nature is found. And no hidden cords are to be found.

We now take the table and other movable articles which were so close to the medium that he might have reached them with his hands or feet. These we move eight to ten feet away. There are then left in the centre only the two chairs on which the medium and the watchman are to sit.

The members now begin to arrive, and we take our seats on the front bench of the outer side of the net. The medium and the watchman go in and seat themselves on the chairs. The slit in the net is carefully threaded together with a string, the ends of which are then sealed. I put the seal in my pocket.

The séance now begins in the same manner as before. A hymn tune is played, and the audience sing the hymn. We sit silently on the bench, but we cannot help thinking that things will be quieter than they were at the last séance. All access to the inner quarter is now barred, though of course it is still possible to poke through the net with a stick, and perhaps in that way push the things about. But, as already stated, there did not appear to be anything of a suspicious nature in that part of the room.

The longer we muse on the possibilities of anyone practising fraud the remoter they seem, if the watchman may be depended upon. Happily we chance to know him personally, and are convinced that he will not knowingly do anything dishonorable—if anybody can be trusted at all. True, we did not undress the medium and examine his clothes. Some auxiliary contrivances might be secreted there. . . . But anyhow, his hands are to be held.

No, the things won't stir tonight; that is a certain thing. If they are pushed with a stick from the outer quarter it ought to be easily detected. They won't shift them far tonight these invisible chaps.

We wake up from these musings when the control greets us as previously:

"Good evening, how are you?"

We return the greeting cheerfully. We have a clear conscience,

knowing that we have tried to guard against fraud of the simplest character. He speaks of the innovation of having the net put up, but he says he does not know if it will impede the manifestation or not, but that it is best to see how it goes.

"Well, he does not like it," is the thought that strikes us. He is not so sure of being able to play football with everything now that the things are out of reach of the medium.

The same voices greet us and talk as before. Some of them may however be new. Among other things they speak of this new-fangled arrangement of the net. The "spirit" with the stentorian voice does not despair of his ability to move things in spite of this. Inwardly we fancy that it will be on the Greek calends when he redeems that promise.

A fresh tune is now played and the audience sing while the medium is falling into a deeper trance. We become all ears to listen if anyone should move on the front bench. Who knows if someone may not smuggle a stick through the net for the medium to move the things with. But we hear nothing.

Suddenly we are startled by hearing the music-box play a tune and circle around in the air at a great speed.

We at once ask the watchman what the medium is doing. He says that the medium is sitting motionless in the chair and that he is holding both his hands.

If the watchman were not a man of unquestionable integrity we should have no hesitation in calling him a liar. It is impossible for us to believe that he is wittingly telling an untruth, but we cannot help the fancy: Is he right in his mind?

There *must* be somebody at large in the inner quarter for the music-box to move like that.

It now falls on the table with a great thump. The old familiar voice roars through the trumpet that he has not been at a loss to move the music-box though it was further away from the medium than usual. He is proud of and asks us what we think of his performance.

The d——d fellow, we think. But we say nothing.

There now begins the same game as at the previous séance: Every movable thing goes mad and tumbles about. It is anything but quieter than it was on the former occasion.

We ask the watchman repeatedly if the medium is really sitting still on the chair, and always get the same reply. We strike a match once or twice, but only see the medium sitting in the same position as stated by the watchman.

At last the séance comes to a close in the same manner as before. As soon as the lamp has been lit we examine the seals. They have not

been touched. We go into the inner quarter to search for anything that might indicate the cause of the row. Unfortunately we find nothing—not a whit.

The President is not without an air of importance when he asks us what we think of the phenomena. It evidently amuses him how meagre are the answers we give.

Returning home after the séance we find that we are not in the best of spirits. Our mind seems to be in a state of confusion. We cannot think of anything but these wonders, and we repeatedly ask ourselves how it may have been possible to practise fraudulence. As a matter of fact we recognize various possibilities, but they are all highly improbable—a desperate case to accept them.

We now understand better the unshakable faith of the members of the Society. No wonder that they find these things strange.

To be frank—for the first time we experience a doubt. The conviction that all this is nothing but fraud is not the same as before.

Is it possible that the members are right? Are these phenomena due to something supernatural—to ghosts? Are the wonder-stories of our popular traditions historical facts? And those of the religions? Do men really live after death, and re-appear to throw things about, rattle with music-boxes and roar into tin funnels.

Unquestionably any mad-house is a heaven compared with this ghost club and their séances. Remarkable that this does not drive people mad.

Nevertheless—wherein does the fraudulence lie?

With these thoughts in our mind we fall asleep; and it is marvellous that we do not dream of ghosts and other wonders the whole night.

* * * * *

II.

The following morning we wake up refreshed after the night's sleep. We remember vividly all the occurrences of the previous evening, and all the doubt and confusion which we felt in the darkness and strained atmosphere of the séance have vanished.

It *must* be fraudulence. Only, the impostor is cleverer than we thought. Who on earth can vouch for every individual in a large hall crowded with people? As a matter of course the medium will have to be undressed. It is also necessary to scrutinize the watchman. No—don't let us be deceived by this jugglery. We must investigate again, and this time more thoroughly. If we continue to learn from every séance, and gradually tighten the vigilance, we are bound to expose the impostor at last—and by Jove, we will give him his due!

It is plain that it would be better to have only two or three persons present. It is easier to follow the movements of so few. The entire hall ought to be ransacked before the séance, and there ought to be no music, for with silence it could easily be heard if anyone moved about, a trap-door opened or anything of the kind happened.

We go to the President. He must be induced to allow a séance of a few people only.

The President considers this an unnecessary bother, but all the same he agrees that observation would be easier and surer among a few. He promises us a séance, but on the express condition that it be thoroughly utilized, and that everything be examined beforehand so as to obviate doubtful questioning afterwards. We gladly promise to do this faithfully.

We await this séance somewhat impatiently. This time it ought to be fairly easy to make it difficult for the medium's assistant to roam about at large.

No effort is now spared in examining everything as minutely as possible. The hall is searched from floor to ceiling and also every article that is in it. Nothing seems too trivial to be suspected that it may in some way serve the purpose of the impostors.

This is no joke either. It is a life-and-death struggle for sound reason and one's own conviction against the most execrable form of superstition and idiocy. No, certainly nothing must be allowed to escape.

We undress the medium and examine his clothes. The watchman invites us to examine him. Also the door is locked and sealed and also the cupboard in the wall. The slit in the net is not fastened this time. We are sitting close in front of it, and can watch it. There are only five of us present now: the medium and his watchman on the chairs inside the net, and we, the two unbelievers with the President between us on the front bench.

It is rather a lonely position,—five solitary persons in a large room. There is neither music nor singing now. Will the medium fall into a trance without this?

Everything goes smoothly. He becomes unconscious in the usual manner. The light is extinguished. The watchman says he is holding both hands of the medium.

The control of the invisible greets us. He asks us to be prepared for unusual disturbances, for there are present some new and uninvited guests. As it is doubtful how friendly their inclinations are, he advises the watchman to be careful never to leave hold of the medium, whatever may happen.

We hear at once two new voices speaking from different corners in the space inside the net. Their language is not exactly what one would call exemplary. Presently things begin to move about, and this time a great deal more violently than before, some of them creaking as if on the point of breaking.

The watchman says that the medium is sitting motionless and that he is holding both his hands. On striking a match we find that this is true.

The chair under the medium is now roughly snatched away and thrown out into the corner. It sounds as if it were broken. The watchman rises to support the medium who is very weak. His chair is immediately thrown away, neither of them having anything to sit on now. The watchman asks for the chairs to be brought back to him, so that he need not leave hold of the medium. I offer to go in and fetch the chairs, and a match is lit while I slip through the net. I can see the two men standing in the center, and every article inside the net. The chair is lying out in a corner. I make for it, and in spite of the dark I find it at once. The very moment that I turn round to take the chair *I am struck a heavy blow in the back*, as it were with a closed fist. Yet a few seconds previously there was nothing to be seen in that corner. I forthwith take the chair to the men and find them standing exactly as before.

"Did you move?", I ask the watchman.

"Not an inch," was his reply.

I fetch the other chair without any hindrance. I then return through the slit in the net, not without a feeling that the march of events is now overwhelming my expectations.

Some moments later the watchman shouts, saying that things are getting serious, for the medium is now drawn up into the air with his feet turned towards the ceiling and his head downwards; and that he is pulling at both his (the medium's) shoulders. We hear a good deal of struggling going on, the combatants shifting backwards and forwards about the floor. The watchman says that the medium is pulled with such force that he is put to the limit of his strength to keep hold of him.

After a while the pull is slackened, the medium sinks slowly down and the watchman manages to put him on the chair. All is now calm. We hear the voices whispering something about having to "fetch power." Sometimes they appeal to the control demanding of him, by fair means or foul, "power" from the medium. He flatly and curtly refuses their request, asks them to be quiet and says that he can let them have no power whatever.

Everything is so quiet that it seems as though these fellows have gone. We overwhelm the watchman with questions but the only explanation we have of these wonders is that he is not telling the truth. This explanation seems to be the only tenable one. Yet we are aware that plausibly it is not.

Suddenly the commotion starts afresh and the voices speak again. The chairs under the medium and the watchman are time after time snatched away and finally broken to pieces. The medium is pulled up into the air with so much force that the watchman, as he says, is repeatedly almost lifted off the ground. All this is accompanied by so much scuffling and struggling that apparently it is going to be unavoidable to go to the aid of the watchman who is exerting himself not to let the medium go—up into the air!

The scuffle is now carried towards the lectern. Suddenly the watchman shouts that things have taken a dangerous turn, for the legs of the medium have been quickly pulled down into the lectern while the small of his back is resting on the edge. He fears that the medium will not be able to stand this and that it will result in disaster, for while he is pulling at his shoulders with all his strength "the others" are pulling at his legs.

We are about to go inside to give assistance when we hear some still rougher shuffling and the watchman says that everything is again all right. He has, he explains, put one foot against the lectern and in that way been able to pull the medium out and get him on the floor.

The tumult now ceases. These fellows seem to have exhausted their strength. We hear them again threatening and entreating for "power;" and finally they agree to go and fetch "power."

"From where do they fetch that power?" we ask the control.

"Goodness knows," he replies. "Perhaps from somewhere in the town, perhaps elsewhere. At any rate they do not get it from here. People of this stamp are not admitted as long as we can prevent it."

The watchman is standing in the center of the floor with the medium who can hardly stand on his legs. He is at a loss for something to sit on, for everything serviceable has been broken.

"It is no use fetching chairs," says the watchman when we offer to do so. "They will be broken at once. I think I shall try to take him on the lectern step and let him sit there. I have got him there now, and with his knees squeezed and so held tightly between my own and his arms pinioned down to the sides by mine which are tightly clasped around his waist, I think there will be some difficulty in pulling him far away."

We strike a light and see that he is firmly holding the medium in

the fashion described. If the medium is tightly held in that position on the narrow lectern step we fancy it will not be an easy matter to lift him.

The invisible fellows now trot over the floor again whispering together. Presumably they have now brought with them the "power" they went to fetch, so we may expect something to happen on a big scale. We wonder what kind of diabolical "power" it is they fetch. All this fetching of "power" seems so grossly ludicrous and silly, or rather contrary to everything that is known about natural species of power and its transportation.

We are roughly and abruptly awakened from these musings.

The lectern is suddenly once or twice given such a pull that it sounds as if everything was breaking.*

All at once there is a terrific crash and in the same instant a heavy thump. Something very weighty falls on the floor. Before we have time to realize what can have been broken with such a crash and thrown to the ground, we hear the voice of the watchman shouting on the floor inside the net close to our feet:

"Well, what is happening now? I really believe the lectern was torn up. I am amazed. We were both thrown up into the air and then on the floor. The lectern step simply tossed both of us up. How could this happen?"

I can feel something bulging through near the bottom of the net, and find that it is the corner of the lectern. I take hold of it and challenge the spook to pull it away if he dare.

"Eat hell," is that polite gentleman's reply, but nevertheless he pulls at the wreck with considerable force and manages to drag it a little along the floor.

The watchman finds this reply so stupid that he cannot help commenting on it.

I cannot refrain from retorting in some uncomplimentary term. By way of reply I get some broken glass and other rubbish that was lying on the floor, thrown into my face. This was thrown from the empty quarter and from a *different direction* entirely to that of the medium and the watchman, who were lying on the floor close to my feet.

Who in the world was it that threw these things?

When the medium was thrown on the floor the control said very quietly that he had been hurt a little. The medium himself gave no

* The lectern was made at the same time as the house and firmly nailed to the end wall. The upper part of the step was equally firmly nailed to the lectern, but not quite so securely fastened to the floor.—G. H.

sign of pain although it was afterwards found that a nail had entered deep into his flesh.

After all this tumult there is a quiet interval. The watchman remains lying on the floor with the medium, for he thinks it is the safest place since not even the lectern could be depended upon. There is a large table on the floor near to them; we tell him to get hold of it lest it be thrown on them if it is knocked about.

The watchman fumbles about until he finds one of the table legs. He takes hold of it with one hand while the other arm is round the medium holding him tightly.

Suddenly he shouts, "Now the table has gone." In the same instant the table falls top downwards on the floor close by with a great thump. The watchman says that it was lifted with such suddenness that he lost his hold.

" It was fortunate that neither of you got it on your head."

After this the tumult begins to slow down until it ceases altogether at last. Most of the time the invisible chaps are, however, heard whispering. It is clear that they are dissatisfied not to be allowed to get " power " from the medium.

Finally after a long séance the medium is awakened in the same manner as before. The light is then lit, and what a sight inside the net. The broken wreck of the lectern is lying on the floor, and where it had previously been the wall is bare. Strewn all over the floor are, among other things, pieces of the broken chairs, a broken water-bottle and glass which had been on a shelf above the lectern. The watchman is tired and bathed in perspiration after the struggle. The medium is very weak.

We suggest that everything be photographed in its present condition and so leave everything untouched. But we take the opportunity of examining the lectern and the floor underneath it, for these seemed the likeliest places for concealment of secret devices. Unfortunately we gain nothing by this, except the certainty that nothing was, nor could have been, hidden there. We also examine the nailing which seems to have been quite secure.

On our way home we again think of these wonders. Strange to say we are not so full of wonderment as after the previous séance. When one for the first time sees inanimate things move in an inexplicable fashion, one becomes thunderstruck. The next time one is prepared for " the devils to enter the swine," and so the surprise is lessened.

But wherein did the fraud lie this time? is the question constantly recurring to our minds. We rehearse the phenomena in every detail, and recognize that there is no possibility of explaining the lifting of

the medium by supposed cords from the ceiling. On the whole nothing of the phenomena which matters can be explained but in one way:—that the watchman and the medium conspire in the fraud. It is also conceivable that the watchman has some sort of insanity which only manifests itself at these witches' sabbaths. At other times and under all other circumstances he is certainly a sane and intelligent man. One or the other of these explanations *must* be the correct one.

We try to convince ourselves that this is how it is, how it must be—but all the same we feel that to believe it is at present *impossible* to us. It is difficult for anybody who for years and years has known the watchman and daily conversed with him.

Well, *but all that happened might have been caused by these two men* who most of the time were in the inner quarter under cover of darkness.

Of two explanations there ought to be no hesitation in choosing the one that the men, and not evil spirits, have done this.

In view of circumstances we find this solution of the problem plausible, and even the only one that could come into consideration.

But —— who threw the broken glass?

Who struck me in the back?

We can see no natural possibility that the watchman or the medium *could by any means have done this.*

If these two things could not have been done by them, was there any more reason to believe that the other phenomena were?

Over and over again we consider what explanation there may be. At times we cannot help favouring the conclusion that neither the watchman nor the medium have been imposing upon us, and that things have happened as they appeared to do, inexplicable though that is to us. In spite of all, the evidence for this is anything but insignificant.

But —— who on earth can *believe* in that? *It seems to us that we should never be able to do so however often we might see, even bodily feel, all the phenomena in broad daylight.*

We discover that daily experience and the teachings of science have developed into a kind of a faith in our minds. And this religion rejects wonders and miracles.

. . . . . No doubt we had better sweep away all these troublesome fancies. Maybe we shall see the whole matter in a fresh light tomorrow. Small wonder that one gets a little confused and hazy, sitting in this magic den until midnight among a swarm of ghosts and in Egyptian darkness.

* * * * *

III.

What is to be done after the last séance with all its bewildering ghost business? It is no use denying it, we have so far lashed the waves in laying traps for the impostors of the ghost club. There are in this case only two alternatives, either there is no jugglery in the matter, or it is carried out with wonderful skill, which would be better employed for a nobler purpose. We are placed in a difficult situation. On the one hand we cannot believe that these clownish tricks are connected with deceased persons—cannot in fact believe in the wonder on which that faith is founded, besides that most of this is so contrary to all agreeable ideas of life after death. On the other hand we see no feasible possibility of explaining the phenomena in a natural way. Certainly it would be easy for the medium to use fraudulent means in a small way, *e.g.*, ventriloquism, moving of things close at hand, etc., but the bulk of the phenomena is of such a nature that the medium has no possibility of doing them himself by any tricks. We are therefore not much nearer a solution of the problem even if we find that some of the phenomena are fraud, conscious or unconscious, if most of them are in some way miraculous or inexplicable.

After the experience we have had we do not entertain much hope of detecting fraud on the part of the medium, or being able to explain the phenomena. One has to tell the truth irrespective of likes or dislikes. Nevertheless we *must* make further exertions. Perhaps we may have some unexpected luck if we continue to keep our eyes open.

True, we have examined the hall thoroughly and are convinced that it contains no secret door or contrivances. The most promising innovation therefore seems to be to *try to get the medium for a séance at my own house.* I know all about my room in a newly built house, and the medium has never been there. The spooks are not likely to come there. In this way we ought to be thoroughly guarded against frauds practised by an assistant and also against secret contrivances in the house. There ought also to be some way of watching the medium himself if only very few people were present. After careful consideration we decide for this, as we see no likelier means.

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We begin planning as to the best and surest arrangement for this séance which is to be held in my own house. We put all the furniture together in one end of the room—which has been chosen just before the séance was to begin—and make sure that it is out of reach. A wicker chair, creaking as soon as it is touched, is put in one corner for the medium and beside it a plain ordinary chair for the watchman.

In addition to those present at the last séance there is an intelligent lady who does not believe in the phenomena. The medium's own clothes are taken off him and he is dressed in clothes of mine. The watchman is examined. The door is locked and a seal put on it.

The medium falls into a trance as before. The control and some other familiar voices greet us. The watchman tells us in what position the medium is sitting, and says that he is holding both his hands.

Presently we hear the chaps whispering who wrought such havoc at the last séance. Their language has not improved, but all the same they are quieter.

"What did he say?" I ask the watchman once when I do not hear plainly what was said. The voice sounded on that occasion to be a little nearer to the watchman, though a good distance from the medium.

"I did not quite catch it," he answers. "I thought he said in English, '*Keep your mouth.*'"

"What a d——d fool not to know that the phrase is 'Hold your tongue,'" retorts the voice immediately.

One of the voices now seems to come from under the medium's chair. The chair begins to move and the watchman says it is lifted up with the medium in it. When this continues and increases and even the watchman's chair is overthrown, I go up to the medium and take a seat close to him on the left, while the watchman is sitting on his right. Having groped about to feel how the medium is sitting, I take hold of his wicker chair with one hand. Every now and then the chair is moved considerably in a curious, quivering fashion. I could now hear the voice quite plainly; it sounded as if on the floor underneath the chair.

Just before I went up to the medium and the watchman, somebody seemed to make a *blowing* sound near to them. The watchman also says that he was blown on, and that a hand touched him several times.

When I had been sitting with the medium a few minutes I was blown in the face with considerable force, the sound being clearly audible all over the room. *At the same time the medium was speaking uninterruptedly. He* could therefore not have done this with his mouth, and I had no suspicion that either he or the watchman had any instruments for blowing. Besides, his face was turned away from me and his hands were held. *The blowing moreover came from the opposite direction to that in which the watchman was sitting.* The rest of those present—the two unbelievers and the President sitting between them—were a good distance off at the other end of the room. It therefore seemed impossible to account for this blowing.

A moment later one of the invisibles uttered some abusive words close to my face, as it seemed to me. I immediately struck out with

my closed fist, intending to give him a sound box on the ear, but as usual there was nothing but the air.

Presently the commotion ceases. The strength of the invisible ones seems to be dwindling. After this nothing happens except that a few knockings are heard on the middle of the side wall and these responded to questions and commands. Once or twice a new female voice tried to say something, but it was so faint that only a few words were intelligible.

When the medium had woke up and the light had been lit, we could see a scratch on the wall by the chair showing that it had been lifted thirty-five centimeters into the air, but that did not explain how it had been lifted.

We learn very little from this séance, except that we have found no indication of fraud. It is also certain that it is difficult to explain both the forceful blowing and the knocking on the wall. But we have now got so used to this that we do not wonder at all. On the contrary we should perhaps have been more astonished if nothing strange had happened.

This shows plainly that the phenomena have had a greater influence upon us than we clearly realize.

Nevertheless it seems *impossible* for us to believe in them. Probably one has to get *accustomed* to them for a long time in order to become able to believe in anything so absurd or incredible.

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IV.

The reader has learnt what happened at three séances of the ghost club and how I endeavoured to investigate the phenomena. I have related only little of the actual happenings, but, as I believe, sufficient to convey a general idea of the phenomena as a whole. Owing to pressure of space I have to treat the subject with still greater brevity in what follows.

I continued to attend séances of the Society for a whole winter, and there was hardly one at which I did not try to detect fraud in one way or other. At almost every séance I noticed something which I considered suspicious, sometimes very suspicious, and at the next one I used to be specially vigilant on that particular point. But in spite of all I was never able to ascertain any fraud. On the other hand the bulk of the phenomena was, as far as I could judge, quite genuine, whatever their cause may have been. A great many things I had no means of investigating, and so can pass no judgment as to whether they were genuine or not.

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There was particularly one species of these wonders which I did all I could to investigate, viz., the unaccountable movements of inanimate things, apparently independent of any living being. It seemed to me easiest to establish certainty on this point, and darkness ought by no means to make it impossible if sensible arrangements were made. One had simply to make sure that neither the medium, the watchman, nor an assistant inside or outside the house should be able to move the things. The first condition I tried to obtain by sitting with the medium and the watchman, and the last by examining the room and preventing the access of others.

At least twenty times while sitting alone with the medium and the watchman inside the net I had the opportunity of keeping the closest watch over them, feeling the hands of both of them, etc., while the things were moving. Over and over again I made sure that *neither of them* was moving the things either directly or indirectly. On this point I have no doubt whatever.

Often I could see no conceivable possibility that anybody, inside or outside the house, was moving the things. Yet I am acquainted with various tricks used by jugglers for imitating the phenomena. The movements were often of such a nature that to do them fraudulently would have been exceedingly difficult, *e.g.* taking a zither, swinging it in the air at an enormous speed, at the same time playing a tune on it. This was however frequently done while I was holding the hands of both the medium and the watchman and there seemed no way for anybody to get inside the net. Sometimes the movings required such force that nothing could explain them unless there was an able-bodied man in the inner quarter working at his convenience. But against this explanation there were two objections: (1) that there seemed to be no way open into the place, and (2) that a light was often lit so suddenly that such an assistant would have had no time for escaping.

After a prolonged observation I saw no way round the inference that the things move often, if not always, in an altogether unaccountable manner, without anybody's either directly or indirectly causing their movements by ordinary means. But although I cannot get away from this conclusion, I am utterly unable to bring myself to believe in it altogether. It is not easy for unbelieving people to accept the theory that inanimate things move about without any natural causes.

Naturally, like many others, I felt that much was wanting when light was absent. Everybody would prefer to *see* these movements.

I tried several times to use the light of a red photographer's lamp but found it useless. In the first instance the lamp gave such a poor

light at a distance, and secondly it was generally demanded that the light should be extinguished just when it was most required.

It then occurred to me to use colors emitting light in the dark. If phosphorescent spots were painted on the things that most commonly moved about, or they were wrapped in a phosphorescent cloth, their movements and travels were bound to be visible in the dark.

After having conferred with the President of the Society I procured a phosphorescent color from abroad. It proved excellent and gave a clear light in the dark. After some discussion I was allowed to fasten a phosphorescent tape on a zither which was lying on a table close by the medium and was one of the things moving most frequently.

When everything was in order I took a seat on the front bench outside the net and distinctly saw the tape shining in the dark like a glow-worm. I was not a little expectant to see if or how the zither moved. No doubt it would circle round the medium as if held in the hand or perhaps swung in a sling or on a stick. One feels bound to anticipate the movements as being as simple and natural as possible.

This time I was not sitting by the medium, but I had so often ascertained that the watchman spoke the truth that I quite trusted him.

It was a shock to me to see the zither start. The movement was entirely different to what I had forestalled and most resembled the play of children throwing a ray of the sun about a room with a mirror. The phosphorescent spot shifted from one corner of the room to another with lightning speed, but in between remained almost stationary, then floating with varied speed in different directions, sometimes in straight lines, sometimes curved lines, sometimes spiral lines, presently flashing again in all directions in long lines, several yards as far as one could judge in the dark. This was repeated several times for a few minutes. Finally the zither again fell on the table, and the phosphorescent spot was seen in the same place as before.

At first it seemed to me that nobody would by any means have been able to move the zither like that. It went much longer distances than could have been reached with a hand or a foot, went much faster than a man could have run about the floor, and the movements were far too varied and irregular for the zither to have been swung in a sling or pulled on a cord. This seemed to be a miracle. In spite of all it was a surprise to me.

Then it occurred to me that possibly this might have been done by fastening the zither to the end of a strong pole and then swinging it. The pole would however have had to be both long and strong, and the zither firmly tied to it.

I was unable to see how such a pole would have been available.

Where should it all of a sudden have come from and what ought to have become of it?

There was still another evidence against this: While the instrument was shifting about, its strings were several times played upon.

It further occurred to me that the instrument might perhaps have been *nearer to the eye* than it seemed, and the movement in reality much less. It was then conceivable that it had been held by hand. This seemed to be the likeliest explanation, but if it was correct, the medium must have been on his feet and held the zither.

The watchman asserted that the medium had not stirred, and that he had held both his hands.

If this was to be believed the whole movement of the zither was altogether incomprehensible.

But might not the reflection of the phosphorescent spot have been thrown about the room with a mirror?

I tried to do this myself in the dark, but found it impossible. The phosphorescent light was much too faint.

What evidence is there that the luminous spot which was seen shifting about the room was the spot of the zither? Why not some other flash, produced by the medium?

I felt certain that none in the town but I had this phosphorescent color. I have since ascertained many times over that I was right in assuming it was the zither with my phosphorescent tape which was actually flashing about the room.

There seems therefore to be a question of only two points here: (1) does the medium remain on his chair, and (2) is the thing nearer to one's eye than it appears?

On the first point I obtained certainty by many times sitting with the medium and the watchman. I often knew where the hands of both of them were while the zither was flashing through the air. Similarly I was repeatedly able to ascertain that the luminous spot was my tape on it. The second point, how far the zither went, I ascertained by contemporaneously marking it in various directions, which showed that the zither moved at least eight to ten feet away from the medium. The movements must therefore have been about the same in distance and speed as they at first seemed to everybody.

My experiments with phosphorescent color thus led to the same conclusion as my former observations in the dark:—*the things actually moved by some incomprehensible means*, and even in such a manner that often I could not see how anybody should have been able to produce such movements, however willing to do so.

On one occasion only I thought I saw the tin-funnel moving in full

light. A light had suddenly been lit while there was considerable commotion, and just as it was struck I thought I saw the funnel gliding along two to three inches, but it was not right in front of me and the observation was therefore doubtful. Later on I spoke to a lady sitting nearer and she declared that the funnel moved after the light had been lit.

Several of the older members of the Society have assured me that they have seen even *heavy articles move in full light* (daylight and good lamp light), *e.g.* chairs, beds, etc. One story relates that two reliable witnesses saw the medium float in the air. They caught him thus hovering in the air and had considerable difficulty in keeping him down! I shall not judge of these stories, but if it may be believed that things can move in the dark, it is not a great deal less credible that they can do so in light.

I have mentioned above that the light was often lit. I know that everybody will ask: "Why was not the light lit when the tumult was at its climax, when the medium was suspended in the air and the watchman was pulling at his shoulders, and why not when the zither was circling about in the air? If this had been done even just once, it would have dispelled all doubt about these phenomena."

No wonder that people ask these questions. I consider it a pity that this was not done.

The reason that I did not do this is that I was admitted by the Society on the express condition that I should not conduct my investigations otherwise than permitted by the Committee. I was sorely tempted to break this promise, but, having given my word, I wanted to keep it.

But why would not the Committee allow this? The reason was not to act against the wish of the invisible control, who demanded darkness, and that the light should only be lit by his consent!

It is obvious how suspicious this is. Let us suppose that the voice of the control is really the medium, and that he is playing tricks in the dark. He is to give the order when a light may be lit!

The control's argument was that a sudden light at an inopportune moment was detrimental to the manifestations and could injure the mediumistic capacity of the medium. When the medium was being pulled up into the air and everything was going to wrack and ruin somebody inquired if a little light would not be good for these ghosts. The control answered that certainly it would, they would come to no harm by it; but "*unfortunately we* (*i.e.* the control and his co-operators) *are unable to stand it*, and we are now in straits, finding it hard enough to save ourselves and the medium."

But how could the Committee accept such a suspicious rule? I believe the deciding factor was the experience of those who in other parts of the world have been concerned with researches of the same kind. It may be that valid reasons can be adduced for this; but it is deplorable—almost unpardonable—that a light was never put on when things were at the climax.

As a matter of fact I once lit the light half inadvertently, without asking any permission. One of the ghosts shouted close under my nose, "You d——d scoundrel." In the same instant the electric lamp I held in my hand flared up and lit the whole inner quarter. — But what do I see? The medium hanging limp on his chair in exactly the same position as the watchman had been stating, and everybody sitting quietly in his own seat. Nothing extraordinary, not a whit. I felt somewhat snubbed. But a humorist of the invisible army roars with laughter and says: "What a stupid clown you are to think that these fellows are no quicker than you! They have the sense to shift before the light falls on them."

But even if the control was always asked whether a light might be lit, the light was often switched on with very short notice, so short that nothing of consequence could have been done in the interval, which was that of only a few seconds. When the question was put: "May we have a light?", he often instantly replied, "Yes," and in the same moment an electric lamp or a match was burning. This especially precluded that a man who might have been in the inner quarter could escape, but I was on the whole more suspicious of such an assistant than of the medium himself.

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V.

I have already briefly mentioned what the ghosts said. Many would say they had often heard voices speak with such unmistakable characteristics that there was no doubt that *the voice was in reality the deceased person's it claimed to be.* If this had been proved beyond contradiction, further evidence would be unnecessary. The actuality of the phenomena and their origin, the continuance of life and personality after bodily death would thereby have been established. Nothing which I considered satisfactory proof on this point came within my experience. On the contrary much of it inclined to give me the impression that the medium himself was speaking, if not awake, then in this peculiar sleep he was sleeping.

I recollect only one incident which I find hard to understand: A séance had been held in a certain house in the town where I was not

present. The voice of a lady from the North of the country spoke there. None of those present knew her, and it was thought to be certain that the medium had never seen her or heard her speak. This lady had died a few years previously, and I had been closely acquainted with her. She was peculiar in speech and manners, but not in such a way as to be easily described or imitated. At the next séance she spoke for a little while, and the voice so closely resembled her voice when living that she might easily have been believed to be there herself. I mentioned one of her children and she answered very naturally.

If there had been full certainty that the medium had never seen or heard this lady, this would to me have amounted to nearly a conclusive proof.

On another occasion an old friend spoke to me. He was the very image of himself in speech and thought, but the medium had known him. He had been in the habit of using occasionally a certain solecism which few had noticed. I commenced the expression and he at once added the rest. I was thunderstruck, but afterwards I was told that the phrase had been known to the medium, so this was no proof. On the other hand I repeatedly asked this man about a certain thing which nobody knew about except myself, but which was bound to be memorable to him. He was never able to answer.

What, then, was more rational than to look upon all this talk of the voices as some sort of conscious or unconscious ventriloquism on the part of the medium? I more than once asked to be allowed to put my finger on the throat of the medium while the voices were speaking somewhere in the room. It was never permitted. There was another thing which strengthened the suspicion of ventriloquism: *There never spoke but one voice at a time,*—not that I dared say it for certain, but the voices often followed one another in such quick succession that it was difficult to make sure whether or not one mingled with the other.

Most of the older members did not believe this was ventriloquism, but inclined to the explanation that the voices were in reality what they claimed to be: the voices of deceased people, even if what they said was colored by the medium's own thought. This they supported by various arguments, one being that occasionally *two voices spoke at a time.* They declared that this had happened, and I think it inconceivable that anybody should by ventriloquistic means be able to speak in two voices at a time. I never heard this and therefore was so bold as to doubt the story.

However, at last there happened one thing which greatly surprised me, and which decidedly seemed to clash with the theory of ventriloquism. It was a frequent occurrence to hear the voices sing, sometimes

short and faintly, sometimes loudly and whole melodies. At least twice *I heard two voices sing the same tune together* as plainly and distinctly as one could wish. One was a sonorous soprano voice of a woman, the other a trembling bass voice of a man. Both these voices came from the inner quarter where, as far as I know, nobody was then but the medium, and the distance between them was at least eight to ten feet. This observation was too distinct to leave any possibility for doubt. If this is to be explained in a natural way, two of thôse present must have possessed most unusual skill in ventriloquism. That hypothesis is not at all likely, and barring it, there seems little choice but to consider the voices as supernatural or unaccountable. After this had happened I hardly knew what to think of these voices. But it is certain that all that was spoken was as a rule more or less colored by the medium's own thoughts and so had his stamp upon it.

Since I have spoken of the singing I may mention that it was frequently the product of genuine art and gave indubitable evidence of trained and skilful singers. A member of the Society, one of its best judges of music, told me that in his view the best proof of the genuineness of the phenomena was that nobody in the house could sing with such perfection as the voices sometimes evinced.

A friend of mine was once invited to a séance of the Society, previous to my going there. He was a good singer, but a humorist and jester. Before he went, he told me where he was going, and that he had a trick up his sleeve for the ghosts. He seemed to look upon the manifestations as rather a joking matter. When he came back he was amazed at the ghosts and their performances, and said that this was not altogether natural. "I had heard," he said, "that Mr. N. N. was appearing there and singing, and I knew that he used to be an excellent duet singer. I thought I should soon find out if there was here the question of a trained singer or not, but for a further certainty I was going to offer to sing with him a duet. He appeared, and I did as I had intended. He agreed and consented to my taking the lower voice while he was to take the higher. I purposely began too high so as to make him break, but I failed miserably in my reckonings. He sang the higher voice with such power that the whole house resounded and I was absolutely amazed." My friend thought it very improbable that there was in the whole town a singer who could do what this "voice" had done.

I am no authority on the subject of music, so I shall judge as little as possible this singing at the séances. As a matter of fact the medium is a good singer, in my opinion very good, but undoubtedly it is beyond the capacity of any singer to sing with two voices at the same time.

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Probably many are curious to know what these deceased people—as they claimed to be—said about their existence in the other world. I cannot see that it is to any purpose to go minutely into that matter as long as there is no certainty that their statements are to be depended upon. In most respects they described their existence in a manner that would seem to be quite acceptable to Christian people. They lived, retained their personality, and their happiness was according to their deserts and differed a great deal in each individual case. They said their memories of life here, their love for their friends and relatives, etc., survived. On the other hand there was much that clashed with the teachings of the church. I shall mention a few points:

Death, according to their statements, means little change, and not necessarily for the better, very similar—if not exactly like—going from one room into another. There was neither heaven nor hell to receive anybody, and neither did men change into devils or angels, but lived on just as if nothing had happened, everyone remaining his own self both in merits and faults; the strangest thing to begin with was for them to be dead, and it was even difficult for them to believe that they were. After death there began a life resembling very closely our terrestrial life, with both good men and bad, a real school of experience as here. Continual evolution towards perfection went on, though it differed greatly how speedily each individual progressed. There was no hopeless world of eternal woe. Quite the contrary, there was not only hope but certainty that perfection and bliss awaited everybody in the end, but only when they had become pure in heart and mind—perfectly pure. None paid for the guilt of mankind; each one would simply reap as he had sown. Perfection had to evolve slowly from within through experience. This resembles the Buddhist teachings.

What they had to say about God was that they still believed in Him and for the same reason as before. So did everyone there in the world of the dead. But they confessed that they knew no more about God or the final state of perfection than the bulk of people do, as they had no experience in that matter.

I have no idea as to the truth of these teachings, whether they are right or wrong; but they are in many ways beautiful, and they are a strong encouragement for one to lead a good life. They hold out a hope of final and universal justice. No momentary repentance can make up for a long life of wickedness, though it may be the beginning of reform. The principle is: as a man soweth so shall he reap. Everyone will indeed have to pay his debt to the uttermost farthing, but it is equally certain that everybody will rise, if not here then in the other

world, if not soon then later. With the spirits, the poet Matthias Jochumsson says of man:

> "Homewards he travels. All roads lead to God.
> Long is the way—but all get home at last."

* * * * *

VI.

The last hundred years have been a veritable age of wonders. The world had undergone greater changes during that time than in any corresponding period in earlier history. The steam-power has bridged the seas, linked up the remotest countries, made the whole world into one parish, raised its gigantic arm for the doing of things for which the human hand was too weak or too slow-working. Electricity has become a docile servant in the hands of man, flashing for him living words and lettered messages through air and under water from the one extreme of the globe to the other. The human eye has begun to pry with incredible keenness into the distant vastnesses of the heavens as well as into the infinite minuteness of the microscopic world which for æons had lain hidden and even undreamt-of. There it discovered the sources of plague and pestilence, which now for the first time in the story of the world were defeated. There was a magic fire lit, illuminating the whole world. Never before had men seen it as it appeared in this light, never so rich or so magnificent. And this great torch which illuminated the world was *natural science*.

This great change was far from being merely on the surface or in material things, better communication, improvement in industry, etc. The roots of it struck deeply, right into the soul of man, modelling his thought. Over the large, unploughed fields that lay outside the realms of knowledge there had for thousands of years been spreading the rich growth of religion and superstition, like a cover of moss over a rough lava-tract. Knowledge now took under cultivation one field after the other in these obscure tracts, burning up, as it seemed, all the old growth. The Scripture was subjected to the closest scrutiny. The Bible became a remarkable but entirely human historical document. The rocks were split, but the elves were nowhere to be found. In the electric light the ghosts vanished away. All that was mysterious disappeared, the devils, the angels, the ghosts, the elves; and even God Himself was fast becoming unfashionable. Formerly He had governed everything, large and small, with great wisdom and still greater love, hearkened to men's prayers and shown mercy when the prayer sprang from a believing heart. Now came the Laws of Nature, unconscious

and inflexible, and assumed the governorship. Everything was subjected to an immutable Law of Cause and Effect, deaf to all the prayers of men. Even their own will became dependent upon it; and that freedom, to whose charge had been laid the guilt of the Fall of Man, proved to be less than nothing. If somebody asked how the Law of Nature came to be, and who was the great legislator who enacted it, the answer was short and handy: None. It had existed from eternity in the form of matter and energy, which were the source of everything.

There was brightness over this new world, full of lucid, well defined arguments. And experience appeared everywhere to support the new conception of the cosmos which seemed to divine the nature of everything in the world. Everything might be divided into two antithetical groups, the *knowable* and the *unknowable* (Spencer). All the knowable was bound to be amenable to laws similar to those which were already known to operate in many and diverse matters, while to muse upon the unknowable, *e.g.* what there was beyond the grave, would eternally be futile, and all thoughts and words about it nothing but fancy and fiction. This rational cosmology thus encircled our whole existence, as the Midgarth serpent in our mythology coils round the world. The bournes of the human mind had been discovered, and there only remained to cultivate certain fields within the fence, outside of which nobody could get. As stands to reason all miracles and all wonder-stories were superstition pure and simple. Every little thing that happened was bound to be regulated by some fixed and natural laws, and the essence of these laws had now been discovered.

But nothing is all-perfect. It could not altogether be denied that this new wisdom made the poor world rather dull and prosaic. Everything was here chained down to inflexible canons, and round it all had been built a Chinese wall over the edge of which nobody could peep. Caging up the human mind in that way has never proved successful. It does not find peace and seeks a means of escape. When it seems the most secure it finds a gap in the fence through which it can slip; and so it happened this time.

In the midst of all this materialism and scientific certainty there arose a small band of men who raised the disharmonious cry: "We have seen miracles, we have ascertained the existence of ghosts, we have seen the spirits of the dead, we have conversed with them." They met all protests by saying: "Come to us and see it yourselves." Most of those who followed their advice were converted to their views. Silence and contempt were met by incessant proclamation of the same message however incredible. This small band were the Spiritualists.

Needless to say, these men were mocked and despised. To make

their case still worse they maintained that their observations rested on a purely scientific foundation, ranking them as equal to any other observations of the students of nature. This was felt to be a kind of blasphemy. Nonsense and superstition of this kind could not be anything but a fantastic kind of religious aberration, and to embellish it with the sacred name of Science was an outrage. No doubt it would be quite unnecessary to investigate these fancies; they could be nothing but a figment of the brain, anybody could see that. They were at odds not only with empirical science but even with common sense.

However, perseverance wins. At last a few acknowledged men of science were induced to look at the wonders with their own eyes, and the result was that they were seized by a similar sort of madness. They declared that they had seen ghosts and conversed with them, and that these observations were equally as well founded as other scientific discoveries they had made; and in this belief they remained firm to the end of their lives.

This made a hole in the ice such as never froze again. A gate was found in the wall which had been built between the knowable and the unknowable. The human mind felt as if a road had been opened into the boundless immensity, into the great Thibet of which so many wonder-stories had been told; even into the holy of holies on which no eyes had ever looked except through the stained-glass window of religion.

And the world began gradually to change its aspect once more. The magnificent garden of empiric science was just as rich as before, but the wall around it disappeared. Outside it lay the immeasurable land of the unknown with its countless problems and possibilities. The mind of man, ever thirsty for exploration, prepared for fresh excursions, intending even to find the source of religion and reconnoitre the land beyond the grave.

Men somehow got wind of it, that scientific knowledge was not so extensive as had been thought, and that nobody knows the limits of the possible, except in pure mathematics and logic. Maybe not even there. Around the little spot lit by the sun of knowledge lay the vast expanse of the unknown, hidden in mist and awaiting the explorers.

The world again became immeasurable, boundless, poetic, and mysterious in spite of all. The soul of man was lit with a fresh hope, the hope of clear knowledge of, instead of vague belief in, new victories of the human intellect, many times more glorious than ever had been won before.

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Of the numerous phenomena I have omitted to write of, I shall mention just one: At many of the séances experiments had been made

for "invisible guests" to become visible, for on a few occasions previous to my joining the Society these attempts had been successful, when more or less distinct human forms were seen in bright raiment which shone in the dark, according to what I was told. These attempts always failed, but many strange things happened at the séances. Thus there often came a strong *gush of air*, as if a wind was blowing in the windowless tightly closed room. This breeze often extended over a space of several yards and was strong enough to rattle the leaves in a copy-book which was lying open on my knees. The wind was not accompanied by any sound giving indication of its source. I am therefore utterly at a loss to account for it.

I shall not attempt any further enumeration. It would make my article too long. But finally I want to mention that in spite of all observations I never discovered any dishonesty on the part of the watchman who as a rule was in charge of the medium and to whom I have repeatedly referred above. On the contrary, as far as I was able to judge, his observations were very keen and accurate. On a single occasion only I found a slight and excusable misunderstanding due to the darkness of the room. This man has had better opportunities than any other to observe the phenomena. To be constantly deceived he would therefore have had to be more than blind. His verdict of the phenomena is that there can be no doubt whatever of their actuality; and he is a trustworthy man, highly respected by everybody.

ECTOPLASM

BY GUSTAVE GELEY, M.D.

Director of the Institute Metapsychique, Paris

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Among the different subjects discussed at the Metapsychical Congress at Copenhagen, the reports on phenomena of so-called materialisations, the exteriorisation of ectoplasmic substance and its formation into definite shapes seemed to excite especial interest. The repeated assertions of so many honest researchers, their objective proofs, the likeness of their observations, and the details of their experiments, constitute scientific material which must arrest the attention of even those most prejudiced against our work.

The adversaries of metapsychics offer as excuse their horror of mystical theories. With common accord, all the reports read at the Congress avoided premature interpretations. They presented only facts and the rational deductions which these facts impose.

In these reports there is no question of phantoms of the dead or of the living; of spirits or of genii; or of the supernatural or even of the supernormal. All speak simply of a biological phenomenon of tremendous interest, but one which is less incredible now that the genesis and some of the essential conditions of it are known. Better still, they find in normal physiology and animal biology analogies, or at least points of contact, between the ectoplasmic process and certain phenomena which are classed under natural science.

Materialisation is today no longer the strange, half miraculous manifestation that was described in early spiritistic literature. This is why it seems to me that the term "ectoplasm" should be substituted for the word "materialisation."

Let us consider and analyse the phenomenon without confusing ourselves about details of conditions and directing forces, matters which we have not yet succeeded in solving. Let us merely consider those things in connection with it of which we are sure; they are quite formidable enough.

What is the Ectoplasm? First of all, it is a physical unfoldment from the medium. During trance a portion of his organism exteriorises itself. Sometimes it is only a small portion, sometimes, as in some of Crawford's experiments, it is half of the weight of the body. The ectoplasm shows itself at first as an amorphous substance, sometimes solid, sometimes vaporous. Then, very rapidly as a rule, the amorphous ectoplasm takes shape, and out of the material we see appear new forms which have, if the phenomenon is completed, the physiological and anatomical capacities of organisms of biological life. The ectoplasm has become a being, or a fraction of a being, but always strictly dependent upon the body of the medium of which it is a sort of projection and in which it is reabsorbed at the end of the experiment.

Such is the simple fact of ectoplasm considered by itself without the many complications which must be studied later; the bare fact, dissected, so to speak, in its anatomical and physical structure.

This fact has been established by the testimony and objective proofs of savants in all parts of the world.

Photographs of materialised forms, imprints of the forms in clay, in wax, on lamp-black; complete moulds of them under remarkable circumstances, have proved the objective reality of the ectoplasm.

The ectoplasm is the same in all countries, whoever may be the

medium or the observer: Crookes, Dr. Gibier, Sir Oliver Lodge, Professor Richet, Ochorowicz, Morselli, Mme. Bisson, Dr. von Schrenck-Notzing, Dr. Geley, Crawford, Lebiedzinski, and many others, have given descriptions which agree strictly.

Cost what it may, classical psycho-physiology will be compelled to take ectoplasm into consideration and to adjust itself thereto, even though that mean a clean sweep of some of its most cherished teachings.

Apart from its formidable philosophical results the phenomenon of ectoplasm is relatively simple. But metapsychics did not arrive at once at this result. It has been a long and cumulative process to reach the understanding of the genesis of this phenomenon.

In the work which has been done, the results which relate especially to the "substance" itself are among the most important.

We have said that the substance, (word used for the first time by Mme. Bisson and Dr. von Schrenck-Notzing) shows itself in two principal aspects: solid and vaporous. One or the other of these aspects has been observed in the cases of most great mediums like Eglinton and Mme. d'Espérance, by the first witnesses we have of materialisations.

Délanne's fine work: *Les Apparitions Materialisées*, contains numerous examples.

But what seems strange, these observers did not establish the connection which exists between shapeless ectoplasm and the complete materialisations. To understand and to determine this relation, the study of Eva C. who exteriorises the substance in its solid aspect in unusual amount was necessary.

For this reason, Mme. Bisson, who has studied Eva C. uninterruptedly for twelve years, made the just claim, at the Congress of Copenhagen, to the discovery of the "Substance."

She paid me the honor of quoting my testimony which was given spontaneously in my lecture at the College of France, on "So-called Supernormal Physiology." Here are a few details of the history of Mme. Bisson's experiments:

It was in 1909 that Mme. Bisson met Eva and began to work with her. She found at once that the subject, during the séance, frequently had her head and face veiled with a sort of white matter. This was the origin of the later research.

"In 1910," said Mme. Bisson at the Congress of Copenhagen, "I I met Prof. von Schrenck-Notzing. Whenever he came to France he attended our séances and helped in the work, the results of which were published under his name in Germany and under mine in France."

"The term 'substance' was chosen one night at a séance. I was

seeking an appropriate term to use in the work I intended to publish, which would be a substitute for the word 'matter.' Dr. Jean-Charles Roux, one of the assistants at this time, made use of the term 'substance,' and I found it so well adapted to the purpose that I kept it. It has gone far since then."

In crediting Mme. Bisson with the discovery of the substance we do no injustice to Dr. von Schrenck-Notzing. His collaboration with Mme. Bisson led to great things, and in their extensive publications it is unnecessary to question what originated with one or with the other. There is quite enough glory for both.

From May 1916 to April 1918 I myself had the honor of working with Mme. Bisson, at her home during more than a year, and for three months in our laboratory (December 10, 1917 to March 10, 1918.)

This fortunate collaboration allows me to confirm unreservedly the correctness of Mme. Bisson's and of Dr. von Schrenck-Notzing's observations. The report was published in my lecture on "So-called Supernormal Physiology," and with it the biological and philosophical conclusions which I based upon the facts.

I need not revert to a description of the substance which has been described at length in previous publications. I merely repeat that it is seen in two principal aspects: solid and gaseous. The solid substance is formed of an amorphous, protoplasmic mass, usually white; exceptionally, as Mme. Bisson told us at the Congress of Copenhagen, gray, black, and flesh-pink. This emanates from the surface of the medium's whole body; but especially from the natural orifices and from the side.

In gaseous form the substance looks like a more or less visible fog, sometimes faintly luminous, which seems to be released especially from the medium's head. Little brilliant points of condensation form in this fog which have a quality of luminosity that reminds one of that of the glow-worm.

The formation of the substance is very rapid whether it emanates in gaseous or in solid state. It then turns into materialisations, either abortive or complete. These materialised forms are sometimes partially, and sometimes entirely, luminous in themselves.

We have remarked that ectoplasm now seems less extraordinary than it did in the beginning and that it has been possible to find analogies between this seemingly strange phenomenon and certain phenomena that are well known in biology.

One of these, which I have suggested and developed, is histolysis of certain insects in the chrysalis, the partial dematerialisation of their organism, the reduction of the histolysed tissues into an amorphous magma, and the consecutive formation of a new organism. (See "la Physiologie dite supranormale;—de l'Inconscient au Conscient;" *Revue Métapsychique*, No. 2, December, 1920.)

A second striking analogy is that which one finds between the luminous quality of the ectoplasmic forms and the cold light emitted by certain insects and micro-organisms. In both cases one sees the transformation of biological energy into the luminous energy of light without heat.

The appearance of these luminosities, their slight intensity and feeble power of radiation, and the color of their light, are altogether similar.

A third analogy is that of the pseudopods emitted by certain protozoa. Dr. von Schrenck-Notzing has written a remarkable article on this subject which appeared in the "Psychische Studien", of July, 1921, which we quote:

"Sir Oliver Lodge was the first to advance, in 1895, as an explanation of telekinesis, (See "Phenomènes du Mediumnisme," page 94) the hypothesis of excrescences similar to pseudopods. He pointed to certain biological processes observed in the amœbæ. These, in fact, project elongations which they withdraw again into their bodies. With the amœbæ of fixed forms these pseudopods are used for absorbing nourishment, whether they are projected from a fixed point or from all over the body. They are generally formed like fingers, ramified, shredded; more rarely they are pointed, not ramified; and often they are tenuous like threads tangled together in a net-work form.

"Hesse and Dorfler, (Vol. I, 1910), in 'Tierbau and Tierleben' thus describe the pseudopods in rudimentary animal life: In some they are ramified, in others like tenuous threads, and in others like a web or net-work.

"In the heliozoa and radiolaria these pseudopods do not serve for locomotion. A mass of shredded protoplasm emanates from one or from several points under the edge of the cell. At other points these masses of protoplasm are reabsorbed. In the case of the Foraminifera the pseudopods present the appearance of very slender threads joined to form a net.

"Ziegler said that certain pseudopods are formed of semi-liquid protoplasm showing great variability; one observes a great movement

of little granules which tend to melt one into the other to form a sort of web. Others are stiff and tough, often with a strong, elastic thread axis.

"According to Leunis, (*Synopse des trois règnes*, 1883) the pseudopods seize like arms.

"The preceding quotations which are borrowed from modern works on zoölogy show an infinite number of characteristics which are common both to pseudopods and emanations from mediums and to the psychic structures of Crawford; beside the projection and reabsorption of these ephemeral arms, note also the formation at the end of the projection,—shredded, in form of fingers, the formation like a web, and the formation of filaments; their quality of resistance and rigidity; all very remarkable and altogether similar to facts observed by Crawford and von Schrenck-Notzing in everything concerning the elementary formation of teleplastic members, both visible and invisible, which are projected by mediums.

"Dr. Beck has called attention to the fact that the ball which was photographed at the end of Stanislawa's little finger is extraordinarily like the pocket of the arachnidæ."

A fourth analogy of exceptional philosophical importance is that between the ideoplastic process of the ectoplasm and the ideoplastic processes which are recognised in every degree of the animal scale.

The phenomena of mimetism, that is, of the changes of color or even of form seen in certain animals according to their surroundings, with the purpose of concealment from their enemies, certainly suggest the idea of ideoplasticity. (See the fine work of MM. Duchatel and Warcollier: *Les Miracles de la Volonté*.) These changes, especially the changes of color, are often very rapid and can only be attributed to volition, conscious or subconscious. The organic modifications of mimetism which Darwin attributes to natural selection also show ideoplasticity. Everything seems to show that the essential factor in Evolution is a psychic factor, and that the Darwinian selection or the Lamarckian adaptation are but secondary factors.

Evolution takes place subconsciously, occultly, so to speak, in the directing idea, before the process takes place in matter. (See "From the Unconscious to the Conscious.") If this view is correct, and it seems to be supported by facts, the ideoplasticity, which we see in ectoplasm, becomes the basis of evolution.

Ectoplasm would thus be able to give us the key to human and animal biology such as the origin of species. It would really offer in itself the explanation of the mystery of life.

In any case it is certain that the similarity is very great between ectoplasm and normal generation, and it is this analogy which we shall show:

In both cases we see emerge from simple protoplasm, whether that of the egg or that of the substance emanating from the medium, the diversified and complex form which is an organ or an organism.

The time which is necessary for the evolution differs; but we know that time has no philosophical value. It is in this sense that I repeat the assertion: "The foetus is nothing but a durable ectoplasm which emanates from the mother just as the temporary ectoplasms emanate from the medium."

At the same time there are great differences between the ectoplasmic process as we have observed it up to this time, and the process of generation:

(a) As fas as we know, the materialised forms can have no independent life apart from that of the medium. After an ephemeral existence they are reabsorbed in it;

(b) These forms do not reproduce themselves as do other living beings.

In ectoplasm everything takes place as though a force, X, (either an independent, autonomous entity, or the subconscious entity of the medium), took possession of the exteriorised substance and used it for a definite purpose; either to make it into definite forms, as the sculptor with a plastic substance, or positively to materialise itself for a time with the aid of it. This force then restores the borrowed substance to the medium.

One can see what an immense field ectoplasm offers to research.

To speak of the philosophical consequences would take me too far afield, and I discussed them at length in "From the Unconscious to the Conscious." I shall only say once more that ectoplasm destroys the organo-centric conception of the Individual and the theories based on physico-chemical factors.

Inevitably one arrives at a new vitalistic conception which is no longer based upon *a priori* conclusions but upon facts.

This conception does not deny the importance of the chemical reactions of the constitution, the maintenance and the functioning of the organism; but it puts these reactions in their proper place.

It proclaims above all that the Individual is a dynamo-psychism. The directing idea is essential; the chemical reactions are secondary.

The body is the ideoplastic product of the dynamo-psychism essential to the Being. The physico-chemical processes are no longer ex-

clusive in its construction, or even preponderant. They are subordinated to the directing idea and are only adjunct factors.

These are the first rational deductions from the study of Ectoplasm.

It is well for the man of science to go no farther for the moment; for him to confine himself to perfecting the details which still escape us and to exploring this immense new field which is opening to us.

The philosopher, on the contrary, may go farther and may permit himself by bold induction to give to ectoplasm and to metapsychology their full significance.

According to my opinion, all metapsychology, both objective and subjective, demonstrates the truths of the great philosophers, particularly that of Schopenhauer, as to the nature of things.

The distinction in the universe between an essential and unique principle, and the objectivities or representations of this principle which constitute the manifest universe in as vain and ephemeral forms as those made by wind and cloud:—this distinction now rests upon facts.

And as metapsychology proves the truth of this great philosophy, so will it find in it alone the true and complete explanation.

RESEARCH DEPARTMENT

EDITED BY W. F. PRINCE, PH.D.

COINCIDENTAL DREAM

JAMES W. DONALDSON

The following dream does not involve any evidence of the supernormal, but should be recorded for its illustration of information coming by means of a dream that was either forgotten or suggested by the perplexities of the situation and not suggested in the normal state. It was reported to me by a trusted member of the Society.—J. H. HYSLOP.

ELLENVILLE, N. Y., June 15th, 1911.

MY DEAR SIR:—I do not know that the following experience of a friend will be of any use to you, but send it at a venture. A Mr. R. D. Clarke of our village is the relator:

"In the year 1881 I purchased a new safe for my store with a combination lock. About a month after, when in the act of putting my books away, I discovered that some one in meddling with it, in my absence, had locked the safe.

"I went to work in the usual way to unlock it, but the bolts would not yield. I was able, however, to turn the dial to within a quarter of an inch of the last letter of the combination. After thirty minutes or more of futile effort, I gave it up, went home and to bed, continuing to revolve the matter over in my mind seeking a solution, but nothing suggested itself, and I was more or less worried, seeing that it was likely to cause me not a little trouble and expense to get a safe expert to come over a hundred miles to open the safe.

"I fell asleep at last and dreamed that, in working on it, I found by turning the knob and throwing the bolts about one eighth of an inch further in the slot this act completed the revolution, and I succeeded in unlocking the safe.

"On rising the next morning the dream came to me with such perfect clearness as to prompt me to go directly to the store, when, acting on its suggestion, I unlocked the safe in even less than the usual time.

"I will add that never before in my experience had anything like this happened to me. Yours very truly.—James W. Donaldson."

TELEPATHIC EXPERIMENT—CAUSING THE LIGHT TO BE TURNED ON, ETC.

MRS. DARRAGH ALDRICH

Mrs. Darragh Aldrich has been in correspondence to some extent with the Society. She has for some three years produced automatic script which has some interesting features. She has, it appears, had both apparently premonitory experiences and some which suggest telepathy, under both spontaneous and experimental conditions.

To our suggestion that she try experimental telepathy in a suggested manner, she wrote on June 4th, 1922:

"I have experimented too often, successfully, to be able to deny that telepathy is a 'certain sure thing'—but I have experimented too often *un*successfully to be in the least hopeful of being able to give you anything of value. Like the small youngster in school who talks about her 'best writing,' my 'best experimenting' is done when I have not prepared for it, and consequently have nothing evidential—to anyone but myself. I sent the concept 'streets of London' across

the table at breakfast to my husband about a month ago. It was very interesting to note how that concept got into his mind (absolutely nothing under Heaven to suggest it!) and worked into a thought that he was evidently holding at the time. They came out together in odd fashion."

The lady's side of the very possibly telepathic incident which follows, is told by her, and the sequel is told by her father and mother. He at first made out a statement which, while it confirmed the sequential facts, appears to have implied that maybe his daughter's part was hallucinatory. As Mrs. Aldrich wrote: "He seemed to think you wished his skepticism voiced—and he wrote a very scathing account of 'what I [she] thought I [she] did,' while quite unable to deny the facts." But all we wished from him was his testimony to the facts which were within his knowledge, not his skepticism, on dogmatic grounds only, as to other people's facts.

Statement of Mrs. Aldrich

701 ——— ————, Minneapolis, May 22nd, 1922.

"Sir:—I'd like to tell you of one which is curious. My father and mother, both living, have an apartment which, being only sixty feet away from our own house—across a yard of shade trees—I can easily see at all times. As usual, the other night, Thursday, May 18, they retired early and the windows were dark. Suddenly, on retiring, I bethought myself of a message which I was supposed to give them concerning the fact that the city water in this district was to be turned off at five in the morning. I felt sure that they were ignorant of it, that there would not be water for bathing or even cooking for the following day—and that when they arose it would be too late to do anything about it. I knew they must be asleep for it was midnight when I was ready to retire and they had retired about nine-thirty. So I got me to work. Says I to mineself, 'This is a real test.' I got into 'quiet,' and then into as close touch as I could mentally, sending forth this request: 'If father and mother have *not* discovered this water matter and are *not* prepared for the drouth by having drawn water in tubs and kettles, etc., rouse them, make them flash on the light in the dining room' (three windows facing my house and also the room where the telephone is) 'and I will telephone them about it.' As my father is very deaf, I knew that ringing when he was asleep would only be useless or frighten them both—perhaps needlessly, for someone might have told them about the water while I was away during the evening. I went on to state to the 'sonship ones,' as they call themselves, that I would wait five minutes at the window for this signal.

In three minutes, the whole apartment was illumined brilliantly, I went to my 'phone, told them about the water—nothing more—found that they had not heard about it and would have been very greatly inconvenienced, as a relative was coming to visit on the morning train and it would have been especially bad. They said they had been asleep for some time—this upon my inquiry the next morning—when suddenly Dad heard somebody knocking loudly. It woke him up—though mother, who sleeps lightly, heard nothing—and he insisted on getting out of bed, lighting up the apartment and going to both front and back doors. Of course the knocking was in his own consciousness—as the building is a duplex with only a quiet and sleeping couple below. This is but one instance, and enough to show the sort of thing that I like to do—and find often possible. Very sincerely yours.—DARRAGH ALDRICH."

STATEMENT OF MRS. ALDRICH'S FATHER

"On the evening of May 18, 1922, I retired about ten o'clock as usual. About midnight I was awakened from a sound sleep by thinking that I heard a loud knocking. My wife waked as I started up and asked me what had roused me. I told her that someone was knocking. She said she heard nothing. I was so sure of it, however, that I rose, lighted the apartment (turned on the electric switches) and went to the front door and the back door—the only two outer doors of the apartment. No one was there. As I was turning off the switches again, realizing that I had been mistaken, the telephone bell rang and my daughter told us that the water would be turned off in our district at five o'clock in the morning and that if we wanted water for bath or breakfast, we had better draw the various tubs, vessels, etc., full—or we should be waterless. We did so and retired. In the morning she asked me why I had got up and turned on the lights and I told her what I have related here. She then told the same story as given by her above.—JAMES E. THOMAS."

Note:—I went to the phone as soon as I saw the lights on but had difficulty in getting the connection—hence time enough for them to go to both doors and decide they were mistaken.—MRS. DARRAGH ALDRICH.

STATEMENT OF MRS. ALDRICH'S MOTHER

"On the evening of May 18, 1922, sometime after we had retired—time enough for my husband to be sound asleep and myself, a lighter sleeper, to fall into a doze—he started up suddenly from deep slumber. I asked him what was the matter and he told me that he heard a loud

knocking. As he was sound asleep and I was not so utterly unconscious as he, and as he is quite deaf and I am not, I told him that I was sure this was not the case. He said he was sure of it and said he had an idea that Clara wanted something and was at the door. As she was spending the night alone in her home, I thought this possible and so we both arose and he switched on the lights in the apartment —one of these switches being in the room where the telephone is. He went to both doors, found no one. We were about to retire again when the telephone summoned us. My daughter, fearing that we did not know that the water was to be turned off our district much earlier in the morning than we rise, told us about it and suggested our drawing water for our use. We did so. My daughter also asked me over the 'phone: 'How did it happen that you switched on the lights?' I told her what I have written here and asked her why she asked. She said: 'It was odd—I'll tell you in the morning.' Which she did—as above —in her statement.—ALICE M. THOMAS."

SOME CONCEPTIONS OF THE UNCONSCIOUS

BY FRED E. EASTBURG

Although we find very early (even as far back as Aristotle) the recognition of the important study of mind or what has been sometimes called its negative aspect; *i.e.* the unconscious phenomena, it is worthy of mention perhaps that Leibnitz could be credited with calling attention to the wide range of application which the idea of the unconscious has in life. Leibnitz sought to explain the clear by the obscure, the positive by the negative, and the conscious by the unconscious.

However, the concept of the unconscious was greatly elaborated and developed in Arthur Schopenhauer and Eduard Von Hartmann. Schopenhauer's central theme was an affirmation of the unconscious will as the active principle in nature. Hartmann adopted essentially the same notion, but sought to support it by scientific means and to expand his view systematically. Since I hold that Hartmann's "Philosophy of the Unconscious" is of considerable importance, and since although written some forty years ago, it still contains valuable information, I shall venture—being fully aware of your former acquaintance with the same—to refresh your memory on a few of its characteristic elements.

The unconscious, for Hartmann, is that which lies at the basis of all action. Not only reflex action is explained by the unconscious but even conscious will requires for its efficacy the aid of the unconscious. The unconscious serves both to give direction and to furnish the driving force in action. This impelling power he calls the immanent cause.

In order better to understand how Hartmann conceives of the unconscious, let us observe some of the applications which he himself makes. A decapitated frog, for instance, acts very much as if it had a will. The ganglia of the spinal cord seem to take the place of the cerebrum as a medium of unconscious operation. Then, furthermore, the reparative power of nature where there is no nervous system also illustrates the function of the unconscious idea. If an earthworm is cut into several parts, each part will be regenerated into the original type. Hence, reflex action and instinct are not mechanical but are rather to be understood as possessing a will or purpose.

Hartmann finds it necessary to postulate the unconscious in human action, since he holds that conscious will cannot direct our physical organs. In my attempt to move my arm, for instance, the unconscious must intervene to carry out the execution of the will. In other words, it is a providential intercessor in action. It is also the link which joins the stimulus to consciousness and thus makes perception possible.

It seems that in a wider sense the unconscious is introduced as an attempt to explain away the gap which without this hypothesis would exist between consciousness and nature. With respect to character, Hartmann says that it is the mode of reaction on every class of motive. But we can never experience what that is which reacts on motive; for it is hidden in the unconscious. Morality is not a predicate of thought but of will. Morality is only a higher form of nature. Language too is the product of the unconscious. "It is the word of God, the Holy Scripture of Philosophy."

From the above it will be anticipated that the Absolute Unconscious is synonymous with God. Hartmann says that theism is in danger of degrading God by attributing, as it does, consciousness to Him. In our conscious thought there is the separation of subject and object, but God by virtue of the unconscious embraces everything in a moment by his intuitive intelligence. Yet, consciousness is indispensable for us who live in this world of individuation.

However, Hartmann admits that God possesses consciousness but only to the extent in which it is shared by individuals. For the purpose of the conversion of the world, consciousness becomes a prerogative. Consciousness is also necessary to lead to the self-consciousness of the Absolute. It may be said that in God we live and move and have

our being. Just as Hegelian logic leads to an ideal absolute, so the immanent force of the unconscious idea establishes a purpose for each one of us in the fulfillment of the Absolute Unconscious.

In 1903 we find a treatment of the unconscious by Frederick Myers in his "Human Personality and its Survival of Bodily Death." The position taken is very similar to that of Hartmann who no doubt greatly influenced him. The central theme of the book consists of an affirmation of a subliminal self which is not different from the old conception of the soul. The soul rules and governs man during life but is capable of an independent existence after the decay of the body.

This transcendent notion of the unconscious is postulated to explain many abnormal phenomena. In the first place genius is but an uprush of the subliminal self. The acute sense of time and accurate mathematical calculations in the absence of consciousness are manifestations of a mentation of a deeper personal self. Secondly, sensory and motor automatisms are held to necessitate this hypothesis. Also, the phenomena of possession are utilized to verify the spiritual nature of the unconscious.

But a word of comparative criticism may be made regarding both Hartmann and Myers. Both seem to view abnormal behaviour as supernormal from an ethical standpoint. This is a rather arbitrary evaluation which is hardly borne out in practical life. Since Hartmann postulates the universal sway of the unconscious will in character formation, the conscious will becomes an unreality. But he recognizes the practical need of conscious will in adjusting oneself to his environment, and yet there is no attempt made to explain the relation between conscious and unconscious will. Myers likewise, neglects the question, what relation exists between the subliminal and supraliminal selves, or how spirit action can influence thought and produce physical changes.

As the opposite extreme of the foregoing notion of the unconscious we have the physiological interpretation. This view is represented by Hugo Münsterberg.* He says that the subconscious is the same as that which underlies memory and attention. It is nothing but the physiological brain processes. The language of the dissociated idea-theory may be employed to explain divided personality, but must be understood as based on neural processes. Thus we may classify Münsterberg with Ribot and Jastrow as a physiological psychologist.

However, as a compromise between the foregoing transcendental and the physiological hypotheses of the unconscious, we have the psy-

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* Hugo Münsterberg, "*Symposium*."

chological explanation given by Pierre Janet. Psychasthenics which is symptomatic of an unstable personality, and one in which the patient attributes to others his own experiences, is explained as a disturbance in the organization of ideas. But the dissociation of the related ideas is not complete. It is in the psychosis of hysteria where we have instead of a unified consciousness of a normal personality, a division into systems of ideas functioning separately and independently. We now have obsession of doubt developed into a type of somnambulism. Instead of phobia we may have complete paralysis.

The facts of somnambulism have a psychological basis. "Things happen as if an idea, a partial system of thoughts, emancipated itself, became independent and developed itself on its own account." Although Janet does not explain how the purely psychical synthesis is possible, he asserts in substance that multiple personalities are due to dissociated systems of ideas.

Sigmund Freud * has introduced a notion of the unconscious which has attracted much attention. He is said to be the founder of psycho-analysis, particularly in connection with dreams. The dreams related by his patients stimulated his interest in this direction. He interpreted dreams as being representations of what was latent in the unconscious. Freud also speaks of the "post-hypnotic suggestion" as an execution of "active unconscious" to express the idea that the unconscious has a dynamic cogency even when we are not aware of such a moment.

In short, Freud admits of two thresholds; that between consciousness and the unconscious, and that between consciousness and the fore-conscious. The fore-conscious possesses ideas which are only temporarily absent from the consciousness. The conscious, on the other hand, cannot enter consciousness or at any rate is not capable of doing so without great effort.

T. W. Mitchell has pointed out in the twenty-ninth volume of the "Proceedings of the English Society for Psychical Research," that the ideas of Jung are on the whole quite similar to those of Freud. However, they differ materially in their views of dreams. Freud considers dreams merely as a symbolized expression of the unconscious wish. Jung, on the other hand, views the unconscious as having a purpose or goal of realization and hence the study of dreams for him is useful in solving educational and moral problems. Instead of the Freud's materialistic "causality," we have in Jung the conception of the individual "psyche" as a "finality."

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* Sigmund Freud, *"The Unconscious."*

Herbart holds to the idea of a threshold between the subconscious and the conscious. The principle of the subconscious threshold is that of congruity. But the difficulty with any such hypothesis of a threshold is that it has no meaning when we ask of what it is the threshold.

William James views the unconscious as that which is merely not present in consciousness. The brain acts like a sieve through which the unconscious enters consciousness. But this amounts to saying only that the unconscious when reacted upon by the brain becomes conscious. The question as to the definition of the unconscious still remains unanswered.*

Some who have realized the importance of the unconscious have dealt with it in such a vague manner that it is very difficult to determine their exact view-points. Fechner, for instance, seems to hold metaphysically to psychical monism, but yet does not take care to distinguish it from dualistic parallelism. Boris Sidis defines the unconscious as " mental processes of which the individual is not aware." He, also, employes the notion of a threshold or margin below which consciousness is denoted by the subconscious or unconscious.

Lastly, we come to the consideration of the view of two important men, viz.: Morton Prince, of the Tufts Medical School and editor of the Journal of Abnormal Psychology; and Professor William McDougall, of Harvard University. Prince's metaphysical position is similar to that of Paulsen and Strong. That is, the physiological or cerebral events are in reality psychical states. He prefers to use the term co-conscious instead of subconscious and unconscious. He speaks of alternating personalities co-acting synchronously but as independent of each other.

In automatic writing, for instance, he holds that although the subject is not aware of an intelligent self which is behind the automatic movements, the mentational character of the presentation would lead us to postulate an isolated conscious existence apart from self-consciousness. But in Münsterberg's " Symposium " Prince is apparently inconsistent in that he affirms the cerebral action to be capable of producing psychical states and even that it must do so. Accordingly, he would have to admit that he is, as regards the relation between mind and body, an interactionist or animistic dualist.

When Prince succumbs to the dualistic method he is adopting that which Professor McDougall definitely advocates. They also agree on the idea of co-consciousness. But while Prince takes multiple personalities to be the result of the splitting up of the normal personality.

* William James, "*Psychology.*"

McDougall emphasizes the emotional basis for memory or division of memory, thereby including the whole character of the individual. Hence restoration of a dissociated personality consists in the re-organization into a functioning condition of the emotional as well as the psychical (mental) elements.

There is still another principle which McDougall has uniquely distinguished. Briefly stated, it is that the normal individual possesses a unity of consciousness. There is one monad,—not passive as was held by Leibnitz—an active self which strives to secure dominance over the other monads. Furthermore, as is brought out in his Social Psychology, just as rapport may be established among the psychical entities of an individual mind, so the minds of the several individuals who compose a society, may be united in a more comprehensive social mind.

Upon further reflection, one may derive an added value and advantage from the study of the unconscious. Whatever may be the exact relation between the conscious and the unconscious, we know that the latter has much to do with our thought either as imaginative or as interpretative of facts, and that on the contrary what we allow to enter consciousness will greatly influence the disposition of the unconscious. It is because the unconscious is as it is that we think, believe and act as we do.

What I wish to point out is that this unconscious is intimately related to the bodily organs. This may be anticipated when one recalls the many cases of paralysis which have been cured by a hypnotic method of approach to the unconscious. Some people have had bodily ills produced by unpleasant surprises or some cataclysmic experiences in life. Again, there are those who habitually interpret events as unfavorable to themselves; in this manner they accumulate in the unconscious a strong tendency to maintain a corresponding bodily condition.

I hold that it is the accumulated unconscious belief, induced by conscious thought or otherwise, which is responsible to a large measure for our physical health. But what we consciously think or believe at any time does not immediately or directly influence our body. For instance, if we declare ourselves well when we are actually ill, we shall be disappointed, unless there is the unconscious approval of what we consciously assert. However, it is well-nigh universally true that the unconscious will opposes and contradicts our conscious will and for this reason bodily improvements are not immediately forthcoming as a result of the effort of conscious will. It would, therefore, seem legitimately commendable to set about finding methods whereby the

unconscious may be educated and thus made obedient to our conscious direction.

It seems to me that the idea of the unconscious corresponds to the soul in the Scriptural language. The soul is referred to figuratively as the heart of man. "As a man thinketh in his heart so is he." Again, "thou shall love the Lord thy God with all thine heart." The soul lies deeper than the conscious self, for the latter contains only that of which we are immediately aware.

The unconscious, or soul, may be said to be the intermediary between the conscious mind and the body. It is also the controlling power of thought and action. What is in the soul or heart of man somehow finds expression in life. It is the mentation or logic of the soul which determines what are men's actual and real pursuits and interests. Since the ethical being requires the choice of an absolute interest, one may regard the unconscious which determines this interest as the basis for character formation.

THE NEW YORK SECTION

On February the fourteenth, 1924, the New York Section of the American Society for Psychical Research was organized with some thirty charter members. This was a business session, and resulted in the adoption of the Constitution and By-Laws worked out for local Sections by the Parent Society, the election of officers and the fixing of membership dues.

Several meetings of the Section have now been held, and very keen interest has been manifested in the plans. The first program consisted of an outline of these plans by Mr. Walton, chairman of the Section, and a very thoughtful address by Mr. Edwards, President of the American Society for Psychical Research.

At the second meeting Dr. Weston D. Bayley spoke upon the History of Psychical Research in America. This was particularly interesting, as Dr. Bayley addressed one of the first meetings held by the American Society in 1904 and has been for years intimately associated with the great names in this work in America—James, Hodgson and Hyslop.

For the rest of this season a series of interesting and instructive programs has been arranged, and plans are being worked out for the formation of groups to experiment with various types of psychic phenomena.

The purpose of this Section is, of course, to further the work of the Society, and at the same time to bring its members into personal contact with the work that is being done in the field of Psychical Research.

The following brief outline, which has been drawn up for those interested, covers the important points in the plans of the Section for the immediate future:

The New York Section of The American Society for Psychical Research is an association of persons in and about New York City who are interested in the investigation and study of psychic phenomena. The plans of the Section are briefly as follows:

1. To provide a course of educational lectures on psychic phenomena by psychologists, physicians, scientists, and others having special qualifications to speak on the subject.
2. To assemble a circulating and reference library for the use of members.
3. To afford opportunity to members to study and observe actual demonstrations of psychic, mediumistic and similar phenomena under competent control and supervision.
4. To secure adequate quarters for the activities of the section.
5. To advance the cause of psychical research by promoting friendly co-operation among persons interested in the subject and with similar associations in other places.

MEMBERSHIP DUES

The annual fee for membership in the Section is $25. Membership in The American Society for Psychical Research is a prerequisite to membership in the Section. Applications for membership are passed upon by the Governing Committee.

OFFICIAL ORGANS

The official organs of the Section are the *Journal* and the *Proceedings* of the American Society for Psychical Research.

OFFICERS OF THE SECTION

Daniel Day Walton . . . . *Chairman*
Miss Ethel Stebbins . . . . *Vice-Chairman*
Mrs. M. V. Wilde . . . . *Second Vice-Chairman*
T. H. Pierson . . . . *Treasurer*
Mrs. S. A. Derieux . . . . *Secretary*

This outline covers, of course, only the first steps in the program of the New York Section.

It is our hope that New York may become, through our activities, the real center of Psychical Research in America; that we may serve as headquarters for all those doing valuable work both in this country and abroad; that we may provide for the American Society a great laboratory with adequate equipment, and invaluable material for study in all varieties of psychic experience.

It is our belief that there are enough people in New York sincerely interested in the advancement of Psychical Research to make this hope a reality.

Signed,

MRS. S. A. DERIEUX, *Secretary.*

CHIPS FROM THE WORKSHOP

BY W. FRANKLIN PRINCE, PH.D.

The Editor wishes that there shall appear monthly some running notes on cases of interest as they come under inspection. It is probable from the start that these notes will have the predominating appearance of a sceptical and destructive bent, which will be quite deceptive as far as the attitude of mind of the researcher is concerned. Whoever has any acquaintance with the subject will know and expect that many claims of the supernormal will be based in fact upon phenomena whose explanation is perfectly normal, but obscure or unusual. There will also be cases of fraud outright, and more numerous ones of sheer illusion and pathological hallucination. Besides, we must recognize that, granting the existence of the supernormal, very many cases, probably a large majority of them, would fall short of evidencing themselves as such.

Another consideration must also be borne in mind to account for the probably larger space which destructive criticism, as compared with constructive, will occupy in a department of this character. That is, that a case of fraud, or one of pure hallucination, illusion, or mistaken inference, may be displayed and finally disposed of in one or a few paragraphs; whereas, a case which is evidential to one degree or another must be reported at length and in fullest detail in order that the report shall be satisfactory at all from a scientific standpoint. In other words, a case which is not genuinely supernormal may oftimes be shown so in a few sentences, whereas an evidential supernormal case

could not possibly be reported in a few sentences, and its discussion must usually be reserved for articles outside of this new sub-department. However, brief mention may be made of such here with the promise that they will be adequately reported hereafter.

* * * * *

On a recent journey to a city several hundred miles west of New York, I visited, in company with a lawyer and a business man, a lady who is a somewhat noted trumpet medium and who does her work in full daylight. Both the gentlemen have been to her many times and are fully convinced. The lawyer, whom I will call Mr. A., says she is a "most unsophisticated woman."

The light was sufficient. The business man, Mr. B., took notes from time to time. There were three long tin trumpets, and the sitters put the small ends deeply into their ears, and thus were forced to sit in such a fashion that it was impossible to see the face of the medium. The whispers were heard by me but I could not understand more than a little. But the others, who also had unusual difficulty in understanding, heard more and reported to me what they heard. Presently my "brother" professed to communicate. I acknowledged that the reference was correct but he left me upon my suggestion that he give some evidence. The word "Clara" was addressed to me and I acknowledged that I had known a Clara, but she also was unable, on account of "atmospheric conditions," to state her relationship to me or give me any evidence in spite of insistent urging by Mr. A. I requested that anybody on the other side state something that I could recognize as to past experiences, but got nothing. Presently "Rosebud," a volatile child spirit, addressed me and the others in a very high squeaky voice. All this time I, as well as the others, had my ear screwed to the small end of the trumpet. After the others had received communications in whispers, "Rosebud" uttered one or two more words and seemed to be on the point of more utterances when I laid my trumpet down saying that as I could not understand the others might as well report to me. From this point I was able to watch the face of the medium but Rosebud instantly ceased to communicate and we did not get another syllable out of her.

The medium has the most furtive face that I ever saw. She sharply but momentarily scrutinizes the persons present every few seconds. It was almost impossible for me to look her square in the face for a second and turn my eyes away without detection by her. She holds the larger end of the trumpet at distances from her mouth varying from 14 to 6 inches, generally not directly in front of her. Her lips are always slightly parted, though later, after she had de-

tected me obsreving her face, she part of the time kept her fingers across the lips just below her nose, and when seen in profile it would still be possible for her to whisper with the corners of her lips furthest from me unperceived. I was able after a little study mentally to predict when Mr. B. would report that he heard something. This would come directly after the lady, whose head was turning from side to side and up and down almost incessantly, would for a moment slightly bend her head forward and an intent or abstracted expression come into her face. From such signs I have practically no doubt that she was whispering through the parted lips and that the sound gets into the trumpet normally. At times I detected movements in her throat, though a part of the time she shields it from view. The only spirit who spoke aloud was "Rosebud" and while she was speaking no one was in a position to see the medium's lips or detect how far they were from the mouth of the trumpet. The sitting was said by Mr. A. to be the poorest that he ever attended there. This was probably because she had never been so closely watched before. The whole thing was to me unconvincing.

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I went to another and near-by city to investigate the case of a Mrs. J. I saw her and her son, who are Greeks, she unable to speak English and he speaking it imperfectly. She is a woman of perhaps 55, very excitable, who has lost her husband and other relatives within the past few years. He is perhaps 25 years old and his health so poor that he is not able to work. He sleeps in the same room with his mother and nightly hears her descriptions of the apparitions which she sees and of their unintelligible whisperings which she hears. It would not be strange if this delicate young man, constantly subjected to such recitals in the night time, should have suggested hallucinations; still he does not claim to see anything but thinks he hears whispering. She sometimes sees the corner of the quilt on his bed, nearest hers and almost touching it, fold backward upon his bed and so remain. He sees it *after* it is folded backward, but does not claim to have seen it actually in motion. There is nothing to forbid the assumption that the woman is a hysteric who turns back the corner of the quilt herself and performs the other physical acts which she reports. I regard it, owing to the psychological make-up of the pair, as quite hopeless to get any evidential verification of the alleged physical phenomena, whereas she may have the hallucinations without any implications except those which are pathological.

* * * * *

Miss J. O., an intelligent and talented lady, gave an oral account of a premonitory dream, which at my request she afterward wrote out in full. Some time after the dream, according to her belief, she vividly recognized a number of striking features in a cemetery which she had never previously seen, and therein had a visual experience of a symbolical character quite unique among the experiences of her lifetime. While of a nature impossible to corroborate this experience will be included in a group of similar character and printed at some future time.

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Another set of reports of sittings with Mrs. Borden (See *Journal*, October and November, 1922) has been received and carefully studied. These records are of such importance and interest that they also will be printed with notes and discussion.

A shorter series of communications through the same psychic, reported by a professional man of scientific training, have been inspected and will also be offered for printing under the name of the reporter.

* * * * *

A Mr. R. who gets automatic drawings and communications has visited a number of times of late. His drawings are undoubtedly automatic, but are decidedly not such as we would expect to be inspired by a supposed prominent artist (whose name is given but appears to be uninscribed on the roll of fame). The supposed communications purport to be largely from this artist and glibly answer questions regarding his life, locality, and contemporaries, but exhibit so many errors in regard to matters which can be tested as to undermine faith in statements which cannot be tested. There is therefore little stimulus for sending messengers to the Vatican to ascertain whether examples of his work are there. These "communications" are evidently affected by suggestions from outside, and have a dream-like character which is no sharp contrast to automatic work reported in our publications at length.

* * * * *

Glossolalia and glossographia, or the purported speaking and writing of languages unknown to the automatist, are among the matters which it is the business of the Society to investigate. Personally, granting that spirit communication is possible, I would not expect the feat of speaking or writing a language known in life by the communicator but not known at all by the intermediating psychic, would be possible, except perhaps for a few words at a time, gotten through with great difficulty. In the case of handwriting I would expect the difficulties to be even greater because the attempt would have to succeed

in spite of resistances of a human machine, the medium, trained by long years of practice to different habits of handwriting. Even in this case, if there is communication at all, I can conceive the possibility of producing through the medium of a word or two or a signature, or characteristic flourishes, from time to time as a *tour de force*, which would suggest the handwriting of the communicator. But I should be very much astonished, considering the limitations which the mentality and aptitudes of the medium appear in other ways to impose upon the effort to communicate, if there were discovered a case which beyond question established that a characteristic handwriting could be transmitted from the "other side." As a matter of fact I have not yet had before me, for personal inspection, any example which was satisfactory as a proof that it can be done. Nor have I yet been able to *prove* a case of undoubted glossolalia or glossographia. I have, however, known two cases which were decidedly perplexing, and only regret that circumstances did not allow investigation to go on until doubts were finally dissipated if that was possible. One of these related to a former secretary of mine who declared that she knew no language but English and never betrayed any normal knowledge of any other, and yet at one period, shortly before she left my employ, began getting automatic writing in which scraps of several languages appeared, often spelled phonetically (Spanish, Latin, French and a little German appeared), and the astounding thing was that some of this appeared in response to questions and remarks of my own, fitting in as parts of the conversation. It was practically certain that this woman had not normally acquired these languages unless in the course of casual contact with foreigners she had picked up a subconscious working knowledge of several—that is to say, was a linguistic genius.

But the cases most frequently offered are of a different order. If the person talks in a supposedly foreign language it is generally impossible to find anyone who can identify that language. I went so far about a year ago as to have several persons present who were able to converse in different languages to listen to a lady who both sang and "talked" in a supposedly foreign tongue. It sounded for all the world like a foreign language, and from the eloquent and "Latin" facial expressions and intonations of the subject one could almost imagine that he divined a part of what was being said. But no one present could make out a sentence although the representatives present fancied that they recognized a word here and there of too many languages. So with cases of glossographia. We have collected many scripts and some of them look remarkably like Arabic, Russian, Greek, Hebrew, Chinese, or other languages. But not in a single case have

I been able to find a person who could recognize a language or read a single sentence, though sometimes, as easily could be by accident, there occurs a resemblance to a word.

A recent instance seen in this office, was an interesting one, for the gentleman both talked and wrote in several supposed tongues and there was at least one spoken " language " which had recurrent peculiarities which none of the others had. But it is supposable that, knowing for instance that the Chinese language abounds in nasal sounds, one could by practice become habituated to the utterances of gibberish in which also nasal sounds abound. The written " languages " were undoubtedly different from each other; one much resembles Arabic and one Chinese or Japanese, and yet the gentleman admits that no one has ever recognized these or any other of his languages. It is interesting in this connection to know that the gentleman referred to is a marine engineer, therefore has traveled much over the earth, listened to many languages and seen many in graphic form. The presumption, only to be overcome by compelling evidence, is that in his and in all such cases some stimulus has acted upon the subconscious to produce these curious automatic habits.

* * * * *

Recent experiments with Miss S. present a fascinating puzzle. Much that is said seems rather at random, unless regarded as magnifications of incidents related to the sitter which are of slight and effervescent significance. This might be regarded as consistent with what the purported controls constantly allege, viz., that they see pictures and that while they presume the pictures are all valid and relate to me or whatever they are talking about they cannot always gauge their importance, and admit that some of them are of no importance at all. This may be true but it lessens the evidential value of the material as a whole. And yet, amid this cloud of shifting and baffling images, there appear again and again the more positive and enduring lines of certain groups of statements relative to myself, the sitter, which are to me impressively evidential. This is for the reason that, although the lady can have no normal information of this character, and the fact that I set down everything that I utter protects me from the charge of furnishing her any, yet she not only insists that these particular groups of statements are true, but they change and develop from sitting to sitting somewhat though not perfectly contemporaneously with the changes in the real events themselves. So far as it is possible to report this series it will be done at some future time, though the most evidential parts are of such nature as related to several persons that it is highly improbable that they ever can be reported at all. I

will mention here only one minor incident, giving it not from the written record but from memory.

In the midst of a sitting she asked " Have you been reading a book about Indians recently or if not that hearing about Indians? For they say that they get Indians—Indians—Indians between themselves and you." The fact was that for the first time in a number of years I had just read a book on Indian fights, and it was then upon the dresser as I had laid it down from finishing it the night before. Of course, if this were an isolated incident it would hardly be worth the telling.

* * * * *

A lady of large business experience reports that she is having a lively time in her house she has lived many years. She says that a couple of years ago rappings began and now are to be heard nightly of such character that no one could believe that they are of normal origin, and that whispers and other sounds are heard. She believes that I or anyone else could hear them and offers to give me the privilege of trying. We shall see, and report later.

* * * * *

An educated young gentleman reported that partial levitations of such character as to be nearly as evidential as complete ones were taking place in full light during experiments in his home. And as he related the story there did not seem to be any doubt of it. He said that under the light pressure of several pairs of hands a small table would tilt and, still tilted, support his entire weight. At his invitation I visited the home to see the phenomena, and for a while insisted that the group of four persons should operate while I only looked on. Presently as the table tilted the only person on the elevated side declared that he could not force it down. But it seemed to me that he was exerting his force with a forward-pushing movement which operated to keep the table up rather than to force it down toward the floor. He asked me to see if I could bring the table back upon the floor. I placed two fingers near its edge, not pressing forward toward the hands on the other side, but backward, in a direction perpendicular to the tilted top, and it came back easily. "That's funny!" the gentleman (father of the one who invited me) remarked.

But in vain did the young man try to make it sustain his weight. It would almost do so, then come back to the floor. But whenever it nearly succeeded, it seemed to me that the table was tilted until the edge on which the young man rested was so high that the center of gravity was within the line from that edge perpendicularly to the legs

where they touched the floor. I was asked to place my hands on the further side with the pairs already on it, did put them near the edge so to get greater leverage, and soon was able to bring the table up to the proper angle and to maintain the balance while not one only but two men rested their weight on the edge which was in the air. There was no more reason why they should not have been able to do so than there was why the top rail of a fence sustained by two posts should not bear them. The elevated edge was the rail, it was directly above where the legs met the floor, and our hands kept these rigid for "posts." Just a little more acquaintance with elementary mechanical laws would have saved these very intelligent people from an amusing error of inference.

NOTES AND COMMENT

BY GERTRUDE O. TUBBY

A letter received this month from Mr. Harry Price, states:

"I have been having some sittings with Mrs. Irving, the photographic medium, at the B. C. P. S., the experiments being entirely in my hands. We have had nine sittings so far, with one curious result, which may or may not be extra-normal. I enclose you a copy from the



"Extra" obtained with the medium, Mrs. Irving, at the British College of Psychic Science, December 20th, 1923. Sitter: Mr. Chas. L——. Mr. Harry Price in charge of circle.

negative. The sitter is a Mr. L——, and the plates, camera, etc., were mine, and I did all the manipulations. The medium merely took off the cap. During the sitting, the medium frequently said she saw 'hands,' and especially the hand of Mr. L——'s dead wife. Two days after, Mr.

L—— had a sitting with Mrs. Leonard and he asked 'Feda' to tell him what 'symbol' he had recently obtained, without giving any particulars. 'Feda' at once said it was a 'hand' of his wife, guiding him through the 'earth plane.' We do not think it possible for Mrs. Leonard to have heard of the sitting and the result obtained. It is all very curious."

We append a cut made from a print of the photograph.

* * * * *

The *Revue Métapsychique* for November-December carries a memorial notice of the Count Arnaud de Gramont, physicist, and Vice-President of the International Métapsychic Institute, whose death the Institute feels to be a real loss. His name is familiar to us as one of the careful witnesses to experiments held in the scientific investigations of the Institute, and we join our fellow scientists in France in their sense of loss. The workers with patience and insight and experience in this field are still so few that the loss of one is felt proportionately the more.

The same number of the *Review* contains the second instalment of a report of a long series of experiments held at the I. M. I., with M. Jean Guzik, by Dr. Geley. These will come to our readers' attention in due course. There is also a report on "Experiments in Clairvoyance, New and Complex," with M. Stephen Ossowiecki, by Prosper de Szmurlo, of the Polish Society.

The French delegates to the Métapsychic Congress of 1926 are announced to be:

Professor Richet, of the Institute of France; Professor Leclainche, of the Institute of France; Dr. Gustave Geley, Director of the International Metapsychic Institute; Madame Bisson, Dr. Stephen Chauvet, M. Maxwell, Dr. Osty, M. René Sudre, and M. Warcollier.

* * * * *

"Luce e Ombra," for September-October carried a report of the Second International Psychic Congress, with a description of the inaugural of Dr. William MacKenzie, of Genoa, as its President.

There is in this number part of a long article on telepathy between the living by Professor Bozzano, of which Mme. de Montalvo is at present preparing the translation for us.

* * * * *

This number contains also an article by Emilio Servadio on "Possible Dangers of Hypnotism," and the use made of these dangers as an argument against experiments, in the expressions of opinion of physicians and of opponents of Spiritism.

"Psychische Studien" for the second half of the past year has been summarized for this department briefly by a member of the Society who is an expert chemist, formerly the head of the Bureau of Standards in his native country, Hungary. We present Mr. Kiss's summary of the reports of psychic inquiry in the Leipzig publication, as follows:

The June number (pp. 270ff) reprinted an article upon "The Possibility of Occult Phenomena" from the *Bayerische Staatszeitung*, of April 7, 1923. A short abstract of the article follows:

On April 5th, in the process of trial for personal insult of L. Moyjeowicz, properly known as Leo Erichsen, vs. Adam Rambacher, the court gave opportunity to hear experts on occultism and spiritism.

Dr. von Schrenck-Notzing asserted the possibility of the levitation of a table, which has been proved by scientific methods, scales and photographs, et cetera. He gave, from his own experience, a few interesting instances of such levitation and concluded that physical science has nothing to do with their explanation. These are biological phenomena. He himself is an opponent of the spiritist theory, because it cannot explain any of the phenomena in question.

Professor Zimmer, of the State Zoölogical Collection, of Munich, does not accept either the spiritist standpoint, but he accepts the possibility of levitation of a table after what he saw in the experiments of Dr. von Schrenck-Notzing with the well-known medium, Willy.

Two more testimonies, that of G. Gruner, M.D., Professor of Zoölogy in the Technical College of Munich, and Count von Klinkowström, also testified to the possibility of telekinesis. They also became convinced of supernormal phenomena in the séances of Dr. von Schrenck-Notzing with the medium, Willy S.

"Psychometry" in the July number (p. 304) is a study of the results of the excellent book, "Seelische Erfühlen," by Dr. Joseph Böhm, of Nürnberg (published by Johann Baum). Böhm obtained from his own experiments with Miss H. the conviction that cases of psychometry are based upon telepathic communication of the medium with present or absent persons,—in some of the latter cases with intermediary stations, as almost always one of the present persons knows to whom to go for information about the object handled. The object itself has no other importance than to help the medium in concentrating his mind.

The August number (p. 371) brought an article under the title "A Letter from Hungary" from Karl Rothemann, of Budapest. He states that occultism is old, in Hungary. Spiritism, coming from America, found its first introduction in Hungary. In 1921 the "Metapsychic Society" was founded, with a purpose analogous to that of

the other psychical research societies. Its first activity was the investigation of the ghostly apparitions of Keczkemét and Karcag, phenomena which found wide publicity not only in the Hungarian, but also in the German newspapers.

The Honorary President of the Hungarian Metapsychic Society, Professor Herrmann, of the University of Szeged, used to give from time to time lectures on occult phenomena, to his pupils. No official or unofficial protest has been raised against his procedure, up to the present time.

The September number presents an article entitled: "Experiments of F. Schwab, M.D., on Teleplasma and Telekinesis" which comprises a review of Dr. Schwab's volume of that title by Dr. von Schrenck-Notzing.

The medium reported upon is a Society woman of Berlin, Mrs. Maria Vollhart. She has always had mediumistic ability, but this developed to high degree only after she had passed her fiftieth year, in regular spiritualistic séances. She is now fifty-eight years old and the phenomena of her mediumship extend over the whole terrain of physical phenomena. For example: ghostly appearances (apparitions), disappearance and reappearance of objects, apports, levitation, telekinesis, lights and materializations, sounds, change of temperature, etc. Fifty persons, some of them noted scientists and notabilities from Berlin, were present at different times at séances held under regular control and seeming to exclude any possibility of fake.

It was stated that twelve times there was levitation of the medium, who weighs 177 pounds, twelve inches above the floor.

Pictures taken by flashlight, some of them stereoscopic, show the presence of teleplastic forms of fibrous structure on the body of the medium, especially coming out from her mouth. There can be seen also teleplastic arms reaching from the medium to the objects which are to be moved.

The psychic sometimes bore stigmata, especially on the back of her hand. The photographs taken show the possibility that the stigma was caused by a teleplastic form coming out from the arm of the medium.

On pages 419-433 of the same (September) "Psychische Studien" there is an article on Telepathy by Dr. E. Kindborg, a specialist in nervous disorders in Breslau. He thinks that telepathic communication from human beings to animals (horses, dogs, etc.) is possible. Telepathy, according to him, is an atavism in human beings, and not a development. He holds that with animals the telepathic communication of ideas is the regular form of interchange, and that later the

human animals came to communicate their ideas to one another by speech, and that then they lost their telepathic ability.

He presents a few instances from the life of animals in corroboration of his theory, which had already been advanced by Tischner (in 1921) and others.

"The Identification of Spirits" is the subject of an article in the October "Psychische Studien" (p. 474). Professor Dr. D. Dennert (Godesberg) recommends for this purpose the finger print. He suggests that if a "spirit" appears and claims to be a certain dead man or woman, we may ask him to put his materialized finger on a surface covered with soot. Then supposing that his finger print was known from his incarnate lifetime this could serve as a means of identification.

* * * * *

Professor Jastrow, to whose review of Richet we referred in our news notes of December (*Journal* XVII, 714) has written us:

"I was promised five columns for this review, and this included the reference to the book indicated. Without consulting me, the editor reduced the review to four columns, omitted that part as well as others, and consequently the foot-note became irrelevant."

We are glad to publish Professor Jastrow's explanation of the non-appearance of his Oesterreich review. Our own fortune in the publication of the note regarding Professor Jastrow was similar. The note was deferred, for lack of space, to December and the reference to "the excerpt from" Dr. Oesterreich's "recent work in the present number" should therefore have been changed to read "in the November number."

BOOKS RECEIVED

Mechanism, Life and Personality, by J. S. Haldane, M.D., LL.D., F.R.S. 152 pages. E. P. Dutton and Company, N. Y. $2.00.

The "Controls" of Stainton Moses, by A. W. Trethewy, B.A. 292 pages. Hurst and Blackett, Ltd., London. 12/6.

The Psychic Messages of Jesus, by Louise Gould Randall. 246 pages. Richard G. Badger, Boston. $2.00.

Garrulities of an Octogenarian Editor, by Henry Holt. 460 pages. Houghton, Mifflin Company, Boston and New York. $4.00.

The Joyous Day, by Arthur Pendragon. Printed for the author by J. J. Little and Ives Company, N. Y. (Edwin S. Gorham, 5 W. 45 Street, New York, bookseller.) A quaint and charmingly printed volume of daily readings and exercises, both physical, mental and spiritual, written by a member of the A. S. P. R.

BUSINESS NOTICES

SUBSCRIPTION TO WARSAW REPORT

Previously acknowledged	$207.50
Mr. Oscar Herrmann	25.00
Mr. George H. Breaker	2.50
Mr. Arthur H. Weston	2.50
Miss Ethel W. Putnam	2.50
	$240.00

The amount to be raised for the Warsaw Fund is $300. We hope our friends will take notice of this and make a contribution.

ADDITIONS AND CHANGES IN THE LIFE CLASSIFICATIONS FOR 1924

Life Fellow, Mr. Arthur Goadby (from Life Member).
Memorial Associate, Miss Hannah P. Kimball.

PUBLICATION FUND

Previously acknowledged		$2,645.00
Feb. 13.	Sale of Literature	340.78
	Anonymous	22.00
21.	Anonymous	5.00
		$3,012.78

Friends are asked to continue their generosity at least throughout the present year. If they do so we shall be out of debt.

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

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JOURNAL

OF

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FOR

PSYCHICAL RESEARCH

STELLA C.

A RECORD OF THIRTEEN SITTINGS FOR THERMO-PSYCHIC AND OTHER EXPERIMENTS

BY HARRY PRICE, F. R. N. S.

It was my good fortune, in the early weeks of 1923, to be put into touch with a young lady who was thought to possess psychic powers, but who had never been under experiment. It had always been my ambition to secure a medium before the development of the psychic faculties had taken place, in order to watch the growth of the phenomena and to direct the psychic emanations into predetermined channels for experimental purposes. I therefore looked forward to my sittings with Stella C. with the greatest interest.

Stella is a normal, healthy girl, twenty-three years old, of a quiet and unassuming disposition. She is reserved in her manner, pleasant in her speech, and very willing and tractable in her endeavor to help the investigators in every way. She is of medium height, slim, and a typical specimen of the modern, well-educated English girl.

Previous to our first sitting, on March 22nd, 1923, Stella knew nothing whatever about psychical research, and had never sat with a circle of investigators. Her one and only experience in matters psychic occurred at a spiritualistic circle which she attended in her

home town, and from which she was removed for a fit of giggling; she was then eleven years old. Since that immature age the subject of psychic science has not had the slightest interest for her, which is all the more remarkable because she herself is frequently the centre of psychic activity without being aware of its meaning or importance.

Spontaneous telekinetic movements have occurred in her vicinity for some years past, though I have no knowledge that the phenomena were manifested at a very early period of her existence. In any case, the phenomena were of rare occurrence—perhaps two or three a year, and they nearly always took the form of (a) strong breezes; (b) telekinetic movements of small objects; (c) raps; (d) an occasional light or flash.

Curiously enough, the "breezes" nearly always occurred when flowers were near her. The fact that Stella is passionately fond of flowers may be an explanation. Sometimes when she is writing or sitting quietly at a table upon which is a vase of flowers, a strong but gentle breeze will sweep across the room, taking in its path the flowers, which bend under the strain.

This has happened on a hot, still night, when not the slightest ripple in the atmosphere has been noticeable in the open air. The same phenomenon has occurred in a closed room in the depth of winter, when every door and window has been tightly closed. This association of flowers with "breezes" may well be as much due to psychological action as to psychical. Some subconscious connection with flowers on the part of the medium may be the reason why these "psychic breezes" are induced when flowers are present.

Of spontaneous telekinetic phenomena, the sudden movement of a box of matches is the most curious. Sometimes, when Stella is about to place her hand on the box, it will suddenly jerk itself away from her as if it had been flicked by the finger.

Raps have occurred on her bedstead, and in various parts of the room in which she was present. The rarest of all spontaneous phenomena—which really happen very infrequently—are the "lights." Perhaps on two or three occasions she has been mildly startled by slight percussive sounds, accompanied by blue sparks, which have manifested in her vicinity. From her description of these lights, and from those we have seen at the séances—assuming them to be of identical nature—they would seem strangely like the sparks produced by the electrical discharge across the points of a Ruhmkorff coil.

It might be asked: "What effect have these phenomena had upon the medium?" The answer to that query is: "Apparently none." Stella thought them strange, of course; but, beyond that, little con-

cern was felt by her as to these curious occurrences, and she grew up in complete ignorance of their real significance.

The facts I have just related were brought to my notice early last year, and, after some discussion, I induced Stella to allow me to make an extensive series of experiments covering a period of several months. It has been stated that Stella received no payment for her services. This is not strictly correct, but she was paid no more for her sittings than she would have received at her ordinary occupation, which was that of hospital nurse and dispenser.

THE ARRANGEMENTS OF THE SÉANCE ROOM

Before I give the details of the séances, I will describe the simple arrangements made for the experiments. In the first place, I installed a Negretti and Zambra self-registering thermometer, which was fastened against an enclosed oak beam, high up, on the wall farthest away from the medium and not within reach of any member of the circle during the sittings.

The séance room was not heated before or during the sittings, and no sudden changes in the temperature were apparent except during the production of the phenomena. Scrupulous care was taken in setting the thermometer and recording the readings. Col. W. W. Hardwick (now Managing Editor of "Light") checked the readings with me, and other sitters also noted the variations that had taken place during the sittings. I believe I am right in stating that no other investigators have systematically recorded, by instrumental means, the thermal effect produced during a long series of sittings.

On most occasions, the indicator of the thermometer has shown a drop in the temperature during the sittings. During the first few séances, when we were experimenting with various kinds of tables, and when telekinetic action was particularly strong, the mercury fell many degrees below that recorded at commencement of sittings. During the later stages of our experiments, when we had succeeded in diverting the power to the production of other forms of phenomena, the thermometer did not show that marked drop in the temperature recorded in the earlier séances.

The low temperatures appear to synchronize with violent manifestations. That this drop in temperature is a fact, and that the cool breezes experienced during sittings are a physical and not merely a physiological effect, I have conclusively proved by instrumental means. There is no question of error in observation or fraud involved in these experiments. As Sir Oliver Lodge (in a letter to me on this subject)

rightly remarks: "It is easy for hocus-pocus to send a thermometer up; but it is by no means easy to send it down."

For convenience of reference, I will here insert the table of temperatures, which, (with the other tables published in this paper), was compiled by Mr. F. Bligh Bond, F. R. I. B. A., and is taken from "Psychic Science" for October, 1923:

TABLE OF TEMPERATURES

No.	Date of Sitting	Time of Start	Temp. at Start	Time of Finish	Temp. at Finish	Min. (inter mediate)	Fall	Rise
1	Mar. 22	11.32 a.m.	60°	12.35 p.m.	62°	49°	11°	13°
2	Mar. 29	11.38 a.m.	61°	12.47 p.m.	65°	49.5°	11.5°	15.5°
3	April 5	11.20 a.m.	64.5°	12.43 p.m.	65°	57°	7.5°	8°
4	April 12	11.20 a.m.	62°	1.3 p.m.	66°	58°	4°	8°
5	April 19	11.18 a.m.	63.5°	1.15 p.m.	64.5°	43°	20.5°	21.5°
6	May 3	11.40 a.m.	67°	1.45 p.m.	74°	no fall		7°
7	May 10	11.5 a.m.	58.5°	12.25 p.m.	64°	57°	1.5°	7°
8	May 17	11.0 a.m.	57.5°	12.55 p.m.	64°	57°	0.5°	7°
9	May 24	11.15 a.m.	59°	12.55 p.m.	65°	58°	1°	7°
10	June 7	11.6 a.m.	62.5°	12.55 p.m.	68.5°	61.75°	0.75°	6.75°
11	June 21	11.15 a.m.	63.5°	12.45 p.m.	68.5°	62.5°	1°	6°
12	Sept. 27	10.45 a.m.	61°	12.35 p.m.	64°	no fall		3°
13	Oct. 4	10.40 a.m.	56°	12.35 p.m.	59°	55.5°	.5°	3.5°

It will be noticed from above table that in every case the reading of the thermometer at the close of the sittings is higher than that at the commencement. This is normal, and for two reasons: (a) Increase in average solar radiation towards midday; (b) Increase in warmth of room due to presence of sitters. The "Scientific American" in the January (1924) number, in commenting upon these experiments, says:

"Other workers have been more fortunate, and in Great Britain the body of investigators working with the medium Stella C. has had the singular good fortune of being able to prove categorically the existence of a manifestation that has been freely disputed—the cooling influence of the mediumistic trance upon the immediate neighborhood.

Séances have been held in a locked room and sealed, sufficiently insulated against all influencing of the temperature from without. Obviously, under the operation of known causes, the only thing that can happen to the room temperature is a slight rise, from the heat-radiation and combustion products of the numerous persons present. Actually this did occur in the end; the temperature at the close would always be slightly higher than at the beginning. But the verdict of the sitters' senses, that the room was materially cooler during the mid portions of the séance, was checked by self-recording thermometers, and found to be in accordance with the facts. This cooling was always appreciable; in two or three instances, the bottom of the temperature curve, corresponding with the climax of the trance and the other phenomena, was no less than twenty degrees Fahrenheit below the initial figure. There seems no escaping the conclusion that we have here a genuine psychic phenomenon—that the medium in some way absorbs large quantities of energy from the surroundings, giving it back later on. By no possibility can the conclusion be avoided that this iron-clad series of observations is the event of the year in Psychic Science."

It will be seen from the following table that the temperature rapidly cooled when violent manifestations were taking place. When the phenomena had been controlled somewhat, and the power diverted to other phases of telekinetic action, the fall of the mercury was not so great:

Comparative Table of Thermometer—Differences and Physical Power Developed. (Graded in diminishing series.)

Sitting No.	Intermediate Variation	(*N. B. The order of the sittings is ruled by the series of temperature differences.*)
5	21.5°	Extremely violent table movements, levitation and raps. Movement of table without contact for 10m
2	15.5°	Strong pulsations and vibrations in table, which was in continuous motion, levitation taking place many times. Frequent raps.
1	13°	Table continuously agitated; tipped and moved across room. Three levitations of table after abortive efforts (heavy table used.)
3	8°	Heavy table levitated three times early in sitting* when lowering of temperature was observed. A lighter table used, and levitated with great ease many times (Crawford table). This table was completely smashed, and practically reduced to matchwood during the sitting.

*N. B.—A brief expenditure of force with marked lowering of temperature would not affect the thermometer to any appreciable extent; whilst a long continued one, though possibly less in intensity, would of necessity influence the register.

COMPARATIVE TABLE OF THERMOMETER—DIFFERENCES AND PHYSICAL POWER DEVELOPED.—(*Continued.*)

Sitting No.	Intermediate Variation	(*N. B. The order of the sittings is ruled by the series of temperature differences*)
4	8°	Heavy table movements (gyrating) continuously for some time. Communication by raps. Strong pulsations felt in table top when the table itself was at rest.
7	7°	Slight movements of table. The chief feature of this séance was the movement of small objects without contact.
8	7°	Special "Pugh" table used with trellised cage beneath, flap in top, etc. One spasmodic motion of table recorded, and one attempt at levitation. Séance chiefly remarkable for movement of small objects within cage, etc., and flashes of light.
9	7°	Movement of small objects. Experiments with the "Telekinetoscope" (*vide infra*). Very loud raps. One attempt at movement of table. Flap in table moved violently up and down.
10	6.75°	Movement of small objects. Observation of psychic rods with "shadow" apparatus. Several mechanical devices employed. No violent movement recorded.
11	6°	Raps. flashes. Movement of small objects. Power weak, though phenomena varied. Medium unwell.
13	3.5°	Raps, flashes. Instruments blown. Telekinetic movements.
12	None recorded (steady rise)	New circle formed. Three months had elapsed since last sitting.
6	None recorded (steady rise to close).	"H" table used—weight only 18 lbs. Table movements about room. Tilting and attempts at levitation. Several complete levitations later. Raps and many flashes. Apport of lilac spray. Maintenance of temperature attributed to the "electrical" luminous discharges.

MEDIUM'S PULSE-RATE

The pulse-rate of the medium was very carefully recorded, by means of a chronometer with split seconds, before and after each sitting. Stella's pulse was invariably much above the normal at commencement of sitting, and generally sub-normal at the close. The foregoing remarks apply to the medium when she is in good health. On the one occasion when she was really unwell, and had just left a sick-bed to attend the sitting (No. 11), her pulse-rate was quite normal and steady, which is extremely unusual. It has been suggested that the high pulse-rate was due to excitement or agitation on the part of the medium; but we have no proofs that such is the case. Stella

possesses a particularly equable nature, and is not easily excited or disturbed. Her pulse-rate at normal times is high, and is usually only normal or sub-normal immediately after a sitting. On the other hand, the diminution in rapidity of the pulse is always accompanied by a pronounced coldness in the medium's extremities, especially when she is in the trance state.

For convenience of comparison, the chart of the medium's pulse-rate has been made out in the same order as the table of thermometer differences:

CHART OF MEDIUM'S PULSE-RAPIDITY

Sitting No.	Medium's Health	Pulse at Commencement	Pulse at Close	Diminution in Rapidity	Remarks
5	Good	117	87	30 (25·64 per cent.)	
2	Good	126	80	46 (36.51 per cent.)	Pulse dropped at end of sitting. Beats very irregular and variable.
1	Good	116	90	26 (22.41 per cent.)	
3	Good	130 *av.*	90	40 (30.77 per cent.)	Pulse very variable at start and at close.
4	Good	130	88	42 (32.3 per cent.)	
7	M. had a cold, otherwise good	126 *av.*	66 *av.*	60 (47.62 per cent.)	Pulse very irregular.
8	Good	140	80	60 (47.85 per cent.)	
9	Good	116	76	40 (34.48 per cent.)	Pulse very variable at start and close.
10	Very good	118	80	38 (32.2 per cent.)	Medium very tired after sitting.
11	Unwell	90	90	0 (0.0 per cent.)	Pulse normal and very steady — noted as unusual with this medium.
6	Good	111	69	42 (37.83 per cent.)	

THE MEDIUM'S TEMPERATURE

Unfortunately, the temperature of the medium was not taken during the earlier sittings. However, this was remedied later, and the subjoined figures show that Stella's temperature was always higher at the close of a sitting, though the medium herself always complained of feeling cold.

Medium's Temperature

Sitting No.	Temperature at Start	Temperature at Close	Rise
8	97.3°	98.4°	1.1°
9	97.0°	98.0°	1.0°
10	98.1°	98.6°	0.5°
11	97.4°	98.4°	1.0°

LIGHTING OF THE SÉANCE ROOM

For the lighting of the séance room, an apartment next to the office of "Light," which had been placed at my disposal, we employed a 60-watt lamp in an ordinary photographic ruby well-glass. Sometimes this lamp was controlled by a rheostat. By its light it was possible to see plainly the limbs and features of the sitters. Occasionally, we had the added illumination from the Shadow Apparatus (*vide infra*) and red electric pocket torches were used for taking notes.

I have been criticised for not using a white light at the commencement of the sittings, but it must be remembered that I had been promised twelve sittings only, and I could not afford to run risks of wasting precious time under possibly non-productive conditions. At my sittings with Willy Sch., at Munich, Baron von Schrenck-Notzing consistently employed a red illumination, with the happiest results; and I was determined, if possible, to duplicate the conditions of the Baron's séance room, where I had seen such magnificent phenomena.

I was also ridiculed for using incense at the sittings, but its use was probably advantageous not only as a harmonizing element (like music), but because Stella was particularly fond of its perfume and used to burn it in her own home. I am not suggesting that the burning of incense at a sitting is helpful in the production of phenomena; *but*

it pleased Stella, which was my constant aim. It is possible, also, that the scent from the burning incense may have had the same effect upon Stella and her phenomena as the scent from the flowers, which undoubtedly were conducive to spontaneous telekinetic and other manifestations.

At our sittings with Willy at Munich, Baron von Schrenck-Notzing made almost constant use of a musical-box; so I followed this plan in my own sittings.

METHOD OF RECORDING

After our first sitting with Stella, I realised that we were getting important results, so I drew up a design for a chart and had a number of copies printed and numbered consecutively. Each chart or report contains the following data, collected at the sitting it represents: Date; place; times of commencement and finish of sitting; temperature of séance room at start and finish of sitting, with minimum fall of mercury; the state of health of medium; the medium's pulse-rate at start and finish of sitting; the medium's temperature (taken in the mouth) at start and finish of sitting; the state of the weather; the nature of the experiments tried; nature of control; the nature and intensity of the illuminant employed; the times the medium entered and left the trance state; the names of sitters, and the order in which they sat. Though the barometric pressure was not recorded upon the charts, I studied it carefully at each sitting, but could draw no comparisons or conclusions.

The notes from which the data were compiled were taken by a sitter (usually Mr. H. W. Pugh), often outside the circle. The notes were then assembled and drawn up by me into the Official Report, within two hours of the conclusion of the sitting. The Report was then typed in triplicate on the printed charts. The Official Report of a sitting was then presented to the sitters, who were requested to read it through and sign it if correct. Thus the report of every sitting was signed by each sitter taking part. Visitors to the circle were requested either to sign the report of their sitting or send in independent reports. Some members (e. g., Col. Hardwick and Mr. Pugh) of the circle also made out independent reports, copies of which they sent to me.

It will be gathered from the description of my method of recording the sittings, that the whole psychic history of Stella will be available as a continuous narrative. For so long as I have any influence with this medium, every séance will be recorded in the manner I have described in whatever part of the globe she may happen to be giving sittings.

THE SITTERS

The regular members of the circle comprised the following ladies and gentlemen: Miss Mercy Phillimore, General Secretary of the L. S. A.; Mrs. L. E. Pratt, who has had considerable experience in nursing; Mrs. E. J. Garrett; Miss Nellie Tom Gallon, the novelist; Lt.-Col.

CHART OF SITTERS PRESENT. (MEDIUM NOT INCLUDED)

NAMES OF SITTERS.	1	2	3	4	5	6	7	8	9	10	11	12	13
MISS M. PHILLIMORE	x	x	x	x	x	x	x	x	x	x	x		
MRS L. E. PRATT	x	x	x	x	x	x	x	x	x	x	x	x	x
MRS E. J. GARRETT	x	x	x	x	x	x	x	x	x	x	x		
MISS N. TOM GALLON	x	x	x	x	x	x	x	x	x	x	x	x	x
COL. W. W. HARDWICK	x	x	x	x	x	x		x	x	x	x	x	x
MR. H. W. PUGH			x	x		x	x	x	x	x	x		
MR. D. THOMAS						x	x	x	x	x	x		
MR. HARRY PRICE	x	x	x	x	x	x	x	x	x	x	x	x	x
HON. EVERARD FEILDING						x							
DR. V. J. WOOLLEY												x	x
CAPT. E. N. BENNETT					x							x	
MR. E. J. DINGWALL										x		x	x
MR. HEWAT McKENZIE											x		
MR G. E. WRIGHT	x						x						
DR. M. RUST										x			
MR J. E. R. STAINER, K.C.					x								
MR. A. FINDLAY										x			
MR H. J. MOGER								x					
MRS. B. MURLAND										x			
MR V. PETER									x				
TOTAL NUMBER OF SITTERS PRESENT AT EACH SEANCE	7	6	7	7	8	9	8	9	9	12	9	7	6

W. W. Hardwick, Managing Editor of "Light"; Mr. H. W. Pugh, a member of the S. P. R.; Mr. David Thomas, a retired barrister-at-law; and myself.

Visitors to the circle and others who had occasional sittings were: The Hon. Everard Feilding, Dr. V. J. Woolley, and Captain E. N.

Bennett, M.A., all members of the Council of the S. P. R.; Mr. E. J. Dingwall, Research Officer of the S. P. R.; Mr. Hewat McKenzie; Mr. G. E. Wright; Dr. M. Rust; Mr. J. F. R. Stainer, K.C., legal adviser to the Foreign Office; Mr. A. Findlay, and others. All the sitters, including myself, were entire strangers to the medium previous to the commencement of the experiments.

It may be worthy of note that those sittings in which the more violent physical movements took place are those in which the masculine and feminine elements are either in balance numerically, or where the feminine is dominant in number. In the fifth sitting, most remarkable of all in this display of energy, the numbers are balanced.

GENERAL CONTROL OF THE MEDIUM

After various experiments in the placing of the sitters forming the permanent circle, it was arranged that Mrs. L. E. Pratt, on account of her experience in nursing, should be placed on the right of the medium, controlling her right hand and foot. I took up a position on the left of the medium, controlling her left hand and foot. The remaining sitters took up various positions, and at every sitting we linked hands and kept contact with our feet. In the reports of the sittings, special controlling devices (such as nets, trellis barriers, etc.), will be described. The door of the séance room was always locked, and key removed.

Never was a medium easier to control than Stella. She did exactly as she was requested, made no comments—in fact, she hardly spoke at all—and when entering the trance state (which was self-induced), she merely relapsed into unconsciousness, and gradually sank into the supporting arm of Mrs. Pratt. The trance state was always accompanied by weak respiration, and her hands became icy cold.

THE SITTINGS

I will now give the verbatim signed Official Reports of the thirteen sittings we have had with Stella. For particulars of the variations in temperature, medium's pulse-rate, duration of sittings, etc., I must refer the reader to the tables. The 60-watt red lamp was invariably employed, and where the light is lowered or turned out, mention of the fact is made in the report. The health of the medium was consistently good with one exception which is mentioned.

The weather varied considerably at each sitting. It was usually dull, but at the sixth sitting, when it was very hot and sunny, an alleged "apport" was produced, the only instance recorded. Also, at

this sitting, the thermometer rose considerably, which was unusual, and this séance was notable for many flashes of light.

SITTING No. 1. MARCH 22nd, 1923.

Sitters having taken their places, musical-box was started. Incense burning for first ten minutes. General conversation ensued. Twenty minutes from commencement, table gave violent dip, away from medium. All hands in light contact with top of table. (Weight of table, 43½ lbs) From this point continuous agitation of table. Distinct vibrations felt through the woodwork of table by several sitters. Miss Phillimore stated that her right hand became somewhat numb and cold. Violent agitation of table; it reared on two legs, and rapidly moved across room. The table then oscillated, and was apparently controlled by an intelligent entity, as it dipped repeatedly at questions put to medium's control. More violent movements of the table, which appeared to be endeavouring to turn completely over. Requests were then made to medium's control to levitate table, and raise all four legs from floor. Proofs of attempts were apparent, and it was thought that with less illumination, the "force" controlling the table would succeed.

The red lights were then switched off, the room being in darkness except for a little daylight through the chinks of the window screen. The extra power was very marked, the manifestations including violent agitations of the table which was completely levitated from the floor three times, the sitters' hands being flat on the table all the time. It was agreed that at the last levitation of the table, all four legs were raised at least two inches from the floor. This concluded the sitting.

At one portion of the sitting, Mrs. Garrett stated that she saw a column of pale phosphorescent light just behind the medium. A phenomenon worthy of note was the rapid fall of the thermometer, the mercury dropping no fewer than eleven degrees. The table used during this first sitting with Stella C. belonged formerly to Henry Slade, the medium, and will be called in future the "Slade table." The medium was not entranced at any period of this sitting, but felt very tired a few hours after its conclusion.

REMARKS

The "Slade" table used is a double flap Canterbury table employed by "Dr." Slade in his now classic experiments. For many years it has been used as an ordinary writing table at the offices of the L. S. A. The dimensions of table are: Top, 3 ft. 7½ ins. x 3 ft. 2¾

ins. Thickness, $\frac{3}{4}$ in. Height of table, 2 ft. $4\frac{3}{8}$ ins. Legs, four in number, turned and tapered. Material, oak. Weight, $43\frac{1}{2}$ lbs. The two movable legs are held in place by struts, to support the flaps.

SITTING No. 2. MARCH 29th, 1923.

Very soon after the sitters had taken their places, and musical-box had been started, the "Slade table" gave several "shivers," the vibrations being felt by each sitter present. During the whole of this sitting these vibrations were present, alternating with a peculiar pulsating or tremulous effect, as if the table were imbued with life—a very curious sensation. It will save time in recording this séance if it is stated that the table was in a state of almost continuous motion during the whole of this sitting. In the full strength of the red light (by the rays of which all the sitters' hands were plainly visible all the time), the table was completely levitated six times, probably eight times, the last twice being doubtful. One levitation was especially good, the table, when in the air, moving laterally to the extent of about three feet. It was not found necessary during this sitting to dim the light by means of the rheostat, and it was thought that the same phenomena would have been produced in a much brighter light.

One phenomenon noticed and commented upon by every sitter was the dimming (as if a heavy shadow had fallen across it), of Mrs. Garrett's left hand. All the sitters' hands were lightly placed flat on the table; all were visible; and all received the same amount of illumination. Yet, Mrs. Garrett's left hand became gradually obscured by some substance (ectoplasm?), and just as gradually the shadow or "substance" passed away. Very soon after this phenomenon Mrs. Garrett became highly nervous and susceptible to the influences at work in the circle; but she shortly became calmer and the phase passed away. At 12:15 the medium became very sleepy and stated that her senses appeared to be "far away." Miss Phillimore led her to a chair, where she recovered in fifteen minutes, after which she again took her place in the circle. The sitters were standing when the above changes came over the medium. Had the medium been sitting, it is highly probable she would have become entranced, as her condition at this juncture was highly suggestive of the entry into the trance state. During the period the medium was resting, the "power" or "force" at work almost entirely disappeared.

When the medium again took her place in the circle the power revived, and from this time (12:30), raps were of frequent occurrence.

Questions put to the medium's "control" were answered intelligently by means of raps, and once the table lurched twice in affirmative answers to questions put by Colonel Hardwick. These "lurches" were given when only the fingers of Miss Phillimore and Colonel Hardwick were on the table, from which the other sitters were quite away. The so-called psychic breezes were experienced by all the sitters, it being noticeably cooler at one portion of the sitting. That this effect was physical and not physiological is proved by the thermometer dropping to below 50 degrees, a fall of 11.5 degrees below normal temperature. The thermometer readings were checked before and after by Col. Hardwick and Mr. Price. At this and the last sitting, the medium was placed at corner of table and it was physically impossible for her to normally control the table in any way. Her pulse dropped considerably at end of sitting, and Col. Hardwick stated that the beats were extremely irregular and variable. Every sitter complained of exhaustion and fatigue at end of sitting. Incense was used at commencement of sitting.

REMARKS

The outstanding feature of this sitting is the peculiar pulsating effect which contact with the table produced upon the hands of the sitters. To me, the table-top felt as if it were charged with running water, the rhythmical effect of the "waves" being particularly noticeable. I remember wondering at the time whether the "dowser" or water-diviner experienced the same kind of tremulous vibration in his hazel twig.

SITTING No. 3. APRIL 5th, 1923.

Shortly after white lights turned out, and musical-box started, the "Slade table" commenced to turn, compelling the sitters to rise. Very soon afterwards the table levitated three times, one levitation was of several seconds' duration. At this juncture, the séance room felt decidedly cooler. That this sensation was real and not fancied is proved by the thermometer dropping 7.5 degrees (checked by Col. Hardwick and Mr. Price) during the sitting. The "force" or "control" operating the table was then asked to quieten its movements, and to manifest itself by giving intelligent raps. These raps were quickly obtained, and some questions were put to "control," but somewhat confused answers were given in reply. It was then ascertained by further questions put to "control" that it would be better for No. 1 sitter (Mr. Price) to change places with No. 4 sitter, (Mrs.

Garrett). This was done, but no marked improvement in power was noticed. It was then suggested by some of the sitters that a lighter table be used for the experiments. This was agreed to, and the "Crawford" table was fetched from an adjoining room. This "Crawford" table was (it is in existence no longer!) a six-sided table with three legs, composed entirely of wood (deal), the top, legs, and lower supporting platform being keyed and pegged together, and strongly constructed.

The sitters and medium having formed themselves into a circle around the table with only the tips of their fingers touching the table-top, great power was quickly developed, and movements of the table rapidly followed. The table was then completely levitated several times, remaining in the air for several seconds upon each occasion. Once the table rose completely above the heads of the sitters, some of whom had to rise in order to keep contact with it. During this levitation, the lower platform of the table struck the chin of Mr. Price (who had remained seated, and had lost contact), and came to rest on his chest. The sitters then removed their hands from the table, only the finger-tips of the medium remaining upon it. Movements of the table still continued. The sitters again placed their fingers on the table top, when still further power was developed with increasing violence, two of the legs breaking away from the table with a percussion-like noise as the fracture occurred. At this juncture (12:27) Mr. Pugh excused himself and the séance continued without him. Col. Hardwick, Mrs. Pratt, and Mr. Price still retained their fingers upon the top of the table, which was resting on the remaining leg. Suddenly, without warning, and with a violent snap, the table top broke into two pieces; at the same time the remaining leg and other supports of the table crumpled up, THE WHOLE BEING REDUCED TO WHAT IS LITTLE MORE THAN MATCHWOOD. The sitting then concluded.

The full red light was used throughout the sitting, except when a little daylight was allowed in the room. In the white light the table continued to move, but no levitation occurred. The medium became very sleepy during the latter portion of the sitting, and other sitters complained of exhaustion—but not to the same extent experienced at the last sitting. When the table-top split in two, Mrs. Pratt stated that she felt the "force" run up the table, culminating at the top where the fracture occurred.

REMARKS

The "Crawford" table was an hexagonal table, with top and lower platform made of deal, with three legs; all its parts being keyed

and pegged together, and of strong construction. The top, which was built of sectors, measured 2 ft. 3 ins., and was seven-sixteenths of an inch thick. The height was 2 ft. 3 ins., the legs 1½ ins. square, the triangular bracings 1½ x ¾ in.; all parts blocked and glued.

Col. Hardwick, in his report of this sitting, says that the split in the table top was traced to a point near Mrs. Pratt. When balanced on its sole remaining leg, it was held steady by the sitters' fingers. First one leg broke away, he says, with a part of the lower platform; the second following after about a minute, with the rest of the platform. The lower platform was thus also rent in twain. At this point, Col. Hardwick says that only three sitters retained a light contact, and it was under these conditions that the third leg broke away, and the top split in pieces, the whole collapsing to the ground. "Actually," says Col. Hardwick, "this last break was such that not only would some considerable pressure have been necessary, but the top would have required the use of two hands with a wrenching action to split it into the parts found when daylight was admitted."

The full red light was used throughout this sitting. My own impressions of the rending of the "Crawford" table were as if a succession of lightning discharges (but without the flashes) had struck the table. It was an extraordinary sensation to feel a strong wooden structure crumpling up beneath one's hands; the table appeared to melt away.

SITTING No. 4. APRIL 12th, 1923.

Shortly after the members of the circle were seated, the "Slade" table commenced to move, compelling the sitters to rise. The movements continued for a considerable period. At one time, the table kept up a curious motion, rapidly revolving or spinning upon the point of one leg in such a way that the sitters had to follow the gyrations. The "control" or "force" was requested to reverse the motion of the table. This was done immediately, the rotating motion continuing for a considerable time. After various other movements of the table, the sitters reseated themselves, and the "control" or entity was asked to manifest itself by means of raps. This was done, and a more or less coherent story was obtained by the "force" rapping once for "no," twice for "doubtful," three times for "yes," and a rap when the correct letter of the alphabet was mentioned. It was ascertained by this method—as far as this method can be trusted—that the "control" at work was named "Palma," and was a child, sex unascertained. By the same means it was learned that "Palma" was responsible for the



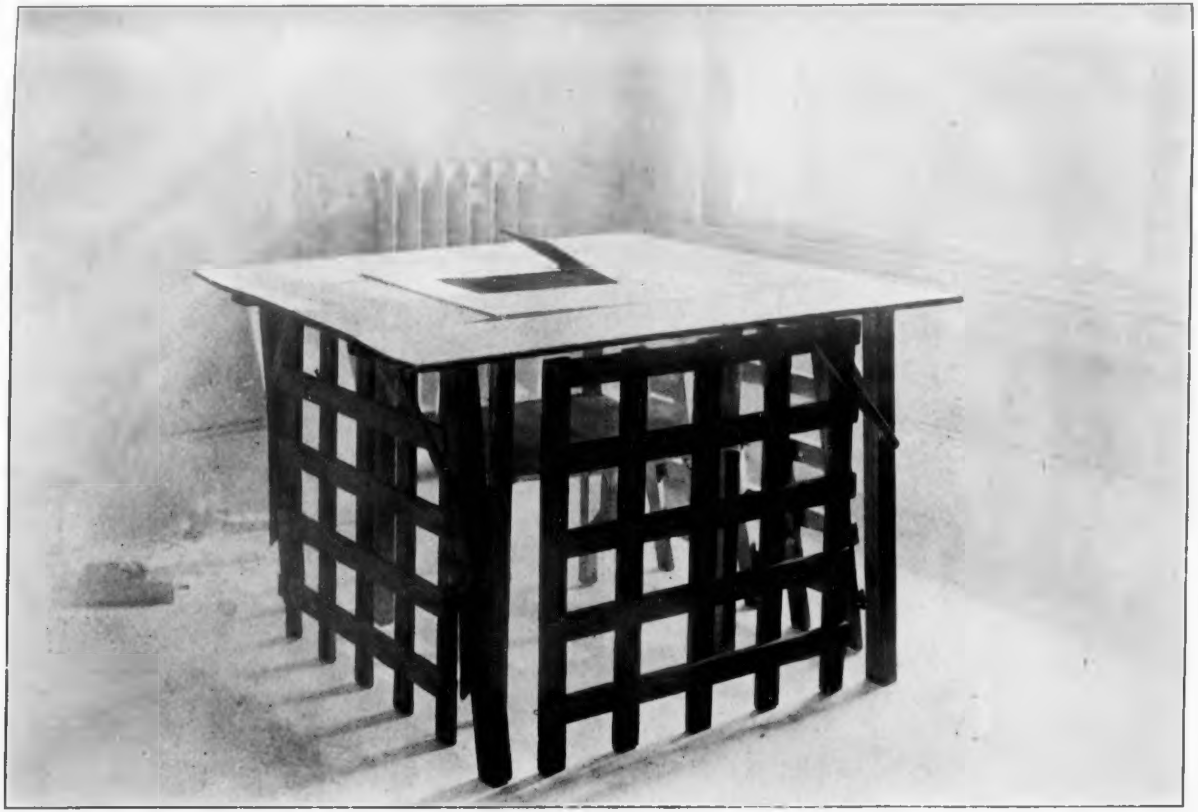
"SLADE" TABLE. (CLOSED.)
This was the table used in the early sittings with Stella C. Violent manifestations of psychic power were witnessed by its means. Weight: 43½ pounds.



" SLADE " TABLE. (OPEN.)

The historic table as used for many years by " Dr." Henry Slade, the slate-writing medium. This table was the principal " exhibit " at his trial in October, 1876.

The historic table as used for many years by "Dr." Henry Slade, the slate-writing medium. This table was the principal "exhibit" at his trial in October, 1876.

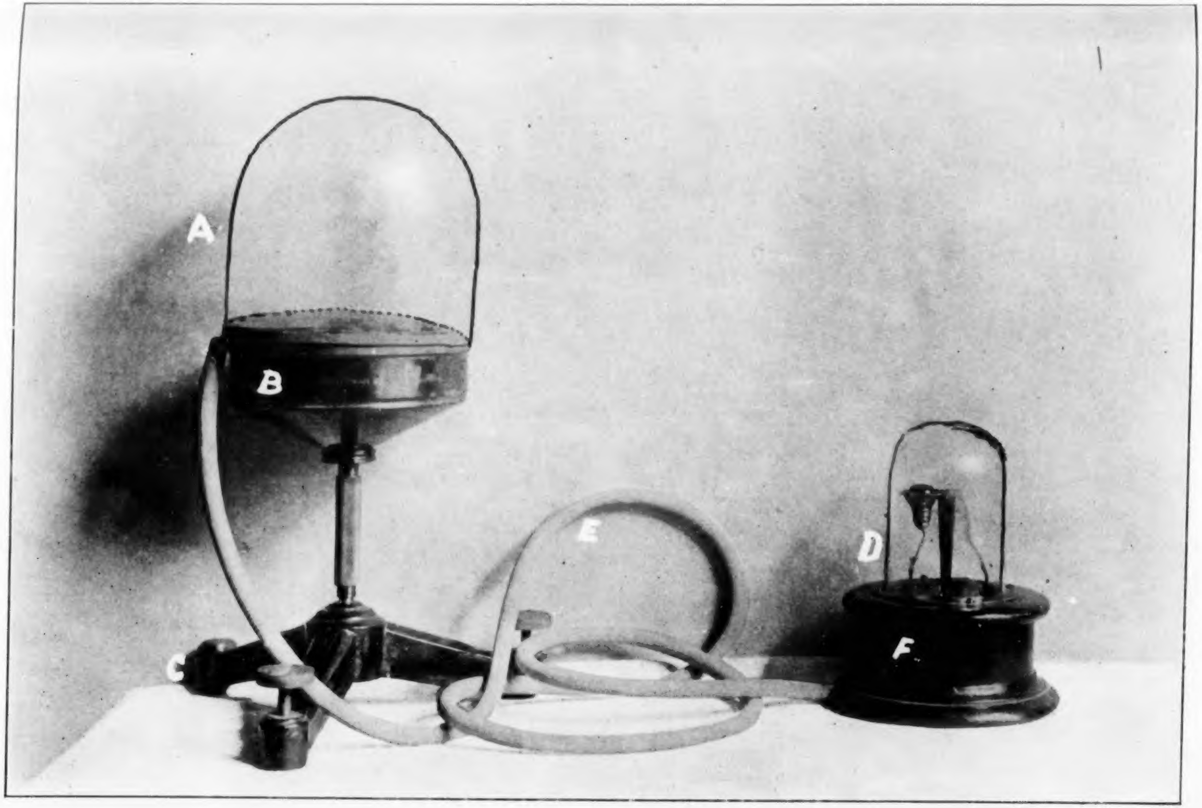


"Pugh" Table. 1.

Showing complete structure, with grilles in position, and inner cage-table enclosed in gauze. The flap to inner table is shown raised.

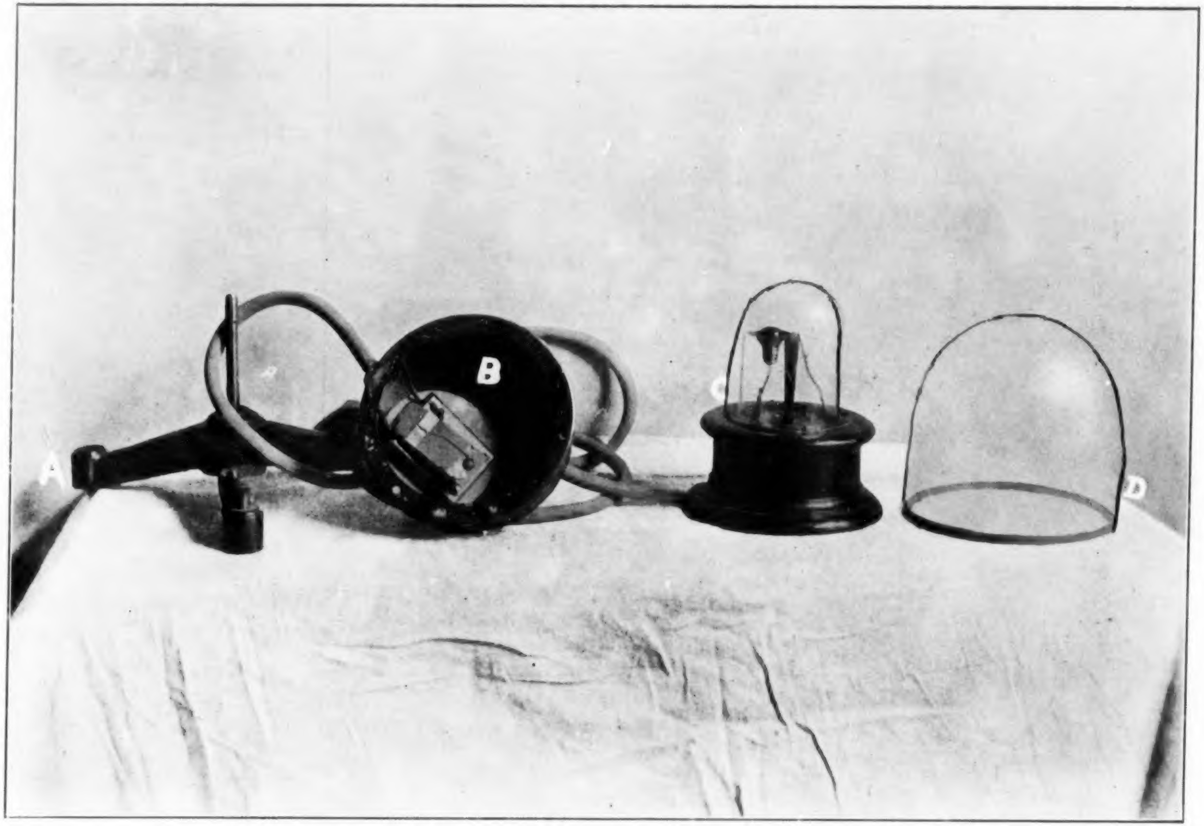


"PUGH" TABLE. 2.
Showing the inner cage-table, enclosed by means of gauze of fine mesh, and with shelf for musical toys, etc. The flap is shown raised.



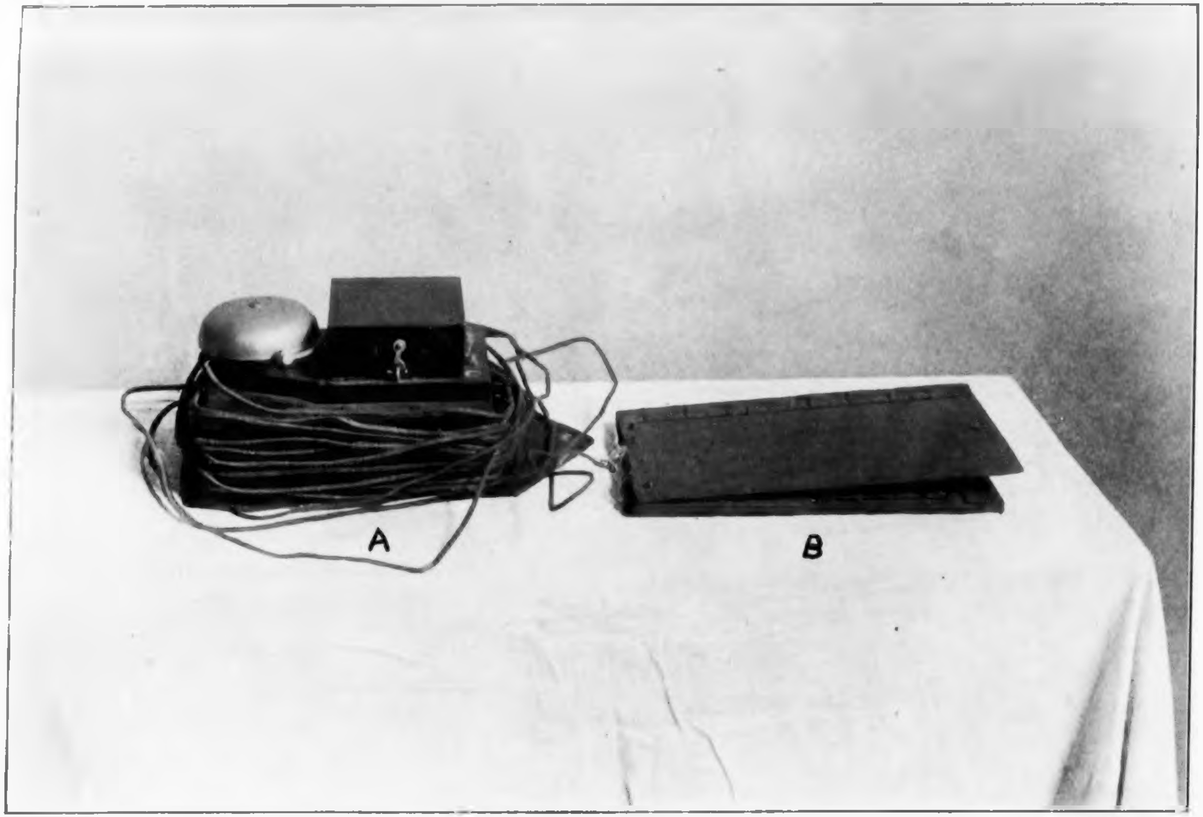
TELEKINETOSCOPE. 1.

A, glass shade covering; B, brass cup sealed by means of soap film; C, stand, with levelling screws; D, red light indicator, hermetically sealed by glass shade; F, wooden base of indicator; E, heavily-insulated rubber cable connecting transmitter and indicator.

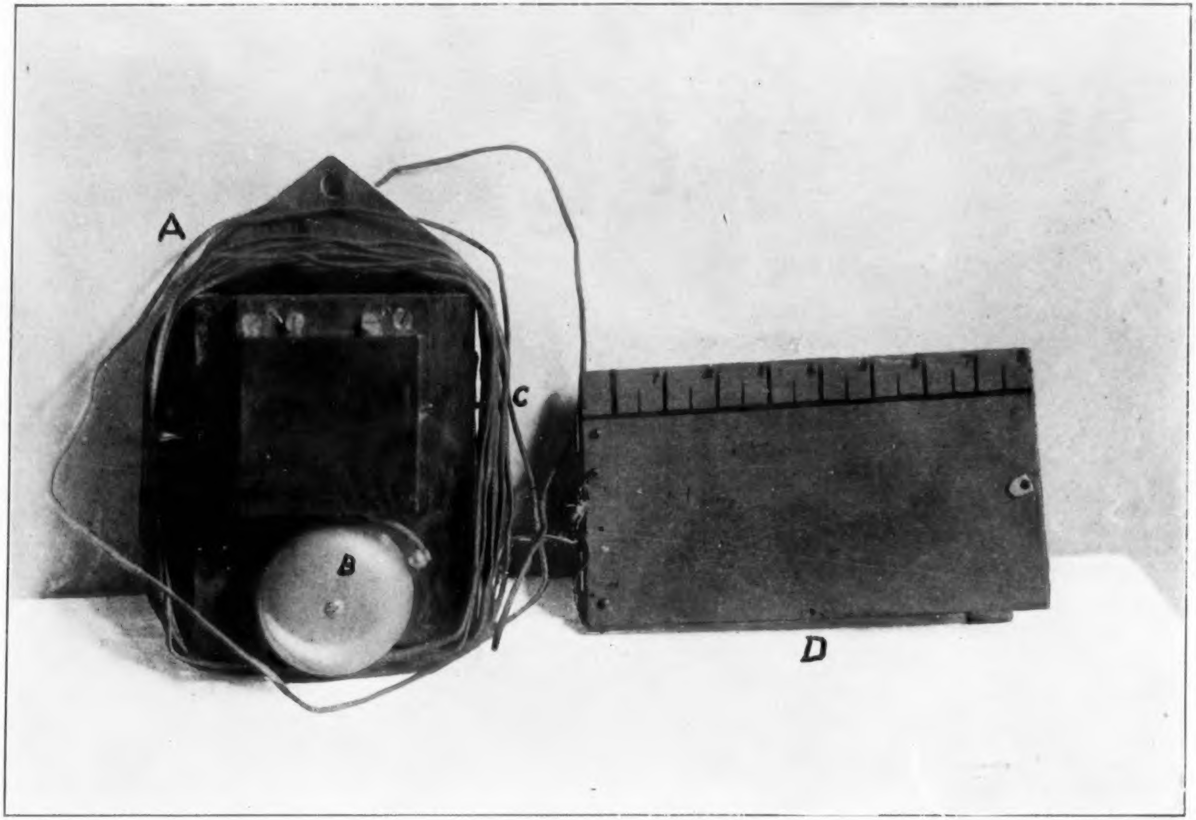


TELEKINETOSCOPE. 2.

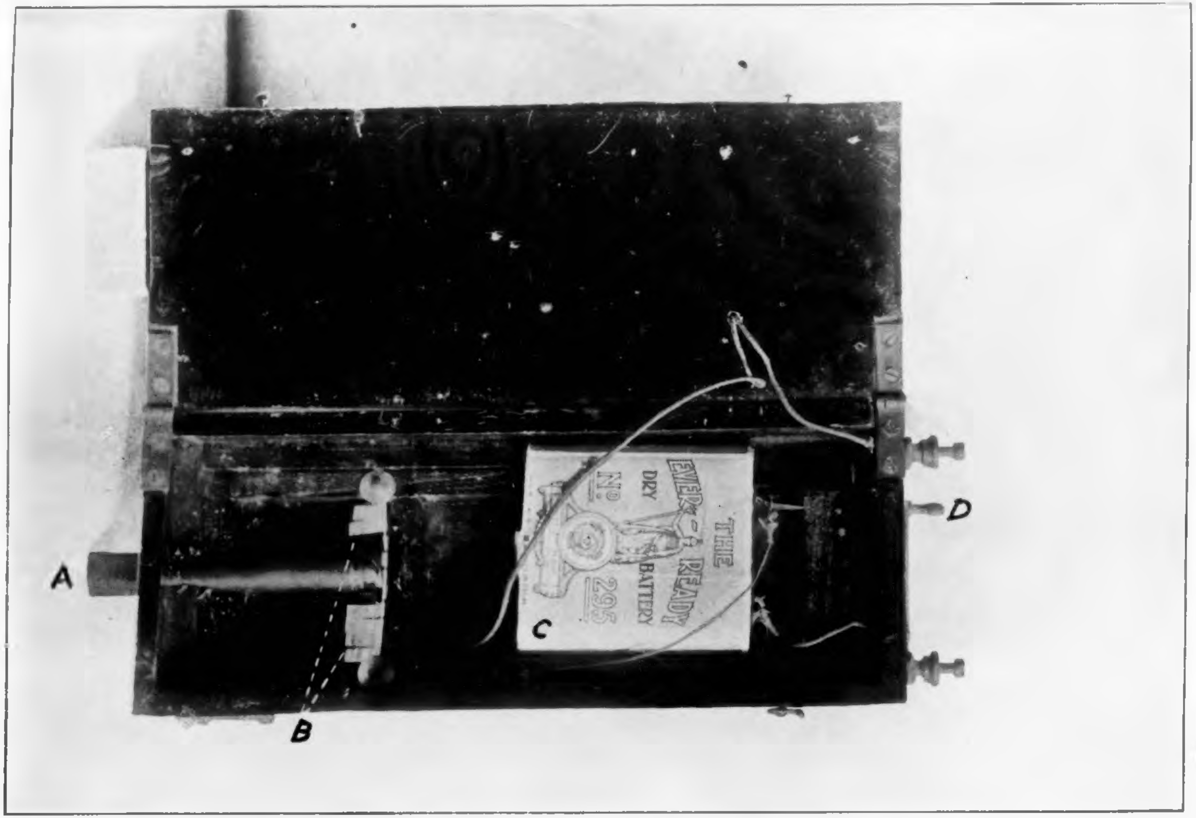
A, stand of transmitter; B, brass cup of transmitter, (showing insulated contact-maker *in situ*), which is sealed by means of soap bubble or film; C, insulated red light indicator on wooden base; D, glass shade covering brass cup and protecting soap film.



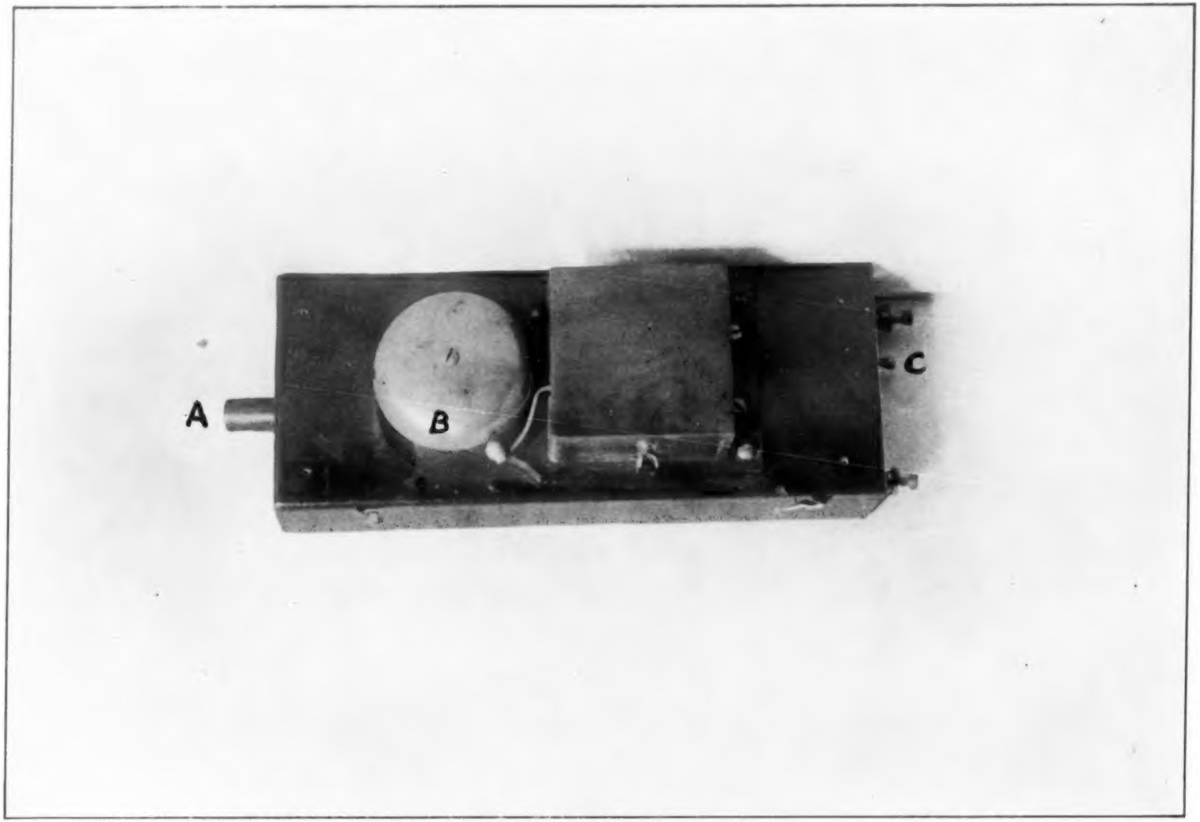
PRESSURE FLAP. 1.
A, wall-box, bell, and flex; B, graduated flap contact-maker.



PRESSURE FLAP. 2.
A, wall-box, containing battery; B, bell indicator; C, flex; D, the graduated flap.



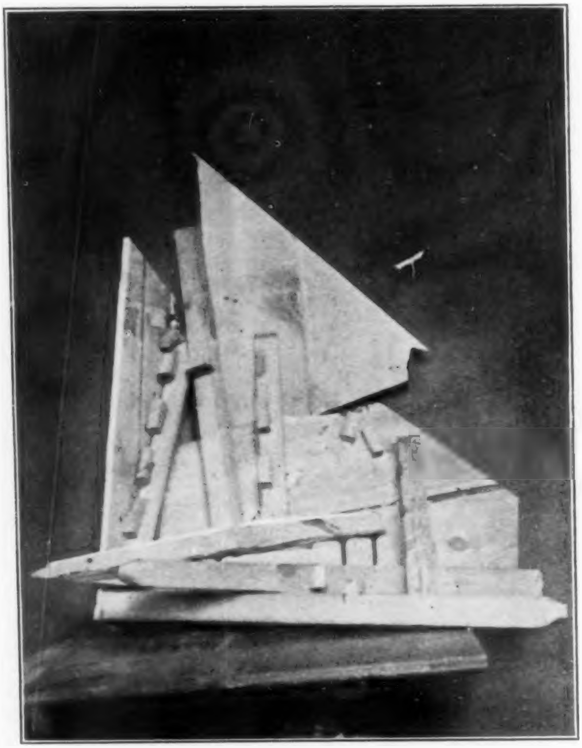
Apparatus for Indicating and Measuring Air Pressures. (Open.)
A, vulcanite mouthpiece; B, platinum tongues swinging on metal bar; C, battery; D, switch.



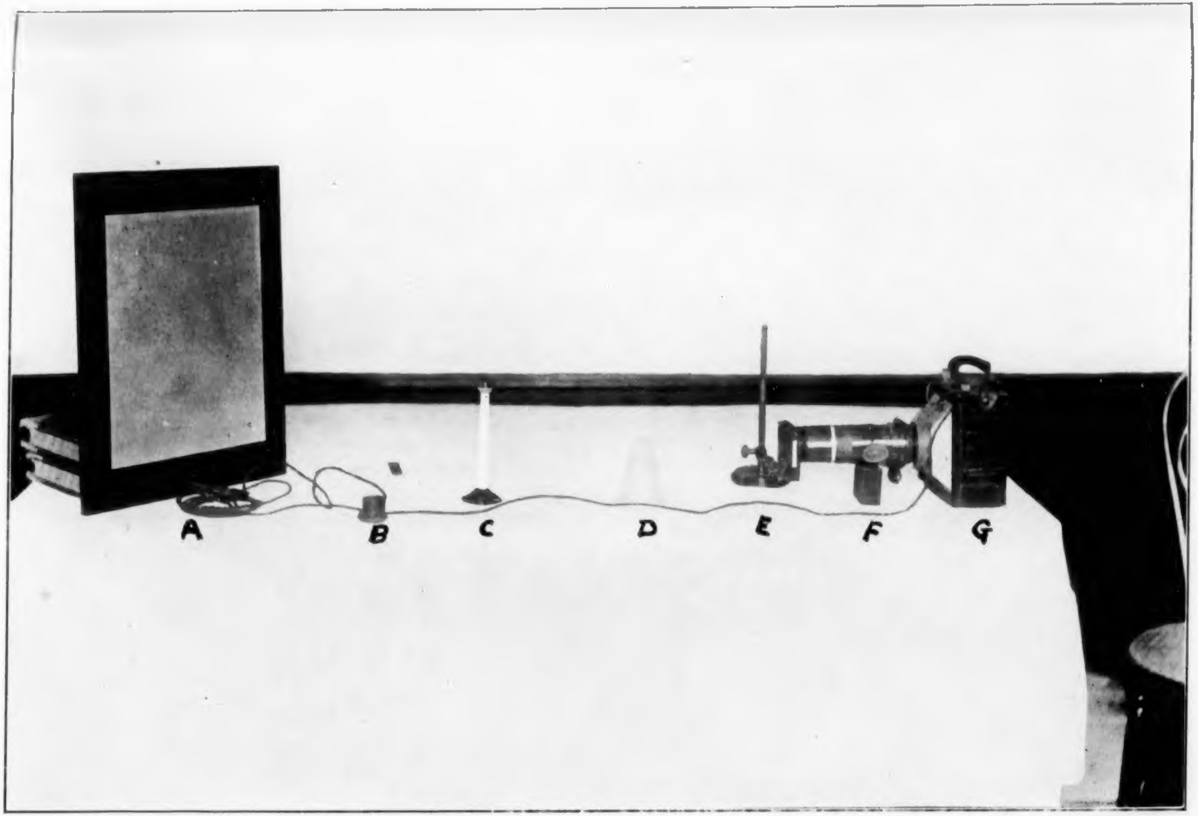
APPARATUS FOR INDICATING AND MEASURING AIR PRESSURES. (CLOSED.)
A, vulcanite mouthpiece; B, electric bell indicator; C, switch.



Photograph of smoked tin plate of Pressure Flap Apparatus, showing striated marks, lines, etc., of psychic origin, obtained through the mediumship of Stella C., June 7th, '23. *See account of Sitting No. 10.*

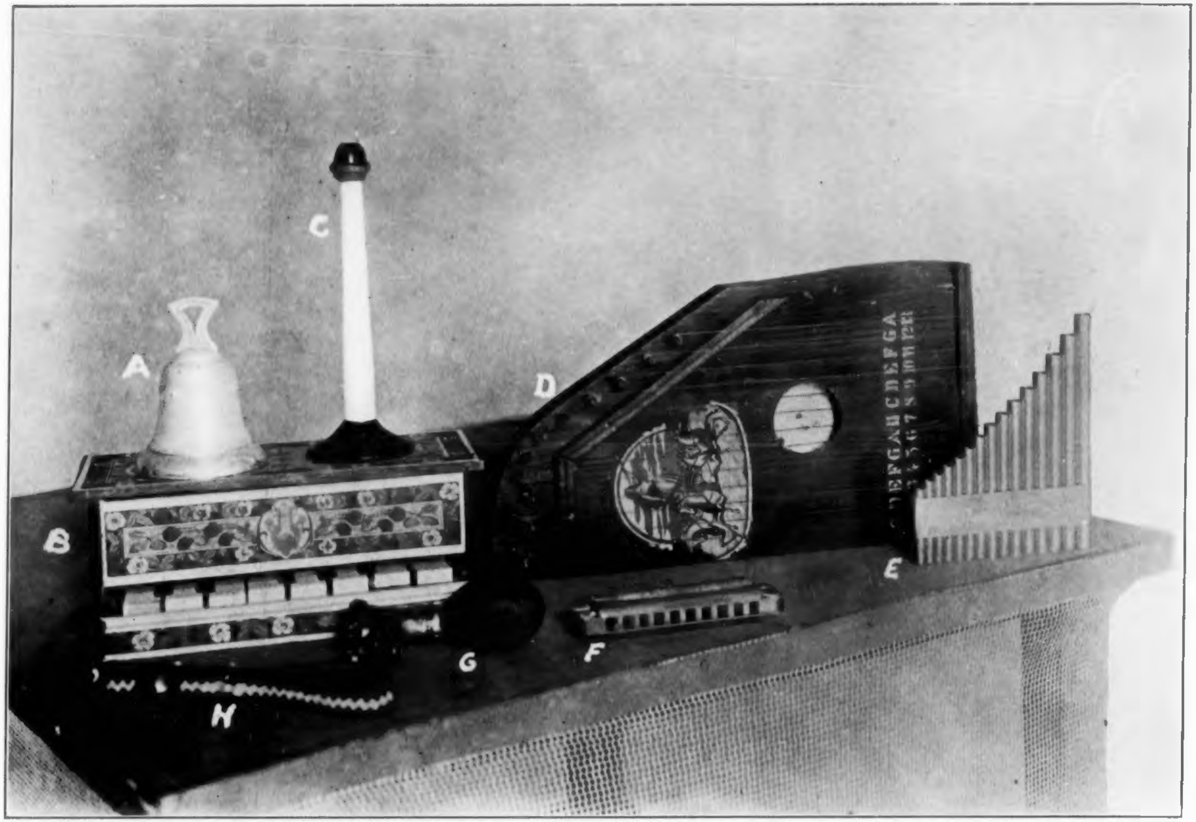


Photograph of "CRAWFORD" table, weight about 12 pounds, entirely smashed by the "force" at work through Stella C. *See sitting No. 3.*



SHADOW APPARATUS.

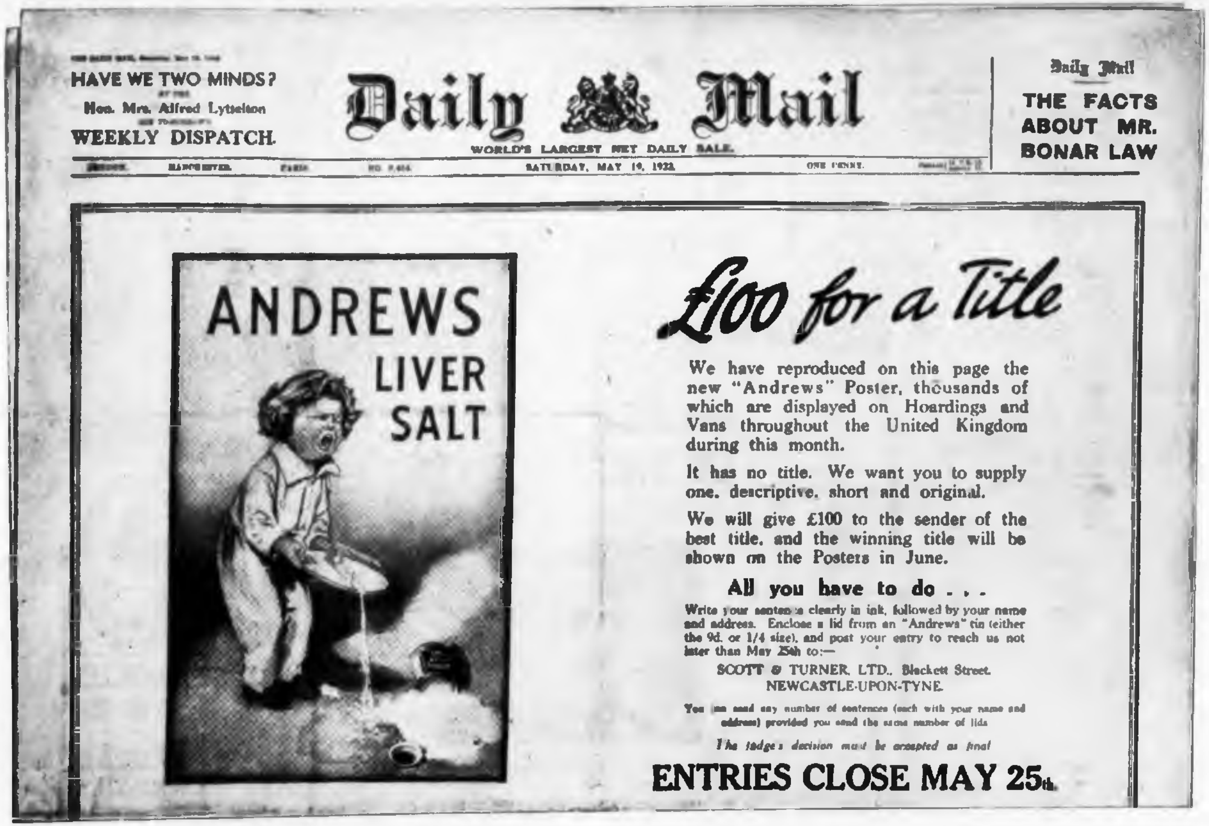
A, luminous screen; B, table control switch; C and D, trumpet and bell placed in the pencil of light; E, Wratten ruby filter in holder; F, Zeiss telephoto lens used as projector, connected with lamp and battery G.



Musical Toys.

A, aluminum bell; B, piano; C, celluloid trumpet; D, auto-harp; E, Pan pipes; F, mouth-organ; G, rubber dog squeaker; H, rattle bells. All these objects were operated upon by unseen psychic forces.

mouth-organ; G, rubber dog squeaker; H, rattle bells. All these objects were operated upon by unseen psychic forces.



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We have reproduced on this page the new "Andrews" Poster, thousands of which are displayed on Hoardings and Vans throughout the United Kingdom during this month.

It has no title. We want you to supply one, descriptive, short and original.

We will give £100 to the sender of the best title, and the winning title will be shown on the Posters in June.

All you have to do . . .

Write your sentence clearly in ink, followed by your name and address. Enclose a lid from an "Andrews" tin (either the 9d. or 1/4 size), and post your entry to reach us not later than May 25th to:—

SCOTT & TURNER, LTD., Blackett Street,
NEWCASTLE-UPON-TYNE.

You can send any number of sentences (each with your name and address) provided you send the same number of lids.

The Judge's decision must be accepted as final

ENTRIES CLOSE MAY 25th.

Reproduction of Portion of Front Page of London *Daily Mail* of Saturday, May 19, 1923.

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movements of the table; that it knew the medium; that it could see the medium and all the sitters except Miss Phillimore, Miss Tom Gallon, and Mr. Price. It is worthy of note that these three sitters were the only ones in the immediate vicinity of the medium.

At 12:30 the medium became very sleepy, and in what appeared to be a semi-trance stated to Miss Phillimore, who questioned her, that she saw before her, as a vision, a newspaper, which she said was the "Daily Mail" and which she said was dated "May 19th, 1923." Miss Phillimore particularly asked her whether the year 1923 was correct, and the medium said "yes." The medium then said that she could see in large letters the name "Andrew Salt." She stated also that she had a "sensation" of seeing a boy falling, and a man (who appeared to be a doctor), bending over him, and pouring a white powder out of a bottle or tin which he was giving the boy. No one in the circle knew the name of Andrew Salt, and little importance was attached to the name or "vision." Shortly after, Mrs. Garrett stated that she saw blue and red lights under the table near the medium's feet. Miss Gallon stated that she saw them, and some of the other sitters thought the lights were visible to them. Towards the end of the sitting, when the table was at rest, a violent pulsating or throbbing effect in the table top was felt by all the sitters. (See Report of Sitting No. 2.) At the end of the table nearer the medium, the pulsations were more marked, and were accompanied by a sensation as of something pushing the underside of the flap. The upward or lifting motion of the flap was distinctly felt by Mrs. Pratt, Miss Phillimore, and Mr. Price. The finger-tips of all the sitters were lightly placed on the surface of the table when this last phenomenon occurred. Mr. Pugh had to leave the circle at 11:50.

A portion of the sitting was occupied with the testing of fairly strong daylight on the phenomena. It was found that the table movements slowed down considerably, and there was a decided loss of power. Incense was burned at commencement of sitting. It was noticed that the séance-room did not get appreciably cooler during the sitting. The thermometer actually dropped 4 degrees below the temperature recorded at the commencement of sitting, and 8 degrees below the maximum taken at the end of the sitting. It was thought that the close "heavy" weather may have had something to do with the warmer temperature of the room.

REMARKS

A Spontaneous Prediction Verified

The fourth sitting, which took place on the 12th of April, was re-

markable for an example of a type of mediumship on the part of Stella quite foreign to that which she has all along exhibited. It is an example, and a most interesting one, of "prognosis"—foreknowledge of a coming event unknown to, and apparently unknowable by, either medium or sitters. There had been some "table" movements and attempts to get the alphabet by raps. A "control"—"Palma"—announced her (or his) presence, that of a child, sex unascertained. This "control" claimed to know the medium, and to be able to see all the sitters except myself and two others.

At 12:30 P. M., the medium lapsed into semi-trance, and while in this condition stated to Miss Phillimore, who had questioned her, that she saw before her, as in a vision, a copy of the "Daily Mail," with the date "May 19th, 1923." In answer to enquiry as to the correctness of this date, the medium affirmed this, and added that she could see in large letters the name "Andrew Salt." She also said she had a "sensation" of seeing a boy falling, and a man, apparently a doctor, bending over him and pouring a white powder out of a bottle or tin, which powder he was giving to the boy. No one in the circle recognized the name "Andrew Salt" and but little importance was attached to the vision or its details. All were duly recorded, however, and the official record signed by all of the sitters who retained notes of the occurrence. It was inferred at the time that "Andrew Salt" was the name of a man. On the relation of her vision by the medium, several sitters intervened with questions, such as—"What are they doing?" "What is the man doing to him?" "Can you see any more?" etc.,—which appeared to distress the medium, who said she "thought the man was bending over the boy, and giving him some powder," but she could see no more—the vision had vanished.

The first part was given without effort, but the questions seemed to cause the medium some anxiety to see, and perhaps inclined her to use her own imagination. It should be noted that the vision was impromptu, and not occasioned by any previous occurrences, or by any remark by sitters. It is, in fact, the sole occasion on which any prediction has been made by this medium, and it is the only time that the medium, on her own initiative, has broken silence during the sittings.

Thirty-seven days later, that is to say, on the 19th of May, 1923, the front page of the "Daily Mail" was occupied by a full-page advertisement of ANDREWS' LIVER SALT, the prominent feature of which is the picture of a distressed boy who has spilled a tin of the salt, which is scattered on the ground, and falling from the plate he is carrying. The words "ANDREWS' LIVER SALT" are on the picture, and the advertisement, which offers £100 for a title, states

that the new poster, of which this picture is a reproduction, was displayed during the month of May on hoardings and vans throughout the United Kingdom. The makers of the salt affirm that until the month of May, no exhibition of the poster in question had taken place. The " Daily Mail " affirms that until about three weeks before the date of the advertisement (say, April 28) there had been no intention communicated to them to use this picture, but the intention of the advertisers was to employ an " Abraham Lincoln " copy (published eventually on the front page of the " Daily Mail " of August 10th, 1923), the date being booked for the display of this.

Consequently, if we discount the incredible supposition that a young girl, permanently resident in London, had somehow become aware that a firm in Newcastle-upon-Tyne had prepared a poster of this nature (if, indeed, they had it in reserve on April 12), and that they contemplated to substitute this for another picture already arranged for on a date five weeks ahead; and the equally incredible theory that this young girl had obtained details of the substitute poster—there still remains the fact that the substitution was not carried into effect until more than a fortnight after the " vision."

The prediction is right, we may say, in ten definite points, namely, (1) The " Daily Mail," (2) the date—May 19th, (3) the name of the vendor of the proprietary article, " Andrew(s)," (4) the name of the article, " Salt," (5) the " large letters," (6) the boy, (7) the " falling "—or " letting fall," (8) the " tin," (9) the " white powder," (10) the " being poured out "; and I may perhaps add an eleventh verification—for the suggestion of a " doctor " standing behind the boy looks very much like a *symbolic* visualization (as often happens in a dream) of the medicinal nature of the article advertised as a " liver " salt. But in view of the boy's agonized look of dismay, the idea might not unnaturally suggest itself that " Someone " will be waiting for him with a stick, to correct his indiscretion; and this is borne out in the winning title, first published on the 6th of September, 1923, which is: " *He'll get it—will you?* "

I have no explanation or hypothesis to offer for the above amazing case of prevision. The affair created very considerable interest in the " Daily Mail " office, and I believe they held an Editorial Council concerning what action should be taken in the matter. The Editor of the " Mail " writes that he is " quite convinced by the evidence submitted," but if he were to have the case written up, 90% of his readers would put it down as an " advertising dodge "; with which I agree. Verily, truth is stranger than fiction.

SITTING No. 5. APRIL 19th, 1923.

The sitters having taken their places at table, incense lighted, and musical-box started, the "Slade" table began to move almost immediately. It then started turning (compelling the sitters to leave their chairs), and was at once levitated to the height of several inches. Within the next twenty minutes the table was completely levitated at least six times—once for six seconds at a height of about six inches. During these levitations, which took place in the full light of the 60-watt red lamp, the finger-tips only of the sitters were on the table top. Ceaseless movement of table followed, and once it turned over; and then, upon request, righted itself. After these violent manifestations, it was decided (12: 10) to re-form the circle round the table, and the "control" or "entity" (Palma?) was asked to manifest itself by means of raps. "Palma" promised it would. Immediately the sitters had taken their places, the raps commenced and were at once heard on various parts of the table, chairs, wall, etc. At one period of this demonstration four distinct varieties of raps were heard simultaneously in different parts of the table, etc. The red light was then switched off, as it was thought that the power might increase in the dark. Except for another variety of rap in the centre of table, no other effect was noticed, and the red light was switched on again.

The "control" (or "controls") was then asked to move table without contact of medium or sitters, if it could possibly do so. An indistinct answer was given (by means of raps), and it was decided to try. The sitters and medium pushed their chairs well away from the table; linked hands and held them high in the air; and without the slightest contact with sitters or medium, the table (weight 43½ lbs.), with a few preliminary raps and creaks, slowly moved. These movements without contact were kept up for nearly ten minutes, the table moving in every direction, with decided attempts at levitation. After these telekinetic manifestations had died down, the sitters' hands were again placed on the table and an increase of power was at once noticed. The table started swaying and rocking violently, pushing Colonel Hardwick up to the chairs that were against the wall, thus pinning him there. Again and again the table "charged" the Colonel, whose knee was somewhat injured by the intensely violent lurches of the table. During one of these violent manifestations, the table was poised upon two legs, and the combined efforts of Captain Bennett (exerting his entire strength), who was pushing the table-top in a downward direction, and the other sitters, who were trying to pull the table down, could not shift the table from its poise on two legs. In other

words, the combined strength of the circle, plus gravity, could not overcome the power that was raising the table. Mr. Price recalled the fact that he had seen a similar phenomenon at Munich through the mediumship of Willy Sch., when the combined strength of Baron von Schrenck-Notzing and Mr. E. J. Dingwall could not keep in contact with the floor a low, wooden table which became smashed during the conflict. Dr. Crawford's theory of "psychic rods" exuding from the medium and operating on the cantilever system would seem to fit in with this phase of telekinesis. At this stage (12:50) of the sitting the power became stronger and more violent. The table again turned completely over: dashed to one of the walls where it knocked over two chairs and the musical-box; became entangled in the two bentwood chairs; undid the struts supporting the two flaps, which consequently fell down; nearly knocked Miss Phillimore over; rose and struck Mrs. Garrett's head; and was so evidently bent upon destroying itself and the two chairs with which it was entangled, that it was unanimously decided to stop the sitting by letting in the daylight via the door. This was done, and the power almost ceased. Then door was closed again, and three of the sitters, placing their hands lightly upon table (which was upside down), managed to restore it to its normal condition by means of the power not yet dissipated.

At one portion of the sitting (when table moved of its own volition), the séance room became very cold. The index of the thermometer registered as low as 43 degrees, which raises the question whether some psycho-mechanical power (independently of the fall in the temperature), was not responsible for the low reading. Some of the sitters thought they saw pencils of blue light beneath the table and around the medium, who became very sleepy towards the close of the sitting. The extreme power produced at this sitting may have been the result of the inclusion in the circle of two more sitters who had not taken part in previous sittings (Captain Bennett and Mr. J. F. R. Stainer, K. C.).

REMARKS

Our fifth sitting was truly remarkable for the violence of the telekinetic action, and for the extraordinary drop in the temperature, scrupulous care being taken by Col. Hardwick and myself in the observation and checking of the readings of the thermometer. Col. Hardwick, in his independent report of this sitting, says:

"The hands were joined outside the table, and slight movements and attempts at levitation were given. Contact was then renewed with remarkable results, much power having apparently been gathered during non-contact. The table tipped towards me as usual, and being tired of this edge going to the floor, I thrust in my knees, on which

the table rested with increasing force. It then began to hammer at my knees until the blows became painful, and I consequently removed them, expecting the table to crash to the floor. My knees were red from the blows when I got home some two hours after, and I can still feel the effect. To my surprise, the table did not go beyond the position where my knees would have been, but it made one or two smart blows as if to ensure that they had been removed.

"Considering the weight and awkwardness of the table (it was the classic 'Slade' table) it would have required a very strong and tall man to produce the violent movements experienced, in addition to which he would have required full freedom of movement—an obvious impossibility under the circumstances."

The development of power manifested in the levitation of the heavy "Slade" table in the fifth and other sittings, and the resistance to the force of gravity recorded, compel attention to the enquiry as to the *locus* of the motive power, and its mode of application. Two alternatives suggest themselves:

(1) That the force was of the nature of external pressure applied to the under surfaces of the table, by telekinetic power. This view presupposes something in the nature of ectoplasmic rods having a fulcrum or support either in the bodies of medium and sitters, or on the floor of the room.

(2) That the force was of the nature of internal traction, applied to the molecules or cells of the material, by "endokinetic" powers, *i. e.*, power of movement from within. This view presupposes an accumulation of psycho-psychical or ætheric energy, acting more in the manner of electricity or magnetism, and having its motive centre and fulcrum in a region outside space.

The first theory is the more obvious, since "ectoplasmic rods" have been observed to lift and move light objects; but the discovery of a fulcrum constitutes a difficulty. This theory does not, however, exclude the second.

The second theory will be, at first sight, less simple to conceive and easy to entertain; but if other facts are in evidence pointing conclusively to interior strains and stresses in the woodwork, then we have ground for considering it. Moreover, unless we can otherwise account for evidences of internal tension in the woodwork, we may be compelled to accept this hypothesis.

SITTING No. 6. MAY 3rd, 1923.

The table used at this sitting is a new one, specially designed by

Col. Hardwick, and will be termed the "Hardwick" table. Its weight is approximately eighteen pounds, and has sides three inches deep, flush with the edge of table-top. This quite prevents the medium or sitters placing their fingers under the table, and thus unconsciously raising it. The top is of oak, and the table is very substantially built.

Mr. Pugh, with a red electric lamp, was outside the circle, taking notes. The sitters having arranged themselves around the "Hardwick" table, the séance commenced. Almost immediately, (11:42), the table commenced to move, and started to wander around the room, compelling the sitters to relinquish their seats, which they pushed back to the walls. Swaying and lurching upon the part of the table, with attempts at levitation.

At this period (11:45), when all the sitters' hands were upon the table, a large sprig of lilac, in full bloom, with leaves and flowers quite fresh and uncrumpled, fell upon the table, striking two of the sitters (Mrs. Pratt and Col. Hardwick). The sprig measured 16½ inches long. The nearest lilac was in a vase in the library, on the floor beneath. The door of the séance room was locked, and no one had brought any lilac into the room. About an hour previous, a vase of lilac had been removed from the séance room, and placed in the library, and it is possible that a piece of the blossom had been left in the room. If this be so, no explanation is forthcoming as to how it apparently fell from the ceiling on to the table-top. The hands of all the sitters were visible all the time. By means of the table tipping, it was afterwards ascertained from a control, "Hendras" (?), that the lilac sprig was an "apport," and another "apport," in the shape of a boot, was promised for the next sitting. . . .

After the fall of the lilac sprig, the table was moved (11:55) and rocked with considerable force, and several complete levitations were accomplished, the table finally turning over with its four legs upwards. In this most difficult position, again the table rose completely, some of the levitations being of 4, 5, or 6 seconds' duration. The medium was then asked to place her fingers on the two ends of the table nearest to her; this she did, the sitters on both sides of her each placing one hand upon hers. Thus there were four hands only lightly placed on the tips of the legs of one end of the table. The other sitters refrained from touching the table in any way. Again the table was levitated in this most difficult position, an extra red lamp being used for this phenomenon. The table was then set upright in its normal position, all hands linked, and the sitters right away from table. A bright red electric light was placed on the floor, illuminating the sitters' feet which were in contact. After some minutes' duration, the table slowly

moved, without any contact from sitters or medium. It was then asked to move in various directions (*e. g.*, towards Mr. Price), and it immediately responded.

The circle was then re-formed, and raps were asked for. These were given in various places on chairs, table and wall. The Hon. Everard Feilding then asked the "control" to imitate certain varieties of raps which he gave, such as the postman's knock, and other complicated raps. The specimen raps were immediately and accurately copied by the "control(s)," thus proving them the work of an intelligent entity. Mr. Pugh likewise knocked and was imitated.

It was then decided to ask the "controls" to manifest by means of the tipping of the table. (At this juncture, the red light was switched off, in the endeavour to get more power.) The table at once responded and very shortly after a bright blue electric (?) flash appeared over the head of the medium. These flashes were repeated six times before the termination of the sitting; four were under the table, two above the medium, (one to the right of her). All the flashes were visible to all the sitters. The writer and some others are of the opinion that the "flashes" were of a distinct electric blue. Other sitters, including Mr. Feilding, think that the lights were yellow. One "flash" made a crackling or percussive sound suggestive of electrical origin. No beams of light appeared to come from the flashes, which were quite unlike the rays from an electric torch. During the period of the "flashes," the table spelled out a number of names such as "Eileen" (Mrs. Garrett's Christian name); "Hendras" (a "control" who said he was helping "Palma," "who was a girl"); and other words. The table, through the "control," also "tipped" out a message to the effect that the lilac had been brought from the library, and another "apport," a boot, was promised for the next sitting. . . . The medium felt somewhat tired and very sleepy. The temperature, according to the thermometer, rose seven degrees. This is the first sitting where this rise has been experienced, the temperature usually returning at the close of the sitting to a figure slightly higher than that recorded at the start. A suggested explanation is that the "flashes," if due to electrical origin, were the means of sustaining, if not increasing, the temperature of the room. Incense was used at the start of the sitting. At 1:45 the sitters decided to terminate the séance.

REMARKS

The sprig of lilac "apport" must not be taken too seriously. There had been a vase of these flowers in the room previous to the sitting, but it was removed to the library on the lower floor. After the

removal of the vase, Col. Hardwick and myself carefully cleared the room of everything not needed at the séance, and the large lilac sprig was not in evidence then. But how it arrived on the séance table is a mystery. It appeared to me to drop straight down from the ceiling, and arrived quite fresh and uncrumpled. If the flowers did not arrive in a normal manner,—and I do not see how this is possible, as every hand was visible upon the table, under the good red light—it may have been a genuine levitation from within the room. Once again we have the association of "flowers" with Stella.

SITTING No. 7. MAY 10th, 1923.

Red light full on. Incense burning. Musical-box playing. For this sitting it was decided to ask the "control(s)" or entity at work to manifest upon a number of musical instruments, writing-pad, etc., and not to attempt levitations. This was done. Just previous to the sitters taking their places, a celluloid trumpet, an aluminium bell, a mouth-organ, a set of metal Pan pipes, a writing-pad (signed by Mr. Pugh as being free from pencil marks), and one gold and one wooden pencil were put under the "Slade" table, at which the sitters sat. The articles were put in a certain order, and a diagram was made by which it could be ascertained if any of the objects had been displaced.

Immediately after sitting commenced, the table moved somewhat (11:10), and faint raps were heard. Soon after, scratches were heard under the table, followed by a movement of the hand-bell. It should be pointed out that all hands were visible upon the table, all the time, and that the hands were linked up. The feet of the sitters were touching, thus being controlled. Very soon after the bell moved, two or three notes upon the Pan pipes or mouth-organ were heard. Soon afterwards, a loud chord upon the mouth-organ simultaneously with a brilliant yellow flash over and behind the head of Miss Tom Gallon, who sat at the side of the table opposite the medium. In order to see the flashes better, it was decided to turn out the red light. This was done (11:20). Again a chord upon the mouth-organ, followed by two blue flashes under the table; again followed by a chord upon the mouth-organ and a tinkle upon the aluminium bell. It will save repetition if it is stated that the mouth-organ was played upon eight or nine times, ONCE AT REQUEST. The bell was touched twice, and the Pan pipes (we think), once. In all, six flashes were noticed, three under the table, two round about the head of the medium, and one over the head of Miss Tom Gallon. One blue flash over the head of the medium

was described by Mr. Pugh as being about the size of a half-a-crown or a little larger, with ray-like scintillations pouring from it.

Mrs. Garrett, who is clairvoyant, stated that she saw an ectoplasmic cloud, hovering over the head of the medium, which culminated in a blue flash. Mrs. Garrett then stated she saw, standing behind the medium, a tall girl, of Italian aspect, with two plaits hanging down her back, and wearing a bright robe. The girl was of a swarthy complexion, with thick lips and a flat nose. It is suggested that this girl is the medium's "control," "Palma." Some of the flashes seen appeared with a percussive sound. Mr. G. E. Wright stated that he felt a "psychic breeze" pass four or five times along the surface of the table. During the above manifestations, paper was rustled and other movements were heard beneath the table. For the first time at any sitting, medium became completely entranced (11:35). Her hands became icy cold, and respiration weak. In this condition she remained till 12 o'clock, when the red light was restored. The medium complained of feeling very cold. At this period, the "control" was asked to manifest itself by means of raps. Several were given, and specimen raps were accurately and immediately copied. The table also spelled out the information that "Palma" was the "control" who had played upon the mouth-organ, Pan pipes, etc. The sitters then sat back from the table, still with hands linked and with feet touching, and movements without contact were asked for. Two movements were given with raps.

At the close of the sitting, the objects under the table were examined, and all had been moved. The trumpet was knocked over; organ moved to the other side of pile; pencils moved; corner of writing-pad turned up, AND SEVERAL PENCIL MARKS WERE FOUND UPON THE SIGNED PAPER. These marks include crosses, and what might be a "P." reversed. The temperature dropped 1.5 degrees below that recorded at commencement of sitting.

REMARKS

The reader of these records cannot fail to notice that as Stella became more deeply entranced, so the phenomena became more diversified. In this seventh sitting, we have manifestations upon wind instruments, pencil marks upon a signed pad, flashes, etc., under conditions which absolutely precluded fraud. But it was the very nature of these effects, and the extraordinary phenomena that we witnessed, that decided us to stiffen the control still more. Mr. Pugh said he would design a table that would meet our requirements.

SITTING No. 8. MAY 17th, 1923.

This, the eighth sitting with Stella C., marked a great advance in the control of the medium and sitters. The table used was a new one; was designed by Mr. H. W. Pugh, and will be known as the "Pugh" table. (For full description, see below.) It is actually two tables—an inner and an outer, the inner table being quite incapable of being levitated except by some force applied beneath it. It is physically impossible for any of the sitters to raise this inner table from its upper surface; and to stop any manipulation from the underside, the inner table is surrounded by four trellis gates which prevent the medium or sitters from approaching it in any way. These four trellis gates form a cage in which various articles are placed previous to the commencement of a sitting. The inner table has a trap-door (in its top), eight inches square, the hinged flap of which is flush with the surface of the table, and is incapable of being opened except by an upward pressure from within the cage. The following articles were placed inside the cage (some on the floor and some on a shelf midway between floor and table-top), previous to the commencement of the sitting, and a diagram was made of their arrangement: A set of metal Pan pipes; an autoharp; a squeaking rubber dog; a mouth-organ; a celluloid trumpet; a baby's rattle with bells; a toy piano; aluminium hand-bell; a pan of modeller's clay; a signed writing-pad and a lead-pencil.

Almost immediately after the sitting commenced (musical-box playing, incense burning, red light on), cold breezes were distinctly felt by all the sitters—some on hands, others on faces (11:5). These cold sensations continued intermittently for a considerable period. Then the medium became entranced (11:25). Soon after, at 11:30, the mouth-organ in cage was blown in two different chords. (At this point, light put out.) At 11:33, 11:35, 11:40, 11:45, mouth-organ was again blown, mostly in one chord. At 11:55 several strings of the autoharp in cage were struck twice. At 11:45, a small blue light over medium's head. At 11:59, a bright blue light. At 12 o'clock another flash. At 12:1, a very bright light over Stella, with crackling noise. At 12:2 TRUMPET BLOWN. At 12:5, two blue lights, with crackling noise. At 12:7, mouth-organ blown. (At this juncture, Mr. Pugh ceased taking exact times, as the light from his bright red torch was thought to be disturbing to the phenomena.) Between 12:7 and 12:45, when the sitting was concluded, the following phenomena took place: Hinged flap in centre table was opened and closed several times. When open, a red silk handkerchief was placed over aperture of trap-door, and Mr. Moger and Mr. Pugh each placed

a hand over silk. Twice they felt finger-like forms, from two different directions, under the silk handkerchief. Mrs. Pratt had her hand touched by what she described as a very cold hand. The rattle was thrown out of cage (from the side farthest from the medium), over Mr. Pugh's shoulder on to table. A creaking of the inner table was followed by violent movements of the structure, and a decided attempt to levitate itself. Trap again opened, and was closed from outside by some unseen force. Then blue flashes inside cage, the lights being very visible through the flap which had again been opened by the " force " or entity at work. Again the flap was opened and rubber dog was handed out of trap door by the invisible " force " at work. Then more movements of the table. At this juncture, (12: 45), the medium came out of her trance, and little else followed. The sitting concluded at 12: 55. The so-called " psychic breezes " were felt intermittently during the whole of the sitting. The mercury dropped only .5 degree below that recorded at commencement of sitting. The medium's pulse again dropped considerably at end of sitting. The temperature of medium was sub-normal at start of sitting, normal at finish. Throughout the sitting the sitters' hands were on the table, and in contact, their feet being controlled in a similar manner. The medium became very cold during the entranced state, with shivering fits. Many raps were heard during the sitting. Several articles in cage had been moved, and pad was written on. The trumpet, which had been stood on end, was found on its side.

REMARKS

The " Pugh " table used at the above sitting may more properly be described as two tables—an inner and an outer table. The outer table is 44 inches square, and in the centre of its top is cut a square hole, the edges of which slope at an angle of 45 degrees. Into this hollow space, 23 inches square, is inserted an inner table, the edges of which also slope at an angle of 45 degrees, so that the outer edges of the inner table rest upon the inner edges of the outer table, and the tops of the two tables present one flat surface.

Inside the four legs of the outer table, and outside the four legs of the inner table are placed four panels of wooden trellis with a clearance of two inches between them and the legs of the inner table. These panels reach from the floor to the under surface of the outer table, and make it impossible for the medium or sitters to move the inner table with their feet or knees. The only part of the inner table which can be touched is its upper surface, and the tables are so adjusted that the only movement possible to the inner table is an upward vertical move-

ment caused by a force operating from below within the wooden cage formed by the trellis panels.

At a height of 17 inches from the floor, the inner table has a shelf covering an area approximately equal to its top, and in its top it has a hinged trap-door which can either be fastened or left free to open upwards. It cannot be opened downwards.

The whole of the table except the surface of the top of the inner table, are stained brown. By this means the movements of the inner table are plainly visible. Height of table: 29¾ inches. Thickness of table, nine-sixteenths of an inch. Trap-door is eight inches square. Weight, about forty pounds.

The use of the "Pugh" table seemed to stimulate the "force" responsible for the phenomena, and some very interesting results were witnessed. The trap-door in the table-top,—which was the only exit from the cage formed by the trellis gates—proved very effective, and a decided attempt at materializing hands or "pseudopods" was made.

SITTING No. 9. MAY 24th, 1923.

The table used for this séance was the combination "Pugh" structure, with the addition of a length of gauze net (very similar to that used by Baron von Schrenck in the Willy S. experiments), reaching from the table-top to the ground. This gauze was half-way round the outside of the outer table, and in front of the medium, but was lifted upon her knees in order that any power coming from her might not be obstructed. Mr. Pugh took the notes and times. The usual musical toys (see Sitting No. 8) and signed writing-pad, etc., were put into the trellis cage, and a feature of this sitting was the employment, for the first time, of the Telekinetoscope (for a description of this apparatus, see below), an electrical instrument working within a soap bubble. Soon after the commencement of the sitting, Col. Hardwick, in a little speech to "Palma" (which recalled to Mr. Price a similar appeal by Baron von Schrenck-Notzing to "Minna," Willy Schneider's "control"), explained the working of the Telekinetoscope, and asked her to manifest by its means, if possible. Three responding raps suggested that "Palma" would do her best.

At start of sitting, musical-box playing, incense burning, red light full on. Immediately the sitters had settled themselves, raps commenced to be heard in various parts of table, chairs, etc. Soon after, some of the sitters stated that they experienced a sensation of cool air circulating along the surface of the table. It was asked whether

"Palma" was helping, and an answer rapped in the affirmative. After these preliminaries, (at 11:40), the red light was turned out. The medium had already become entranced (11:25) ; at 11:45, mouth-organ blown: at 11:50, hand-bell rang; at 11:51, trap-door opened a little; at 11:53, mouth-organ blown in different key; at 11:55, trap-door lifted; at 11:58, mouth-organ blown; at 12:5, blue light near ceiling; at 12:10, blue light over medium; (Mr. Pugh here ceased taking exact time. It should be noted that the hands of all the sitters were on the table, linked up, and their feet in contact.) Soon after, many movements under table, in cage, in which two blue flashes were prominent. Miss Gallon was touched on hand, and Mrs. Pratt was touched twice on her hand.

Then trap-door opened completely, and Miss Phillimore, Mr. Pugh, and Mr. Price each placed a hand over aperture. Mr. Pugh at once stated that he was touched by the lead-pencil which was apparently handed up to him through the trap-door. Then (a shower of) little raps were heard. Then several chords upon the autoharp. At this moment, (about 12:25), THE RED LIGHT INDICATOR IN RECORDING PORTION OF TELEKINETOSCOPE LIT UP FOR ABOUT A SECOND. Mr. Pugh at once looked inside cage where the transmitting portion of instrument had been placed, AND BUBBLE AND SHADE WERE INTACT, thus absolutely proving the presence of psychic, (electrical?), power or force. Just before this wonderful manifestation, the rattle-bells had been thrown out of cage upon the floor. The centre table then tried to move itself. Again, the trap-door was rattled, violently up and down from within the cage. Then violent raps (the loudest heard at any of these sittings), in the centre of the table, and another blue flash. Then more noises within cage.

At this juncture, (12:45), medium came out of her trance. The medium appeared to be in a deeper trance at this sitting than at any of the previous ones. She had shivering fits, and was reclining upon Mrs. Pratt most of the time, though she did not appear to become so cold as usual. Her temperature was sub-normal before and after the sitting, and her pulse was very variable. It is worthy of note that the musical-box was played more at this sitting than at any other. At the close of the sitting, many of the articles in upper and lower portion of cage were found to have been moved; trumpet had been knocked over. In again examining the transmitting portion of the Telekinetoscope, it was found that the BUBBLE WAS STILL INTACT, and Mr. David Gow and Mr. H. W. Engholm, Editors of "Light," were brought in to witness this fact. The bubble had lasted 1¾ hours, notwithstanding the movements of the table, etc. The temperature

of the séance room dropped one degree below that recorded at commencement of sitting.

REMARKS

The TELEKINETOSCOPE *is an electrical* instrument specially designed by me for the Stella C. experiments, in order to demonstrate telekinetic power under conditions which absolutely preclude fraud, accident, or error in observation.

The instrument itself consists of a brass cup, five inches in diameter and two and a half inches deep. The cup is mounted on a metal tripod with levelling screws, and has a turned-in flange three-eighths of an inch wide. Around the periphery of the cup, and stamped in the flange are twelve three-sixteenth holes. Placed loosely inside the cup is a contact-maker made of thin sheet fibre, connected with two brass strips to which are fastened the leads (composed of best rubber and silk insulated flex). The whole is mounted on a thick rubber base.

The contact-maker is made of fibre in order to lessen the metallic surfaces thought to inhibit the psychic "force." A narrow strip of thin metal is fastened round the contact-maker connecting, by means of a piece of pure tin fuse-wire, to the brass screw holding the fibre slip. When the contact-maker is *in situ* in the brass cup, a soap-bubble (composed of distilled water, glycerine, and Castile soap), is drawn across the top of the cup, thus effectively sealing it. In this condition it is normally impossible to depress the contact-maker (thus completing circuit), without destroying the bubble. As a further precaution, and to prevent the bubble drying too rapidly or bursting spontaneously, a glass shade is put over the whole of the instrument. It has been found by experiment that the bubbles last some hours under favorable conditions. The small apertures around the periphery are the only means by which the psychic power or force can enter the cup, and, if possible, depress the contact-maker, the spring of which can be made to any degree of sensitiveness. The transmitting instrument, as described above, is then put inside a cage, cabinet, or other suitable spot, in order to register, if possible, the presence of psychic power.

The recording part of the apparatus, connected with the cup by wires, is placed on table in full view of the sitters. This portion of the Telekinetoscope consists of a small red four-volt pea lamp, enclosed with its battery under a small glass shade securely sealed to a wooden base taking the flex leads. All parts are now insulated, thus making it impossible for any outside influence to affect the lamp or battery.

It will thus be seen from the above description of the instrument that it is ABSOLUTELY IMPOSSIBLE to make an electrical circuit (and thus light the red lamp), unless the contact-maker in cup is de-

pressed. To do this normally means the removal of the covering shade, and the breaking of the sealing soap film—two safeguards that are impossible to overcome by fraudulent means without at once telling the investigators that the apparatus has been tampered with.

It will be obvious that any indicator (other than the red lamp), capable of being worked electrically, would be suitable—*e. g.*, an electric bell.

I had devoted a considerable amount of thought and care in the construction of the Telekinetoscope, in order to ascertain whether we could secure a manifestation of psychic power upon an instrument that is absolutely fraud proof. Needless to say, I was highly gratified at the result of our first experiment, which I hope to repeat. Not by any known normal means could the contact-maker under the bubble have been depressed (thus completing circuit and lighting lamp upon the table) without (a) passing the net; (b) passing the trellis, in order to get to interior of cage; (c) removing glass shade which covered transmitting portion of instrument; (d) breaking bubble. And yet the instant the red indicator light lit up, Mr. Pugh examined the instrument and everything was intact—in fact, the bubble was intact an hour later.

I have no explanation to offer as to how the psychic power found its way into the bubble, and became powerful enough to depress the fibre contact-maker. Normally, it takes a two-ounce pressure to do this. Certainly, no solid body could have penetrated the instrument and worked the indicator. Each of the ten sitters witnessed the functioning of the instrument.

SITTING No. 10. JUNE 7th, 1923.

" Pugh " table used for this sitting. Red light not used on account of part of ruby well-glass missing, and unable to fix. Rays from Shadow Apparatus illuminated the séance table part of the time. Control: all hands on table, touching; feet touching; wooden trellis gate and fine gauze, tacked upon table and reaching to ground, in front of medium and adjoining sitters. Several new pieces of apparatus were tried for the first time at this sitting. These included the Pressure Flap, the Shadow Apparatus, the Air Pressure Indicator (for description of these, see below). A new test, by Col. Hardwick, was tried also. It consists of a locked box, containing a bell indicator, the key of which is inside the box and can be depressed only by interior pressure; a hole is left for the psychic " force " to enter. The Telekineto-

scope was used also, though no results were obtained by its means. The usual musical toys, tin of modeller's clay, writing-pad, etc., were placed in cage under table.

Soon after sitting started, raps commenced. Medium became entranced at 11:11. More raps on table and on Mrs. Garrett's chair (11:35). Various sounds under table and mouth-organ blown. At 11:36, raps. At 11:37, mouth-organ blown. At 11:45, hand-bell rang inside cage, and was thrown down. At the same time, the trumpet was thrown down. The Shadow Apparatus was at once switched on, and the objects, which had been focussed upon the screen, were found to have been moved right out of the pencil of light. Soon after, (11:55), when the red light (the Wratten ruby filter was installed in the Shadow Apparatus), was again on, a shadow of a short structure, like a lead-pencil, was seen upon the screen, by several persons. It flashed on very quickly. Mr. Dingwall was in an excellent position to witness this effect, and he stated to those present that he had witnessed the building-up of the structure, which appeared to have a bulbous appendage. Movements on the screen afterwards were eventually traced to corresponding movements of the gauze, which threw a shadow when rucked up. At 12:00, the rubber dog squeaked. This dog was squeezed several times during the sitting. At 12:1, blue flash; at 12:16, another blue flash. At this juncture, it was intimated that "Palma," the medium's "control," would "speak." The following words were rapped out: P A L M A . S P E A K . E R I C . M E . D I U M. It also started spelling Mr. Dingwall's name. It was asked whether Mr. Dingwall was meant, and three affirmative raps were given in reply. At 12:50, Col. Hardwick's box (which had been placed over the trap-door in centre table,) was moved somewhat, and the bell indicator inside box rang slightly. This could not have been done by normal means. . . . After the sitting, the various objects (hand-bell, trumpet, dog, etc.), had been removed from their respective positions. The smoked tin plate of Pressure Flap was covered with marks; some fine lines, some coarse ones, and peculiar striated circular marks as if the structures touching it had been fibrous. Unfortunately, the switch of the Pressure Flap apparatus had accidentally fallen to the "off" position and the bell "indicator" was put out of action. The tin of modeller's clay was examined, and in the clay was found a rut about two inches long which had been made by the psychic structures. Negative results with the Telekinetoscope, Air Pressure Apparatus, and writing-pad. Dr. M. Rust took the medium's temperature and pulse. Though a good sitting, it was found that the accommodation was insufficient for the large number (thirteen,

with medium), of sitters present, and movements were cramped. It was thought also that too many devices were being experimented with at the same time. Mr. H. W. Pugh took the notes from which this Report has been made and collected the other data. The use of the Shadow Apparatus proved highly satisfactory: Mr. Dingwall plainly saw the "pseudopods" crawling from the medium (trellis and gauze intervening), to the beam of light, and back again. Stella was very tired after this sitting. Mercury dropped .75 of a degree below that recorded at commencement of sitting.

Added June 9th, 1923.

Since above was typed, Mr. Eric J. Dingwall, Research Officer, Society for Psychical Research, has issued a separate Report, dated June 8th, 1923, describing the "pseudopods" he saw under Stella's chair and séance table. The Report is as follows: "Note. When the red light was switched on under the table, I lay down on the floor and looked through the passage towards the luminous screen. From near the medium's foot which was invisible, I saw an egg-shaped body beginning to crawl towards the centre of the floor under the table. It was white, and where the light was reflected it appeared opal. To the end nearest the medium was attached a thin white neck like a piece of macaroni. It advancd towards the centre and then rapidly withdrew to the shadow."—(Signed) E. J. Dingwall. 8/6/23.

REMARKS

It is proverbial that lookers-on see most of the game, and this adage is particularly exemplified in the case of Mr. Dingwall. He arrived at the sitting at the last moment, and all the seats at the table being taken, he occupied an armchair in the corner of the room. But not for long. As soon as the Shadow Apparatus was set going, he lay upon the floor and looked between the sitter's legs. He was well rewarded for his somewhat unorthodox and lowly position, and saw the best materialisation of the whole series of sittings, thanks to the Shadow Apparatus.

This apparatus was designed for the purpose of seeing, if possible, shadows of the psychic structures or telekinetic forces responsible for the movement of objects placed in the cage under the séance table.

The apparatus consists of three portions, viz.: the projector, the light filter, and the special screen upon which the shadows are thrown.

The projector comprises a 4½ volt electric lamp, controlled by a

table switch, placed behind the positive and negative combination of a Zeiss telephoto lens. By this optical arrangement a suitable disc of light can be thrown on the screen several feet away from the source of illumination, under the séance table, and clear of the sitters' feet.

Immediately in front of the telephoto lens is an adjustable stand holding the light filter or filters. These filters are the Wratten "M" series used in photo-micrography. They are composed of stained gelatine of various colours, mounted in 2" optical flats, with a suitable holder.

The 18" x 14" screen upon which the shadows are thrown is specially prepared for accurate focussing in photo-micrography. It is of wood, with an aluminum-finished matt surface, surrounded by a black border which accentuates the luminosity of the screen when in use. The special surface of this screen has the property of reflecting practically all the light projected upon it. Consequently, the maximum amount of contrast is secured with a minimum of illuminant.

In use, a pencil of light, with coloured filter interposed, is thrown under the séance table, taking in its focus any objects (*e. g.*, handbell, trumpet, etc.), that may have been placed there. The objects are thus shown sharply silhouetted upon the prepared screen. It was thought that, should movements of the objects take place, the shadows of the psychic structures would likewise be projected upon the screen, simultaneously with the objects moved. This theory has been found to be correct, and it is possible to substitute a piece of bromide paper for the screen; suddenly change the red light for a white one (by removing the coloured filter), and take a permanent skiagraph of the psychic structures.

It having been found that the operating "force" working through the mediumship of Stella C. frequently manifested by blowing a mouth-organ, trumpet, etc., the following piece of apparatus was devised in order to indicate the finer air pressures caused by the entity or psychic force:

The apparatus is self-contained and is put under the séance table, in cage, or in cabinet. It consists of an oblong wooden box, 10" x 4" x 2", with an ebonite mouth-piece, 5/8" diameter, projecting one inch at one end. The end of the mouth-piece inside the box is in close proximity to eleven small tongues of platinum foil suspended from a steel needle, and swinging freely upon it. At a distance (which can be regulated), from the platinum tongues is a metal bar. Both steel needle and metal bar are in an electric bell circuit, the bell being secured outside, on top of box. The battery is inside the box.

In the working of the apparatus, any air pressure applied to the

external end of mouth-piece impinges upon the platinum tongues which swing outwards and upwards on their supporting needle, striking the bar, and thus completing circuit and ringing bell indicator. Should the force applied be a light one, upon its cessation, the tongues drop back of their own weight. Should the force be a more powerful one, the metal bar becomes magnetised, and tongues adhere (and bell continues to ring), until the battery is disconnected by means of a switch placed outside the box. The apparatus is capable of such fine adjustment that the ordinary speaking voice, at a distance of three inches from mouth-piece, has the effect of closing the circuit and starting the bell indicator. By increasing the distance between the platinum tongues and metal bar, a greater air pressure is required to make contact and start indicator.

Our first use of the Pressure Flap was entirely successful, and, should any of my readers be inclined to construct a similar instrument, I herewith give full particulars.

This piece of apparatus I designed in order that some idea of the force of psychic pressures obtained at sittings should be demonstrated and recorded.

The "flap" is really an electric contact-maker composed of two pieces of thin cedar-wood (8″ x 5″), hinged at one end and opening like a book. The normal position of the pieces is closed, but separated by a light spring which keeps the pieces half-inch apart. On the lower portion of the "flap" is a copper strip fastened across its entire width. On the underside of the upper portion are three studs, which, when pressed against the copper strip, complete an electrical circuit and ring a bell on a wall-box situated in the séance room.

The upper surface of the upper portion of "flap" is graduated into half-inch divisions, and it has been found by experiment that the various positions on the board require the following weights to depress the spring, and thus to make contact:

On the 1	inch mark, a weight of	$10\frac{3}{4}$	ounces.
On the $1\frac{1}{2}$	inch mark, a weight of	8	ounces.
On the 2	inch mark, a weight of	$6\frac{1}{4}$	ounces.
On the $2\frac{1}{2}$	inch mark, a weight of	$5\frac{1}{4}$	ounces.
On the 3	inch mark, a weight of	$4\frac{1}{2}$	ounces.
On the $3\frac{1}{2}$	inch mark, a weight of	4	ounces.
On the 4	inch mark, a weight of	$3\frac{1}{2}$	ounces.
On the $4\frac{1}{2}$	inch mark, a weight of	$3\frac{1}{4}$	ounces.
On the 5	inch mark, a weight of	3	ounces.
On the $5\frac{1}{2}$	inch mark, a weight of	$2\frac{3}{4}$	ounces.

On the 6 inch mark, a weight of $2\frac{1}{2}$ ounces.
On the $6\frac{1}{2}$ inch mark, a weight of $2\frac{3}{8}$ ounces.
On the 7 inch mark, a weight of $2\frac{1}{4}$ ounces.
On the $7\frac{1}{2}$ inch mark, a weight of 2 ounces.
On the 8 inch mark, a weight of $1\frac{3}{4}$ ounces.

To lessen the force required to make contact, and to render the apparatus more sensitive, a movable weight can be placed upon any portion of the upper board. For example, a two-ounce weight placed upon division four (the centre of board), reduces the force necessary to make contact by pressure upon division eight, to three-quarters of an ounce (instead of one and three-quarters ounces without the weight).

In practice, the upper surface of upper portion of "flap" is painted over (below the graduations), with liquid white or some similar substance. When the psychic "force," "pseudopod," or other psychic structure depresses the board, the mark left on its white surface is read off on the graduated scale. The force or pressure applied at that particular spot can at once be determined.

By means of this apparatus, it may be possible to get intelligent rings on the bell (taking the place of raps), and the entity at work may be able to convey some information. Also, the apparatus could be used in a way similar to that of a telegraph transmitting key, employed in sending the Morse code. Without the use of a bell or battery (which can be switched off), the "flap" arrangement might be used by the transmitting entity or psychic "force" in "rapping" out messages.

An addition to above apparatus consists of a piece of burnished tin plate, 8" x $4\frac{1}{4}$", fastened, by means of a turn-button, to the upper surface of upper board. The piece of tin plate has the effect of increasing the weight at any given point in the area of board to the extent of about two ounces, which must of course be allowed for when computing pressures according to above scale. The object of this detachable plate, when blackened by means of the smoke from a turpentine lamp, is to register the marks (especially the finer ones), made by the psychic structures. Also, any marks or impressions made upon the plate are very easily photographed owing to the bright tin showing clearly through the soot. A brass holder for smoking the plate completes the apparatus.

It has been found by experience that the very finest lines are reproduced on the smoked burnished tin plate, and it is an easy matter to make photographic records of them, in brilliant contrast.

SITTING No. 11. JUNE 21st, 1923.

Medium unwell and under the doctor. She appeared not so bright as usual, and had lost a good deal of her colour, which is naturally bright. Her pulse was much more normal than usual, and was particularly steady, which is very unusual. Her temperature was sub-normal at start, normal at finish. Temperature of room dropped one degree below that recorded at commencement of sitting. "Pugh" table used, with fine gauze and wooden trellis gate in front of medium and adjoining sitters. Apparatus in use: Telekinetoscope; Flap Apparatus; Shadow Apparatus; modeller's clay, and the usual musical toys and writing-pad, etc., were placed under the table on the floor and shelf. As soon as medium became entranced at 11:25, the name C R A W-F O R D was rapped out. Then many other raps were given in various parts of the table—two series of raps in two places were given simultaneously. At 11:26, mouth-organ blown; the red light was then turned out, and Shadow Apparatus, using the ruby screen, switched on. At 11:26, blue flash over medium; at 11:55, blue flash; at 11:57, trumpet blown; at 12:2, blue flash over medium's head; at 12:3, trap-door opened; at 12:4, mouth-organ blown; at 12:5, trumpet blown; at 12:10, trap-door in table attempted to close itself, but was prevented by Col. Hardwick, who had his hand on the flap and resisted the attempt; at 12:15, mouth-organ (trumpet?) blown; at 12:16, trap-door closed itself; at 12:20, trap-door opened, and slight movements of the flap were felt by Col. Hardwick, who held it in his hand; at 12:30, mouth-organ blown; at 12:35, blue flash in hole in table; (the flash had the effect of having been pushed up through trap-door, which happened to be open); at 12:39, trap-door tried to close.

At intervals during the above phenomena, the Shadow Apparatus, using the ruby screen, was switched on, and the trumpet was found to have been moved nearer the bell. It was admitted by the sitters present that though phenomena were witnessed in great variety, the power was weaker than usual. The fact that the medium had just left a sick bed in order to attend the séance would probably account for this. Two of the sitters stated that they detected the odour of paraffin during the séance. Negative results with the Telekinetoscope and writing-pad, clay, etc. The sooted plate of flap contact apparatus was found to have been marked, but one of the sitters stated that she noticed the marks there before the sitting commenced. This was disputed by some. These notes made from data recorded by Mr. Pugh.

REMARKS

The eleventh sitting with Stella was the only occasion when the medium was really unwell. She had been in bed for several days, and decided only at the last minute that she would sit for us.

The sitting was fairly satisfactory under the circumstances, but it was felt that something was wanting to make the séance a complete success. What did not alleviate the general depression was the knowledge that my contract with Stella was over and that this sitting would be the last probably (as it turned out) for several months.

Not by any stretch of the imagination can it be said that Stella is fond of sitting, or that she is particularly interested in psychical research. I had the greatest difficulty in persuading her to again sit with us after our second sitting. She simply was not interested. However, she continued with the experiments and fulfilled her promise.

After our eleventh sitting in June, I was abroad a good deal and lost touch with Stella. It was then that Dr. Woolley, a member of the Council of the S. P. R., approached me with a view to continuing our experiments at the rooms of the Society. We agreed to collaborate.

After my return from Warsaw I set about persuading Stella to give us some more sittings. She at last reluctantly agreed. During my absence abroad, she had secured a secretarial post with a firm of manufacturers, which did not help matters.

At last our arrangements were finally completed, and we had the first of the S. P. R. sittings on Sept. 27th. Mrs. Pratt, Miss Tom Gallon, Col. Hardwick, and myself of the old circle formed the nucleus of the new, which included Dr. Woolley, Mr. Dingwall and Capt. Bennett.

SITTING No. 12. SEPT. 27th, 1923.

This, the twelfth sitting, commences a new series. Musical-box used. Powerful red light employed, much brighter than that used at previous sittings, and closer to the séance table. All sitters plainly visible. No incense used. The pulse and temperature of the medium were not taken. "Pugh" table (see previous reports), used. Several musical toys (including mouth-organ, trumpet, squeaking dog, rattle-bells, and auto-harp), were placed on upper and lower stages of "Pugh" table. Trellis gates were placed in front of medium and adjoining sitters; also upon opposite side of table. Shadow Apparatus (see special description), was placed in position, showing clearly the shadow of trumpet on luminous screen.

Soon after medium became entranced the raps commenced. "Palma," Stella's control, signified that she was present. Many raps and creakings in various parts of the table. It was decided to try the alphabet, which was recited by Mr. Price. After various repetitions, the following message was spelled out: STELLA KNOWS MUNN SHE WILL LEAVE. It was asked whether the word "Munn" was intended for the name of the proprietors (Munn & Co.), of the "Scientific American." "YES," was spelled out. It was mentioned that the "Scientific American" had made an offer to Stella to visit the States. Stella had never heard the name of "Munn." "Palma" was asked to manifest upon the musical toys. She promised she would before the séance closed. "Palma" was asked to imitate various kinds of raps given by Mr. Price and other sitters. The raps were well imitated. Mr. Dingwall made a "sawing" noise, which "Palma" imitated more or less correctly. Mr. Price then asked "Palma" if she could give the name of the thief who had the previous day stolen his gold coins. The answer was rapped out: DINGWALL KNOWS HIDE I DON'T. This answer was not taken seriously. A long series of raps was afterwards given. Just before the séance closed, a decided squeak was given on the rubber dog. After the white light was switched on, the objects under table were examined, but it was thought that nothing had been moved. Stella was very sleepy after sitting, and stated that she had been "uncomfortable," which may have accounted for the brief period that she was under control or in the trance state.

REMARKS

Considering that three months had elapsed since the previous séance, this twelfth sitting was fairly satisfactory. It must be borne in mind that the surroundings were strange to Stella, and that the circle had not yet got together properly. But it was a start.

SITTING No. 13. OCTOBER 14th, 1923.

For this sitting, the brilliant red lamp had been shaded with a piece of red tissue paper, thus removing the glare of the filament. All sitters plainly visible and hands linked up. "Pugh" table used, and Shadowgraph Apparatus in position. Musical-box used, but not incense. Dr. V. J. Woolley took the medium's pulse-rate. Stella went into trance during the first few minutes, and eventually reclined upon Mrs. Pratt's shoulder. Raps and creaks in the table were of frequent occurrence after the medium became entranced. The inner structure

of the "Pugh" table appeared to move at times, and some of the sitters stated that they could feel pulsations in the table-top. Without warning, the shelf or upper platform of the inner table suddenly gave way with a rending sound. Upon this platform and the floor beneath had been placed the usual musical toys, etc., and these were disturbed by the breaking away of the inner shelf. Two notes upon a wind instrument were given. It was at first thought that the notes came from the trumpet, but experiments afterwards suggested that the notes came from the "G" tube of the pitch-pipes which had been placed beneath the table. Two bright blue-white flashes were witnessed during this séance. They resembled sparks produced by the discharge across the points of a Ruhmkorff coil. The flashes appeared to be over the centre of the table. The sparks were produced in total darkness, and at the request of one of the sitters. The Shadowgraph Apparatus (using a deep red filter), was flashed on under the table at intervals, but only on one occasion was the shadow of the trumpet moved from its noted position on the luminous screen. This was after the fracture of the shelf of the inner table. Various raps were given on the table by the sitters, with a request to Stella's "control," "Palma," that she should imitate them. This was done correctly. Towards the end of the sitting "Palma" was asked to manifest by raps. By means of the alphabet, recited by Dr. Woolley, the following message was rapped out: HAVE GIRL SITTER NEXT WEEK —NOT DINGWALL GIRL. It was asked by a sitter if Mr. Dingwall should come next week, as "Palma" was somewhat ambiguous. The answer was rapped out: YES DINGWALL GOOD. Mr. Dingwall mentioned to the company that he had been considering that morning the inclusion of another lady sitter in the circle. "Palma" evidently objected. At nearly the end of the sitting, the rubber dog was removed from the floor under the table, where it had been placed, and was somewhat violently flung across the séance room, striking Dr. Woolley and Mr. Dingwall in its path. Several of the sitters complained of cold during the séance. The medium's hands became extremely cold during the sitting (in the trance state), and when Stella awoke, she complained of being very cold and sleepy. Hot milk was given her, but she was much longer than usual in recovering her normal condition. Unfortunately, by an oversight, her pulse rate and temperature at end of sitting were not taken. Thermometer fell .5 degree below that recorded at commencement of sitting.

REMARKS

The number thirteen proved "unlucky" as far as we were concerned, for after this séance Stella informed me by letter that she had

decided not to continue the sittings. Her employment fully occupied her time, and she said the sittings made her feel tired, which is more than probable.

Though I do not, like Stella, possess the power of prevision, I feel certain that some day she will come back to us. She will receive a warm welcome. There is a vast amount of work still to be done, and many experiments left unfinished. I am positive that with a sympathetic environment, and with suitable sitters, Stella could produce the whole *gamut* of psychic phenomena.

If my readers look for "conclusions" or "explanations" of the wonders we witnessed, they will be disappointed. If Professor Richet, after thirty years of incessant application to the subject is unable to find satisfactory answers to the series of riddles evolved by psychical research, I have no inclination to theorize concerning the phenomena we saw. The spirit hypothesis is as good as any, and may prove the correct explanation when the laws governing phenomena are known.

At least these Stella experiments have absolutely proved, beyond cavil or contradiction, that the temperature of the séance room falls during the psychic exudations of some mediums; also, that the power or "force," in an attenuated state, is able to permeate a soap film and exert its strength to a pressure of at least two ounces. These two facts we have proved by instrumental means. Many other interesting things can be deduced from the reports themselves, which I commend to the earnest consideration of the reader.

POSSIBLE REASONS FOR ERRONEOUS CONCLUSIONS

BY TITUS BULL, M.D.

While reading over the different reports of the investigations of physical mediumship of one Jean Guzik by European observers contained in the *Journal* of the American Society for Psychical Research, I was struck by the whole question of fraud and conscious trickery implied. There seemed to be creeping into the situation much bitterness, involving recriminations which are not wholesome, nor are they in the spirit of true scientific inquiry.

The efforts of anyone need not be attacked directly, to produce the

effect of something akin to dishonesty implied. The exponents of both sides ought to feel that each is striving to get at the truth. They ought also to realize, when under different conditions, the same phenomena is forthcoming, there is a law underlying this difference. If a medium cheerfully submits to all tests and conditions demanded, and such conditions imposed and observations made are by men of unquestioned veracity and integrity, who finally attest to their genuineness, they ought to be accepted as sign posts.

On the other hand, if another group observe the same phenomena, NOT under test conditions, who witness similar manifestations, though produced questionably, their reports should be given the same consideration, to be utilized and accepted as another sign post. To a degree this has been done, I feel, but the spirit in which it has been done is to be regretted. There is to be found that "difference" in the conditions governing the manifestations of the phenomena. What does it mean? This "difference" must be sought for and explained, and the answer found in the accumulation of additional facts. All manifestations of this kind are not to be called fraudulent, for at times the strictest conditions of restraint are permitted by some mediums.

If one reviews the history of this type of mediumship, there always has been raised this question of trickery and fraud. That there ARE those who deliberately stoop to conscious trickery and fraud in their manifestations, there can be no doubt. But it is also true that there are those who, in all earnestness, seek to demonstrate the genuineness of their manifestations. They are quite as much dismayed by the results obtained under the different conditions, as are the investigators themselves. If the truth of the matter is to be found in the "conditions" and not in the phenomena, only time and further investigations will reveal that truth, as well as show a deeper significance, and more subtle problem to solve in the whole unfoldment.

Prof. James Hyslop, in relating his experience with the medium, Miss Burton, reports that she complained of some one touching her on the forehead. It was observed that she did the touching herself, with her own hand. The arm was tested and found to be anæsthetic from the shoulder down, including the hand and fingers. This seems to me to be a most significant fact. It is a real and valuable sign post.

The application and development of this fact would mean, that the medium was unaware that her own hand and arm had been used to fool herself, or the explanation must be sought in some unusual adjusment, which was momentarily made within the organism itself. It is surely true, that the muscular sense was dissociate from the objective sense, or at least a part of it. In her objective field of consciousness, she had

lost the awareness of the movement of hand and arm. She had lost the sense of hand and arm being the agency whereby she was made conscious of the sense of touch on the forehead. That is to say, she was in association with the area of the sense of feeling of the forehead, but not in association with the area governing the movement of the hand and arm. Neither was she in association with the sense governing the area of the touch of the fingers, for if that were not true, she would have complained of some one touching her fingers. This, in reality, would have been her own forehead.

In experimenting further, and being on the alert to find out, if possible, what relationship one type of phenomena might bear to another, Dr. Hyslop attempted and later accomplished automatic writing with this medium. The outcome of the automatic writing was, that the sign and symbol of the Imperator group were given as well as the symbol of Prof. James. These were facts that the medium, in her normal state, did not know. It seemed to have been acquired in a supernormal way. Here the automatic machinery of the body, the muscular system, was obeying the dictates of the subconscious. The subconscious stimulus was asking the muscular part to do something for an unusual purpose, but along normal habitual lines of action. It is not unusual for the fingers to make words, letters, or symbols.

Are we justified in assuming that Prof. Hyslop was dealing, in this case, with some one normally honest and subconsciously dishonest? In other words, are we to assume the possibility of a person being honest when in their objective control, and dishonest when dictated to by their subconsciousness? It would seem at first glance that this is the explanation. It must be said, though, that the medium was quite willing to submit to all tests and conditions necessary for the proper solution of the mystery. These unusual occurrences were mysterious to the medium and her friends and both were anxious to have the mystery solved. It would seem now as though we must look for the solution somewhere other than in the field of conscious trickery and fraud. If this is so, are we then to assume that the solution is to be sought in subconscious fabrication? Perhaps so. But there is another hypothesis which seems to fit the facts, revealing a much larger purpose in the whole unfoldment.

With Eusapia Palladino and her manifestations, this question of fraud and trickery was always in the foreground. There were, however, numerous attestations to the genuineness of her manifestations. It seems with all manifestations of this kind, there has been raised this question of fraud with each individual. It has caused great confusion in the minds of all investigators. The aforesaid medium, in many in-

stances, however, warned the observers that fraud would be the outcome, if they did not properly restrain her. She claimed she could not help it. If those who were conducting the investigations did not pay attention to her warning it would not be her fault. This surely does not look like conscious trickery. It does, however, at the first analysis, look like subconscious craftiness. On the other hand, it is not usual, in the course of human events, for one to admit fraudulent results, if the individual is trying to convince people of his underlying honesty of purpose. This fact ought to stand out as important and be another sign post.

When we approach to analyze automatic writing, we find the end result is for another purpose. In other words, we expect the organism and its automatic machinery, the muscular system, to act along normal lines of habit. We expect the hand and arm to be utilized for writing, the context of which we are to analyze and study. The meat in the cocoa-nut is the meaning of the writing, not the writing itself. We do not put any restraint upon the muscular effort, for the good reason we do not wish it. We are not to analyze the muscular activity, we are to analyze the meaning of the writing, primarily to find out from whence comes the subconscious stimulus. We feel quite sure that often the stimulus is not from the objective mind. The medium is entranced, the normal state of consciousness is eliminated, and is devoid of memory of the occurrences, so we feel sure the stimulating factors are from within the subconscious. We therefore place no restraint upon the muscular activities. The nature of the conditions governing the examination does not demand this restraint. It is not so, however, with the conditions governing the examination of physical mediumship such as Jean Guzik. This is another important point.

When we examine carefully all the conditions and factors involved, with differences apparent in certain types of activities, coupled with results to be obtained, and find the constant repetition of certain distressing earmarks, we are forced to ask ourselves some very pertinent questions. The answer to some may be found in the following. May not the restraint which we find necessary to place upon the expression of physical mediumship, be the required inhibition important in producing genuine physical phenomena, in order that the subconscious may more perfectly overcome normal habits of the personality? May it not be the means by which a certain type of energy is released for the establishment of other habits? May it not be the means, through the restraint of the conditions set up by the investigators, which will permit a fuller control by the subconscious? May this not accomplish more easily the submerging of older and more normal habits of the

mind, with its control over the body? These habits, which have been developed from birth, are not so easily overcome, even by the dictates of the subconscious. The organism is developed to obey the dictates of the normal objective mind, not to obey easily, the emotions and impulses arising from within the subconscious.

When an idea arises within the subconscious, for the purpose of moving a chair, the thought—moving a chair,—must take precedence over the manner by which the moving is to be accomplished. That is to say, the primary idea,—move a chair,—must precede the manner of doing it. The secondary thought, manner of doing, must have equal force with the primary idea, move a chair, if it hopes to dissociate old and well-established habits, for a definite purpose. This definite purpose is to produce genuine "telekinetic" phenomena. Now, if the impulse is given to the organism by the idea, "move a chair," would it not be likely to start its first effort along old and well-established lines of control? Would not the later idea, manner of doing, be secondary in force and often unable to completely control the manner of doing? If this were the case would there not be a conflict within the personality itself, witnessed by struggles and groans and often violent attempts to use hands, feet, or perhaps any part of the body which it could use, in its attempt to obey the impulse along its well-established lines of habitual control? In other words, any thought presented to the mind, for the purpose of producing physical activity, would first release its energy toward accomplishment along well-established habitual lines.

In automatic writing we have the same process started by the stimulus of an idea, the end—results—of which is to produce physical effects. The primary idea, however, is not for physical movement at all. It is concerned chiefly with the context itself, while the manner of doing the writing, the muscular movement, is secondary to the context. The reason for this is quite apparent. Old fixed habits of control are well established and the end, result, manner of doing, is assured for this very reason. That is to say, the physical medium is expected not to do, just what the automatic writer is expected to do. To the uninitiated and casual observers this whole process finally looks like conscious fraud, bizarre and most revolting, to be thrust aside as worthless and unworthy. The manifestations of the automatic writer are for one purpose, while the phenomena of the physical medium are for another. They are similar, however, in that they are both governed by the subconscious.

To recapitulate; it would seem to me that the restraint necessary to be placed upon some physical mediums, is just that inhibition needed

in assisting the subconscious in its efforts to overcome the older habits of mind and body. It seems to be the means, or at least part of the means utilized, whereby certain types of energy can be used in the production of genuine physical phenomena. In effect, it submerges the connections within the tendencies of normal control, so to speak, in order that new channels of co-operation may be established with the subconscious more firmly and of longer and stronger duration. When Eusapia Palladino says " Tie me up or I will trick you," one is forced, in all fairness, to more deeply consider the implications involved in such a statement. Particularly is this necessary, when the same complications arise, through the question of fraud being precipitated, at some time or other, with all attempts to produce genuine physical phenomena.

The whole historical development of this branch of the subject seems like an effort on the part of nature to show the connections between mind and matter. The responsiveness which nature has, inherently within her scheme of evolution, may be to demonstrate, that matter is but a by-product of mind. It may be an effort to show more clearly, that through matter, nature produces her forms. Also, that within certain limits, mind entities have the privilege of interacting on matter, one with each other, to demonstrate this fundamental truth.

In the beginning of this subject, we are startled when we witness the imposing fact of " telekinesis." Here the well-established law of gravitation seems to be challenged. This challenging, however, was under most unusual conditions. The dominant vision and thought from this imposing fact then uppermost, was, that it could not possibly be. We are being fooled, the only hypothesis is trickery, therefore fraud is the explanation. Finally Crawford, through patient and careful work, eventually established the fact of ectoplasmic rods. They were photographed and seen in action. This fact, however, did not sustain the upsetting of the old law of gravitation; but the fact of ectoplasmic rods did give us something new to think about in the behavior of matter. This was another important step in this process of unfoldment.

Other observers taking the hint from Crawford's work, started new investigations. These new investigations were along similar but modified lines. In France, a careful and painstaking group of people set to work, along with other investigators in other countries, until finally we were told of ectoplasm assuming proportions far beyond Crawford's results. It was Dr. Geley who probably gave us the most comprehensive account of the behavior of ectoplasm, in his reports of carefully conducted séances, over a long period. There are others,

entitled to equal consideration, who have done much work along similar lines. They are entitled to our respect and gratitude for such courageous efforts, no matter what the final conclusions may be. The final outcome of these experiments demonstrated the startling fact, that this ectoplasm was plastic to an idea. It could be moulded much like a sculptor moulds his clay. It could be worked into different forms. The material could be handled; it had weight; it displaced space; it would assume proportions large and firm enough to be covered with wax, then grow smaller and withdraw itself from the mould without destroying the contour of the mould. Under the known conditions governing the behavior of matter, it would be impossible for matter to be thus manipulated. This type of matter is sensitive to light, but least sensitive to red light. It is an effusion from an organism, the type and stuff of which man's personality is made of. What does it all mean? Whose idea is behind the moulding and manipulating of the forms? Why should it necessarily be connected with man's personality alone? What part does man play in its possibilities? Faces, which display wonderful artistic skill and technique, can be moulded out of this stuff. Who is the skilled technician? What is the purpose in it all? These are the questions which must be answered, and it will take endless time together with enduring patience and much work, to answer them. The result of this work is another sign post.

This whole subject and the problems involved are open for deeper study. There must be patient forbearance and a feeling of goodwill toward each other, no matter how wide apart each one's experiences may be. This subject ought to be considered as a separate and legitimate field of research. If we rightly interpret the meaning of the facts revealed, this whole subject is very closely allied to many branches of the major sciences, which are now accepted as worthy and useful. We are also impressed with this fact, that ere long, this subject will overlap with other scientific subjects, in such a manner as to demand the strictest kind of attention.

Over the long period of evolutionary development of this whole subject, in which it has engaged the attention of serious minded scientists, there would seem to be a force, pushing forward, inviting her prepared servants toward a better understanding of the higher purposes of life itself. The teleology of the manifestations, both mental and physical, bear mighty implications. Whether the casual observers are alive to these implications, it is difficult to know. But it does seem to me that one cannot work long in this field without having his mind and eyes opened to a much larger universe—a universe which will affect very deeply the personality of man. It is also very pertinent to me,

that man must make great changes in his ethical outlook, if he wishes to make progress, safely, toward a higher, better and more peaceful social and economic life.

ROM-ROMANO EXPERIMENTS IN NEW YORK

BY W. FRANKLIN PRINCE, PH.D.

On February 27th, 1924, Mr. L. J. Weil, manager of Mr. Romano in his projected American tour, and Mr. Ralph Holmes, of the *Detroit News*, called at the offices of the A. S. P. R. and offered to have his psychic tested by me and others whom I might select.

I had been interested in the report of Mr. Romano's work made by the local "Warsaw Psycho-Physical Society," printed in the *Journal* of October, 1923, though dissatisfied with it as a scientific document, since the narrative of the more important experiments is laconic in the extreme, omitting many details which are vital to a proper estimation of what really took place.

I accepted the proposition made but stated that I would prefer to limit the experiments to those having to do with the claims of telepathy and to that demonstrating the production of spontaneous catalepsy, the duration of which to be determined by auto-suggestion. Causing effects upon others by suggestion is too well-known a psychological phenomenon to awaken special interest, and it can be granted that a man able to cataleptize himself is also able to produce in himself local anæsthesia by the process described in the printed report.

Accordingly, at 3 P. M. of February 28th, a company assembled in a dining room of Hotel Woodstock for the experiments. I had stated that I would bring a certain number of persons, and supposed it understood that I was to furnish the entire company, with the exception of the psychic and his friend present at the interview. This seemed desirable as a means of being certain, as an elemenetary scientific precaution, that no persons in collusion should have an acting part in the experiments, nor any person so eager and emotional as to give open signs of what was to be done by the supposed telepathist. But there were present six persons besides those whom I had invited, the latter numbering, including myself, nine. There is no reason to suppose that any present were objectionable for the reasons stated,

nevertheless I managed it so that only persons of my party actively participated, with the exception of one man, who, although the only complete success of the sitting (aside from the feat of auto-catalepsy) was done when he acted as "agent," I believe acted in entire good faith.

The company seated themselves around a long table. The room was large, had a variety of furniture and other objects in it, and was well adapted to the purpose. Miss Blessing, Business Secretary of the Society, took stenographic notes of what occurred. I will quote the essential parts of her report, and intersperse statements and comments of my own.

Whenever the person who is "willing" the psychic to do a thing is in physical contact with him, the presumption is that a success is brought about by "muscle-reading." That an unsophisticated "agent" will generally practically lead the "percipient" to a selected object and cause him to perform an intended act, is as certain as anything can well be. Many are familiar with a "willing" game in which several persons make a ring of hands around and pressing upon the subject's body. If the latter starts in a direction other than the party had agreed upon, unconsciously those who stand on that side press harder and those on the other side relax their pressure. When he gets started in the right direction, the pressure and relaxing respectively change places. On reaching the designated spot the pressure unconsciously becomes equal around the whole circle of the subject's body. If it has been planned that he is to pick up something from the floor there is an unconscious downward force exercised upon the body; if the object is high up, the force takes an upward direction. The principle is the same when a single agent, instead of a number, is employed, but now it requires a person of some sensitiveness to be guided by the subtler muscular indications. And yet persons who can achieve success in a greater or less degree are not rare. I myself have been blindfolded, and have taken a circuitous course from one room, through another to a third, walked to a book-case and taken down a small object from a shelf above my head—to give one example—and that by the plainest indications of unconscious muscular impulsions and relaxations on the part of the lady who clasped my wrist.

Of course, if there is such a thing as telepathy it might in the case of very exceptional persons mingle in with the muscle-reading, but we should need to have repeated performances of acts seemingly not explainable by the latter process, like shutting the eyes, coughing, etc., before we could feel assurance that telepathy was actually present.

The procedure of Mr. Romano at the beginning of each experiment with contact, immediately suggested muscle-reading. After a few

moments of concentration with the hand of the "agent" clasped about his left wrist, he would turn sharply, first to one side and then to the other, before he started to walk away. This had the appearance of finding out the direction by the moment of least resistance applied to his wrist. It may as well be said here that he did not, as his searches progressed, simply feel out with his right hand, but he every few moments brought his left hand, with its encompassed wrist, up to the other hand as though it also were reaching out for the object sought, which would of course be the best means of setting in play the muscular reactions of the person holding the wrist. We turn now to Miss Blessing's report.

"Mr. Weil announced that first we would have demonstrations in mental telepathy with contact and after that some without contact. With contact means party must take hold of the medium's wrist and any operation he wants performed will be carried out.

EXPERIMENT 1: TELEPATHY WITH CONTACT

"Dr. Prince asked Dr. MacPhail to try the first experiment. Dr. MacPhail went up to medium and took hold of his wrist. Medium puts hands to temples and concentrates. After a few seconds he went to chair Dr. MacPhail had been sitting in, then gets hold of Dr. del Valle, who was sitting next to Dr. MacPhail, and brings him up front. He takes a pencil out of Dr. del Valle's pocket, runs his fingers all over Dr. del Valle's shoulders and down front of coat. Then goes to Dr. del Valle's right hand outside coat pocket and takes out cigarette box, seemingly makes an attempt to open it but instead stops and replaces it in the pocket and calls Mr. Weil.

"Mr. Weil says to the audience: 'Think out what he's got to do and then when he does it let wrist go.'"

I maintain that Mr. Weil's direction to let the wrist go when the designated thing has been done, is subversive of scientific procedure. Going to the spot is the easiest stage of the muscle-reading process. As will be seen, Mr. Romano went to the man Dr. MacPhail had in mind. Having reached him, he would know, of course, that he was supposed to do something in reference to him. He proceeded to paw over Dr. del Valle. Suppose that Mr. Weil's counsel were followed. If it had been planned that something should be taken from the doctor's person, whether his eye-glasses or something in one of his pockets, it would be necessary only to paw long enough, for when the right thing was hit upon, even if only by accident, the wrist would be dropped and

a success announced. If there is really thought-reading, the psychic should himself have impressions which lead him to the intended object or act, and which give him assurance that he has reached his goal, so that he does not go on to something else unless told that he need not.

" Medium again takes hold of Dr. del Valle and motions him to walk over to another chair. Again searches in his pockets, inside coat pocket. Takes out yellow booklet and sticks it back again. Goes to left hand side and takes out something, puts it back. He (the medium), apparently aware that the results were not satisfactory, asked Mr. Weil to have someone else (instead of Dr. MacPhail, who still has hold of the medium's wrist) hold his wrist with the same thought that Dr. MacPhail had."

He had approached the right man, but utterly failed in finding out what he was to do with or to him.

EXPERIMENT 2: TELEPATHY WITH CONTACT

" Dr. MacPhail then went to Dr. Talley and told him, and Dr. Talley took hold of the medium's wrist as instructed. The medium then went to Dr. del Valle again, who had remained standing where the medium left him after contact with Dr. MacPhail was broken, and untied Dr. Valle's tie and keeps feeling around tie and collar, then attempts to tie it again. Leaves off there and again goes to right hand pocket and then gives up."

Dr. MacPhail then stated that what he had had in mind was that Mr. Romano should go to Dr. del Valle and listen to his heart.

EXPERIMENT 3: TELEPATHY WITH CONTACT

" Dr. Prince then went and took hold of medium's wrist. He walked Dr. Prince clear around table where sitters were, walking from the left of the room around to right and coming to table at front of room on right. Dr. MacPhail had left an instrument case on this table, as also a small bag. Romano took instrument case from table and walks Dr. Prince back to where sitters are. Lays the box down, picks it up, opens it and opens instrument up. Picks up a pencil that was lying on table, then picked up my (C. V. B.'s) pocketbook. Lays the pencil down and the pocketbook. Picks up pencil again and then goes to my (C. V. B.'s) story-book also lying on table and starts to draw something in it. Presses temples a lot and turns pages in story-book.

Makes line through 'That Million Dollar Boy' in story-book. Lays down pencil. Took my note-book, walked a little farther around table, laid it down again, picked story-book up and laid it down. Then spoke to Mr. Weil in a foreign tongue.

"Mr. Weil said to Dr. Prince: 'He did so far what you wanted him to do. Whatever he did to now, would it be all right?'

"Dr. Prince said he thought it only fair to tell them that no telepathist of this type has ever been able to do anything with him."

I went on to say that nevertheless I had co-operated in thought with the experiment to my utmost ability; that in fact the most of the time I looked directly at the man whom I wished approached and visualized what was to be done to him; that my thought was that the psychic should go to the same physician, Dr. del Valle, and touch him in a particular place. (Really to rub his own nose on the Doctor's shoulder.)

The test was a complete failure. Why? Not because I was unfair, if the process is really one of thought-reading, and if, as stated, the "agent's" effective part in it is to think of the thing aimed at, visualize it and will that it shall be done. But it happens that I have practised holding a hand or wrist firmly with my fingers, but at the same time leaving the muscles of my arm limp, and the joints of arm and hips loose, *which no one ever does while he is performing the willing act, unless he knows beforehand that it is a necessary precaution.*

EXPERIMENT 4: TELEPATHY WITH CONTACT

"Mr. Weil then asked Dr. Prince to tell somebody what he wanted him to do and the medium would try and do it with contact with whomever Dr. Prince picked out. Dr. Prince then wrote something on a paper and called Mr. Slomann."

Mr. Aage Slomann, a man of scientific training and profession from Copenhagen, fair-minded but cautious, did have knowledge of the possibilities of muscle-reading, and of the means by which these may be averted.

What I wrote on the paper was this: "He is to come to me, take my penknife from my left vest pocket, and rub it on his nose."

"Mr. Slomann then went up to medium and took hold of his wrist (the left one). Medium puts hands to temples and presses. Walks on right side of table up as far as Dr. MacPhail's chair, stands around table making motions, walks away again, walks to his right, picks up

hat on table behind sitters, lays it down, picks up glass on small table, walks as if to bring it over to place he started from, but instead lays it down again. Comes over to table, picks up pencil, throws it down, picks up story-book, lays it down again, picks up pocketbook, lays it down, picks up story-book and after fingering it for some seconds lays it down and walks over to where he started from. Fumbles around left shoulder of Mr. Slomann and then makes motion as if to open right side of coat a little. He failed again in test and asked that someone else do the same thing."

EXPERIMENT 5: TELEPATHY WITHOUT CONTACT

"Dr. Prince then called on Dr. Talley to do the same thing. Dr. Talley was shown written note and then came up and took hold of medium's wrist the same as the others. Medium talks to Mr. Weil again.

"Mr. Weil: 'Just think about it now what he should do. Think in stages. Just follow him right in back of him and just think of it.'

"Dr. Talley then let medium's wrist go and stood directly behind him as requested. Medium stands with hands to temples for some seconds, Dr. Talley directly behind. Walks first alongside big table, then over to small table, all around it, takes Dr. MacPhail's bag from table and brings it to Dr. Prince, setting it right in front of him, opens it up, takes out a black box from the top of the bag, walks over to small table as if to lay the box down, but instead comes back to Dr. Prince. Takes the instrument out of box, puts it back again, takes it out, puts it back, places box in Dr. Prince's hand, takes it away from Dr. Prince and puts it back in bag and then takes bag as if to Dr. del Valle and then walks and lays it back on small table. Opens it up. Closes it. Opens it again, then takes out small black box again, brings it over and lays it in front of Dr. Prince on table, then takes it back and puts in bag again. Walks to other side of small table, then takes out small box again from bag, brings it over to Dr. Prince. Takes instrument out, lays it on table in front of Dr. Prince, takes box from Dr. Prince, holds it in hand, gives box back into Dr. Prince's hands. Goes to Mr. Lofting, makes him get up from chair. Then has Dr. Prince get up. Takes Dr. Prince's watch out of his pocket. Presses hands to forehead very hard. Goes in Dr. Prince's right hand lower vest pocket and takes out note Dr. Prince had written and walks over to Dr. del Valle, putting note in Dr. del Valle's hand, then comes back to Dr. Prince, goes in his right vest pocket, then makes Dr. Prince stand up again, takes penknife out of his vest pocket on watch chain and holds in hand a second or so, puts it back, takes it out again and

makes motion of opening it, but changes his mind and puts it back again and calls Mr. Weil.

"Dr. Prince then told what he wanted him to do: He was to come to Dr. Prince and take knife out and rub it on his (medium's) nose."

Again and again Mr. Romano came to me—but then he would go away again. After trying various things he got "warm"—began to busy himself with my pockets, presently concentrated on the knife, but vacillated and finally put it back. Of course there was finally a gradual feeling toward what was wished, first the man, then a pocket, then the knife, then *something* to be done to the knife. If there was not some kind of indications given unconsciously by the person accompanying, then there was telepathy involved, and any indications given were not by way of muscle-reading, for there was no contact.

Actually the experiment which follows this, the only almost or quite completely successful one, and this experiment the next nearest a success, were precisely the ones where there was no contact, which might lead to the inference that these cases exhibited pure telepathy while all the others were actually injured by inferences drawn from contact. This would, however, be a hasty inference. In the first place it is quite unsafe to assume that generally Mr. Romano succeeds better without than with contact, else there would be no reason for employing that suspicious feature at all. The special awareness of Mr. Slomann and myself of the precautions to be taken against muscle-reading and a whispered hint to one of the doctors concerned in the experiments (however great his medical skill, there is no professional requirement that a doctor shall be experienced in relation to such matters) probably made our tests with contact unusually unsuccessful in the experience of Mr. Romano, as his manager later stated that they in fact were. But there seems to be no reason why the two experiments without contact should not have been successful as had been customary. But—and this is the emphatic point—it by no means follows that, because there was no contact, the psychic was immune from receiving hints unconsciously furnished by the gentleman following close behind. Two experiments were insufficient to form a judgment as to what, if any, these were. But it is evident that the psychic, a slender, nervous young man, does actually undergo, at each test, a state of abstraction approaching to secondary personality. The hyperæsthesias of certain developed secondary personalities, and those attainable in hypnosis are known. "Margaret" of the Doris Multiple Personality case could hear the ticking of a watch, to the ordinary person of acute hearing audible for five to six feet, at the distance of thirty-one feet. I think

it possible, and indeed probable, that Mr. Romano goes into a state in which rustling and breathing sounds, nearly or quite inaudible to the normal person, are distinctly audible to him. I see a number of possibilities then. The feet of the person following may tend to linger a trifle when the intended spot is reached. The breathing may alter when the psychic is hovering near the object or person in mind, most likely by slight suspensions distinctly perceptible to the sensitive organism in front. We recognize the appropriateness of the phrase "bated breath" on some great occasions, and it probably applies to many minor occasions also. I thought I detected a tendency, too, on the part of the person who followed, to stand a little to one side and lean forward when the psychic was in the position where he could perform the mentally-selected act. This might, after much experience, come to be interpreted correctly, being detected by hearing, for Mr. Romano does not depend upon his eyesight for indications. I think that psychologists will not regard my conjectures as unreasonable. Subtle tendencies in walking of which we are not conscious—pressing close as if to drive onward until the spot is reached and a lagging hesitancy perceptible only to the most sensitive organism; subtle alterations in breathing, especially in the way of suspended or irregular breathing at the critical moment when the subject makes approaches toward the object in mind; and leaning forward and to one side out of natural curiosity to see if the act which seems imminent is the right one (also betrayed by the breathing); all these are possibilities not to be lightly dismissed. Such indications are not infallible even with such a rarely sensitive subject as Mr. Romano, else he would not have made so many errors, and there is a limit to what they can suggest, else he would have ended by rubbing the knife on his nose.

Dr. Talley remarked, after the experiment was over, that when the psychic went to the bag he wondered if there might not be knives in there. That is, the doctor thought that perhaps, according to what we would expect of pure telepathy, the image or idea of a knife might be in Mr. Romano's mind, and somehow get attracted to the presence of a knife in the bag, instead of the process being that the psychic simply groped about guided by indications until he felt some measure of assurance that he had found his mark. Very well, when that thought struck Dr. Talley it endowed the bag with interest for him, he wondered if when opened it would not prove to have a knife in it, hence a likely suspension or alteration of his breathing, and hence in this an explanation why the psychic lingered over the bag so long, although it was quite unrelated to the test in mind.

EXPERIMENT 6: TELEPATHY WITHOUT CONTACT

At this point I suggested that if we were dealing with thought-transference, it would seem feasible for me to write a direction on a slip of paper, show it to all present, everybody concentrate on it, and Mr. Romano do what they had in mind without anyone touching or accompanying him. Mr. Weil said that this had been done, but that we would first have another experiment under the same conditions as the last.

"Mr. Hunt got up and wrote the following in my note-book: 'Pick up the match-stand on table center.'

"Mr. Hunt then went and stood behind Romano, who put his hands to temple. Then walked around over to where Mr. Hunt had been sitting, moved chair which Mr. Hunt had been sitting in, walked in front of table, walked in back of Mrs. Lofting and moved chair behind her, then came back to place in front of Mr. Hunt's chair alongside of table, then fingered match-tray on table, made motion as if to strike a match, put it back and pushed match-tray away. Then pulled match-tray back, pushed it away again. Romano said something to Mr. Weil and Mr. Hunt said that's all there was to it."

If the stenographer's report is strictly correct the experiment did not quite succeed, as she does not say that he picked up the match-stand. I did not read what was written by Mr. Hunt until afterwards, else I would have been able to say if the stand was at any moment lifted. I remember only the acts specified in Miss Blessing's notes. At any rate, these show uncertainty on the part of the psychic as to what he was to do with the receptacle or the matches in it. He did a number of things.

If my theory is correct, and the psychic was guided to the spot by subtle auditory indications on the part of the person close behind him, there remains little more to explain. Once facing the table at that point, there was nothing before him except the match-stand and its matches. There was nothing to do but to do various things with the matches and their holder. These he did and it makes little difference whether or not lifting the match-stand was among them.

EXPERIMENT 7: SELF-INDUCED CATALEPSY

"Mr. Weil said that it seemed funny today. Never saw him work as bad as today. Romano said something to Mr. Weil and Mr. Weil said to sitters: 'He says it is not a trick he has learned. It's some-

thing you know more about than I do.' Then gave some other illustrations of what Romano has done, and finally asked if we would like a demonstration of self-induced catalepsy.

"Dr. Prince then asked the Doctors present to take charge. Dr. MacPhail looked through instrument into Romano's eyes and took heart action, Dr. del Valle took pulse.

"Dr. MacPhail said heart action was good, pulse 72, in perfect normal condition. Dr. del Valle then had Romano sit in a chair and he hit knees and arms for reflexes. Then made him stand up and walk backward and forward. Also raise his arms, squint his eyes and bring fingers to nose. Dr. del Valle reported reflexes were a trifle exaggerated.

"Mr. Weil said it would take three minutes to go to sleep and that he would be completely cataleptic five minutes."

Thinking that perhaps he had become accustomed to intervals of five and ten minutes (as the Polish report stated that he was in catalepsy ten minutes), I asked if the duration of the catalepsy might not be six minutes instead.

"Mr. Weil said: 'All right. Six minutes he's going to sleep and three minutes before he goes to sleep.'

"Romano handed his watch to Dr. MacPhail at 4:26 and said at 4:35 he would come out. He then stood in front of sitters and put hands to temples first. After some seconds he puts both hands to stomach and Mr. Weil held him up with the assistance of Drs. MacPhail and del Valle. They then laid him across the two chairs near at hand for the purpose, placing his neck on edge of one and ankles on edge of other. Dr del Valle then stood on him across his legs. Dr. del Valle weighs 180 lbs. Dr. MacPhail took heart action. Dr. Talley lifted his left foot while Dr. del Valle opened his eyes. Dr. MacPhail stuck a pin in his wrist, then in ankles. Dr. del Valle opened his vest and shirt and underwear and stuck him with a pin in the stomach, Dr. Talley at his eyes at same time.

"Dr. MacPhail reports that his pulse at initial stage was 120, increasing to 140, 160 and 180. Maybe over that, but it was very hard to count. Heart action good all the way through, but rapid. Complete stage of catalepsy, insensitive to touch, pin-pricks, reflexes. Eye-balls were retracted. Feet and hands grew very cold. Previously no abnormality except slight exaggeration of reflexes.

"Medium came out exactly at 4:35 as he said he would. Drank four glasses of water."

This was a perfectly valid, and rather terrific performance. I imagine that one or more of the ladies present had bad dreams the next night.

EXPERIMENT 8: TELEPATHY WITHOUT AN ACCOMPANYING AGENT

A few minutes after his large draught of water, Mr. Romano suggested that the company hide an object while he and Mr. Weil were out of the room. On their re-entrance, the company would concentrate their minds upon the object and its location, and he would endeavor, unaccompanied, to locate it.

Mr. Romano and Mr. Weil left the room for three minutes. Dr. MacPhail's magnifying glass was used as the object. One of the company suggested hiding it in the lower part of the lamp on the table, and another wanted it put under the lamp. It seemed to me that the large lamp was too likely to be a chance selection, and I proposed putting it on the top of a picture, but then, fearing it might fall and be broken, put it in a pocket of Dr. del Valle's overcoat hanging in a corner of the room.

"In three minutes Mr. Weil and Romano entered. Mr. Weil told us to think of the object and where it was hidden.

"Romano then stood at front of table. After pressing hands to temples Romano starts to go over to corner (right hand), but comes back and walks along table and goes to where Dr. MacPhail is sitting. Makes Dr. MacPhail get up from chair. Fingers overcoat on table (small one directly behind Dr. Prince) looks around pillar where picture is, feels ledge on top of pillar just below picture, then turns around, looks under table, concentrates, looks under table, feels on top of table as if to find something hidden under table-cloth. After some minutes he goes to front of room and Mr. Weil announces Romano is beginning all over. However, it is 5 P. M. and Dr. del Valle says he must go and as the object hidden is in his overcoat the experiment is ended."

This—the only experiment exempt from the possibilities of unconscious guidance on the part of an accompanying person, with or without contact, was a flat failure. Mr. Romano never even approached the hidden object. And yet, since some fourteen persons were concentrating on it, if telepathy was involved this was the experiment which above all the rest was most likely to succeed.

However, it is easily conceivable that he may sometimes succeed,

and even under these conditions receive unintended indications from the company present, through his assumed auditory hyperæsthesia. As he by chance comes near the object, impressionable persons might make rustling movements in their interest and curiosity, and there might be in the cases of a number of them, alterations in breathing. But the present company were mostly carefully chosen, and they sat almost motionless, with the expression of hard-boiled eggs. Besides, as he did not approach the object, the stimulus for the hypothetical indications did not present itself.

My conclusion is that in this series of experiments there was no satisfactory evidence of true telepathy. At the same time I wish to make it plain that I make no imputation of conscious trickery. On the contrary I incline to think that Mr. Romano, a hypersensitive and probably hyperæsthetic person, believes that he gets his results, when successful, by thought-transference, and is quite unaware of the part played by muscle-reading and the interpretation of signs unconsciously furnished. He has a sincere and pleasing appearance, and his feat in auto-catalepsy is most unusual and surprising.

A SUPPLEMENTARY CASE OF MUSCLE-READING

In this connection it may be of interest to read my report of a somewhat similar case of muscle-reading.

May 16th, 1922.

According to telephone request of "Professor" Kimura I went to his apartment on Thursday evening, May 11th, and found him and his wife and American secretary, and also a *Herald* reporter. After listening to Kimura's initial statement I declined to remain for experiments on the ground that I had not been notified that they were to be reported in a newspaper. I, however, promised to see them in my office at a later date. According to arrangement by telephone Mr. and Madame Kimura came on Saturday afternoon, May 13th. It was soon evident what the experiments were to be, from the directions given by the lady, which were that I should think intently of one object and at the same time grasp her hand firmly. After whirling about a dozen times Mrs. K. came to a stop, and I grasped her hand firmly, and continued to do so except that at intervals she asked me to hold it tighter, at the same time I kept steadily in mind a small picture by the entrance door of the office and also its exact locality, but refrained from looking at it. While I held her hand firmly and consequently the muscles of my hand and wrist were stiff, I took pains that the muscles of the arm should be lax, with the expectation that this would neutralize the lady's

power as it was soon evident that it did. She stumbled toward my secretary and fumbled in that quarter for a while, and in the course of the experiment headed for about all the points of the compass, handling several objects, and finally took up my watch from my desk with the apparent expectation that I would say this was right. She said that she could not "see well," and finally gave the experiment up in a state of fatigue and perspiration. The "Professor," who is an excitable little man, was considerably perturbed, and proposed to demonstrate by substituting himself for me, which, of course, would be a very unsatisfactory demonstration at best. He whispered to Miss Blessing that he would will his wife to turn on the light. It was intimated to him that this would not be satisfactory, so Miss Blessing whispered to him to pick up my bag, which was near the window. He shut his eyes tightly, grasped her hand firmly with his left, and I could see that the muscles of his right arm and hand were tense. It is quite probable that he is sincere in his belief that a mental picture is transferred and I think that he kept his whole body *too* tense. Mrs. K. says that he is not a good subject for her to work with. She succeeded in getting over within three feet of the intended object, but turned in another direction and handled one of the volumes of the Century Dictionary, rejected it, turned this way and that, went back to the volume and deposited it upon the floor, so that it is probable that there was some yielding of his muscles in consequence of his knowing that the bag was on the floor, but again she had to give up. I then told her that the process was perfectly familiar to me, and that I could if I pleased be a "good agent," and that I also had done successful work as "percipient." I explained what the process involved was and she said you mean "muscle reading," and I responded that I did. "No, no, no!" both she and her husband said, "it is not muscle reading," and the gentleman became very much excited and vociferated arguments which were almost unintelligible because of his poor English. The lady succeeded in quieting him and he wished to repeat his experiment with her but she was not willing. I then proposed that she repeat with me and promised that she would succeed this time. In my second experiment I acted precisely as in the first except that I allowed myself to do as the uninitiated person practically always does, yield as she approached the object, and exercise a slight muscular resistance when she turned away from it. The result was that she reached the picture and touched it in the course of about a minute. The lady still protested that it was not muscle reading, but I asked her how it was that she succeeded the second time when the only difference on my part was that this time I allowed my muscles to guide her. She seemed somewhat impressed

and said she would study the subject anew. But her husband was as inveterate in his protestations that it was not muscle reading as before. Thus ends the Japanese marvel.—W. F. PRINCE.

THE EDITOR'S PAGE

We are printing in this issue what, in our opinion, is one of the most important records that has appeared in the *Journal*. We refer, of course, to the report, by Mr. Harry Price and his associates, of the laboratory work done with Stella C. The disbelievers in the reality of physical mediumship will do well to " read, mark, learn, and inwardly digest " it.

It is open to assault on various lines.

1. It may be said that Mr. Price has deliberately deceived. If so, he has inculpated a good many well-known people in England and, as soon as this appears in print, they will probably indignantly repudiate him. Lacking this, the burden of proof is on those who make the charge.

2. Mr. Price and all those associated with him have deliberately deceived the editor and, through him, the members of this society and the American public. The burden of proof again is on those who make the charge.

3. Mr. Price and his associates have been grossly and deliberately deceived by the medium, through thirteen sittings, often hours in duration, and under their control. Once more the burden of proof is on those who make the charge.

4. Mr. Price and his associates have been continuously the victims of false and mistaken observation. The medium unconsciously tricked them; the things did not happen that they thought happened, or did not happen in the way they say they happened; or nothing happened and they were all collectively hallucinated. The burden of proof, as before, is on those who make the charge.

Unless this record can be successfully attacked, and the pages of the *Journal* are open to the attack, it must stand as solid testimony to the genuineness of physical mediumship whatever the ultimate explanation of the phenomena may be.

The thanks of all of us are due to Mr. Price. This work has been done for the sake of the truth; and it has been prepared and offered to us without pecuniary renumeration, although it involved a great deal

of work, several cablegrams, and finally a special journey to London to make the photographs at our request.

* * * * *

Our readers will also appreciate the news contained in the following paragraph, taken from a letter recently received from Mr. Price.

"I am hoping to establish shortly in London a séance room and laboratory and continue our experiments with various mediums. I will immediately forward accounts of results and I shall consider that the experiments are being undertaken as much for your Society as for ourselves. I am now only waiting for a suitable room, and have several hundred pounds' worth of apparatus waiting to be installed. I am hoping to get Stella back in the near future."

If Mr. Price is able to put his plan through, the work of Psychical Research will be greatly helped and again we are indebted for his generous offer to coöperate and place his findings at our disposal. We are now in correspondence with him over an arrangement whereby we may be of assistance in the procuring of mediums.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, C.E., Sc.D.

Mechanism, Life and Personality. By J. S. HALDANE, F. R. S. E. P. Dutton & Co., New York, 1923. Pp. 142.

In this volume of five lectures Dr. Haldane has summed up the results of the great biological movement of the nineteenth century, and then he shows the inadequacy of such science without philosophy. The conclusion is: "A person is no mere physical body among other bodies, no mere living organism, but a spiritual being which neither physical nor biological conceptions are capable of representing."

The book is not directly related to psychic research, but the subject of it is fundamental to all branches of psychology.—G. H. J.

My Letters from Heaven. By WINIFRED GRAHAM. Being Messages from the Unseen World Given in Automatic Writing to Winifred Graham by her Father, Robert George Graham. 140 pages. Hutchinson & Co., London, 1923. 4s 6d net.

As the subtitle indicates, this volume is of a spiritistic type. The contents are offered as a sort of daily-readings series for those seeking consolation for loss of loved ones by death. The purported communicator was a fiction writer well known to English readers. There is nothing of special use or profit for the researcher in the volume beyond the fact that it adds further items to the collection of non-evidential automatic writings having a serious purpose.—G. O. T.

"*The Psychic Messages of Jesus,*" by LOUISE GOULD RANDALL, Amanuensis. Boston, Richard G. Badger, 1923. Pp. 246.

This "Jesus" is not recognizable as the same with the one portrayed in the Gospels. Nor is he identifiable in language or teachings with the no less novel "Jesus" of F. A. Wiggin. (See review in *Journal* for August, 1922.) Wiggin's "Jesus" is a tiresome prig; this one seems to be a paranoiac.

It is singular that Biblical characters, when supposed to be communicating in our days and using English, seem impelled to go back to the English of King James. Even at that, they seldom use it correctly. Addressing a single person as "ye," and declaring that one has been "slayed," really will not do.

But oddest of all about the "Jesus" in this book is the fact that he is filled with intense conviction that the sacred word of the Hindus and the Buddhistic religion, OM, has vast spiritual, not to say talismanic, influence, and that he teaches the doctrines of re-incarnation and of Karma of the Hindus. He even claims that when he lived in the region of the River Jordan he was devoted to OM.

"I rose early one morning, and as usual said a prayer unto the Father. But 'how,' you may inquire.

"I drew long slow breaths, nasaling my tone—then jerked it quick aside whilst I moaned the soft tone of 'OMmmm.'

"Was that enough—you ask.

"Surely as I stand, it is enough."

The book, it hardly needs to be said, is quite unevidential. Probably the motive which actuated the subconscious of the "amanuensis" in its production is perceptible in a passage which is to be found near the end.

"In all the world there is to be but one center that holds me as you [Mrs. Randall] do—for writing.

Let all believe and come to her who writes, *Jesus*."

There will doubtless be those who will come. Only perseverance is necessary in order to give history another Joanna Southcote or Ann Lee.—W. F. P.

Do the Dead Live? An Inquiry into the Present State of Psychical Research. by Paul Heuzé. Translated from the French, and published by Dutton and Company, 1923; price $2.00.

A reader, conversant with the real purpose of psychical research, is promptly disgusted at the outset by books or essays wherein it is stated or implied that the sole or chief object of these investigations is to furnish proof of spiritual survival. Notwithstanding repeated averment in S. P. R. publications, and explicit reiteration by specialists in psychical research, that the work is cold inquiry and not propaganda, book after book comes from the press wherein this paramount principle is ignored, and psychical research is either congratulated on its success in establishing survival, or berated for its wretched failure to prove anything.

The value of this book can be better guaged if we imagine a reporter from one of our great dailies being sent to a dozen workers in psychical research, in order to secure a brief extemporaneous and popular write-up for serial publications; these being later collated in book form. The author was assigned by the editors of *l'Opinion* for this purpose, and relating to his personal observations in his introduction, he qualifies as an "expert" in these words: "Did I arrive at any conclusion? Certainly I did. I assert that in nearly every case it is *useless* to give ourselves up to experiment of any kind; furthermore it is more often than not *dangerous*. This is my real conviction."

Explicit enough, but of course alarming to contemplate the risks incurred by this courageous gentleman over some years of time in order to gain the necessary intellectual equipment for a brief extemporaneous interview with Delanne, Geley, Flammarion, Doyle, Mæterlinck, Richet, Mme. Curie, Mme. Bisson, and a local Catholic Priest (tactful editorial strategy, of course, to take care of any popular recoil). There is something especially delectable in the logic of this Father Mainage. "Spiritism," says he, "is merely a revival of superstitions as old as the world, and abandoned by mankind as they advance in civilization." Yet in the same paragraph, "the Church has *at all times* forbidden the *spontaneous* intercourse of the living with beings beyond the tomb. It is true, in exceptional cases, God may permit a manifestation of the souls of the dead, etc." Restated it is like this. There can be no doubt whatsoever regarding the actual objective existence of Timbuctoo, but if you really visit in Timbuctoo, you have sunk to the depths of depravity and superstition!

It would appear that the infallible church is a little wary about repeating the Galileo-Bruno blunder, for here is another pearl from the same lips. "We are depicted as adamant on the subject of psychical experiences; *this is absolutely false*. On the contrary and despite all that has been said, the Church has invariably kept pace with the progress of true science . . . . . I have seen [all of the phenomena of spiritism, including materialization] and they are 'facts difficult to deny.'"

Present day experimentation in France centers almost entirely in physical phenomena, and the reported interviews relate largely to discussion in this field. In these there is nothing particularly informing to the student of

psychical subjects; and one may turn the last page with a sense of relief, wondering meantime why such a book should have been written.—WESTON D. BAYLEY, M.D.

Finding Oneself in the Universe, by JEAN BERRY. 210 pages, $2.50. G. P. Putnam's Sons, New York, 1923.

A clear, concise text-book for students of the art of living, in beautifully chosen English. It is noteworthy that Mrs. Berry includes in her survey of the soul's existence and relationships, the following statement (page 86):

"The subject of immortality is beyond the scope of these lessons. It is only mentioned here to call attention to the fact that our scientific findings of today corroborate the Pythagorean definition of the soul. Scientific psychical research, answering its inquiry as to survival after death, announces the continuous life—immortality—of the individual, conscious and sentient. They tell us that those who have gone on devoid of body still know spiritual experience and earth experience. They know them by feeling. They accomplish their purposes by feeling. They communicate by feeling. Moreover, the body of feeling that left the body of flesh, is much the same as it was on earth. It exhibits the same temperament, the same dominant feelings, the same desires. An individual is recognizable by his former characteristics and his habitual mould of consciousness. It is regrettable that we have fallen into the mistake of calling those who have died "spirits." They are so obviously souls. Spirit is universal. They are entities. Spirit is eternal. They are immortal."—G. O. T.

FINANCIAL STATEMENT FOR FIRST QUARTER OF 1924 ENDED MARCH 31st.

Bank Balances January 1, 1924.			
National City Bank	$5,637.41		
Corn Exchange Bank	46.00		
Seaboard National Bank	2,738.10		
Total		$8,421.51	
RECEIPTS—January 1 to March 31st, 1924.			
Annual Dues		2,666.65	
Interest on Investments.			
Accrued Interest—1923		1,160.00	
Donations.			
Publication Fund		1,764.78	
Research Fund		25.00	
Warsaw Congress Report		87.50	
Endowment Fund		341.00	
Sundries.			
Sale of *Journals* and *Proceedings*		224.40	
Sale of Books		10.50	
Miscellaneous		91.72	
Bank Interest		13.14	
Total			$14,806.20

DISBURSEMENTS—January 1 to March 31, 1924.

Salaries	$1,810.01	
Rent	450.00	
Light	21.84	
Telephone	30.12	
Publications	911.15	
Postage	111.29	
Incidentals	50.08	
Research	291.35	
Transferred from Research a/c to W. F. Prince	1,000.00	
General	616.93	
Auditor	50.00	
Warsaw Congress Report	85.00	
Total		$5,427.77
Balance on hand April 1st, 1924		$9,378.43

Moneys held in Reserve.

Research Fund	$1,167.25		
Endowment Fund	973.85		
Publication Fund	3,006.40		
1923 Money	1,740.26		
1925 Dues	25.00		
Total		$6,912.76	
Balance available for 1924 expenses			$2,465.67
Total Receipts on Publication Fund from July 19, 1923 to March 31st, 1924, amounted to			$4,119.78
Expended for 1922 *Proceedings*			1,113.38
Balance on hand			$3,006.40

Out of this balance the 1923 *Proceedings* will be paid for when issued and the balance will be applied to the reduction of the $3,500.00 note. Continued subscriptions to the Publication Fund will be needed during remainder of the year for the complete liquidation of the note and assistance in paying for the *Journals* and 1924 *Proceedings*.

BUSINESS NOTICES

SUBSCRIPTION TO WARSAW REPORT

Previously Acknowledged	$240.00
Mr. A. H. Bataille	5.00
Mrs. D. U. Fletcher	5.00
Miss Irene Putnam	25.00
Miss Beatrice Hyslop	2.50
Miss M. Winifred Hyslop	2.50
Miss Ida M. Street	2.50
Mr. Maturin L. Delafield	5.00
Mr. Edward F. Loud	5.00
Mr. P. D. Grisard	2.50
Mr. George H. Breaker	2.50
	$297.50

(NOTE TO WARSAW REPORT)

It will be noted that there is a difference between the Treasurer's statement and this report. This is because $200.00 were sent to Europe direct, without passing

through our hands. Two of the subscriptions acknowledged have not yet been paid but will be before this is in print. Owing to the favorable rate of exchange, the amount asked of us has been subscribed and paid to Paris, so the subscription is now closed. Many thanks to the friends who helped. The volumes of the report will be mailed to them without further notice as soon as they arrive, which may not be soon. Any other member who did not subscribe, but would like a Warsaw Report can have it by sending in $2.50 and having their names added to the list.

PUBLICATION FUND

Previously Acknowledged			$3,012.78
March	4.	Mr. A. H. Bataille	10.00
	7.	Anonymous	2.00
	17.	Miss Irene Putnam	150.00
	21.	Miss Beatrice Hyslop	47.50
		Miss M. Winifred Hyslop	47.50
	25.	Mr. Edward F. Loud	100.00
	28.	Mr. James T. Whitehead	500.00
		Miss Irene Putnam	250.00
			$4,119.78

Friends are asked to continue their generosity at least throughout the present year. If they do so we shall be out of debt.

RESEARCH FUND

Miss Noma Geist $25.00

MEMBERSHIP ACCOUNT

New Members--January 1st to March 31st, 1924: 46 Associates; 25 Members; 1 Fellow. *Reinstatements:* 1 Associate; 1 Member. *Resignations:* 13 Associates; 7 Members. *Changes in Membership:* 2 from Associates to Members; 1 from Member to Associate; 2 from Members to Fellows; 1 from Fellow to Associate; 1 from Life Member to Life Fellow. *Died:* 1 Member; 2 Associates.

Founders, 5; Patrons, 14; Life Fellows, 7; Life Members, 21; Life Associates, 26; total 73; Memorial Members, 8; Memorial Associates, 1; Fellows, 34; Members, 491; Associates, 406; total, 931. Grand total, 1013.

During the month of March we received from invitation, 12 Associates, 11 Members, 1 Fellow; without invitation, 6 Associates; 1 Member applied for reinstatement. Total, 3. Two Associates died; one Member removed; one Associate became a Member and one Member a Fellow.

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XVIII JUNE, 1924 No. 6

CONTENTS

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VOLUME XVIII—No. 6 JUNE, 1924

JOURNAL

OF

THE AMERICAN SOCIETY

FOR

PSYCHICAL RESEARCH

EXPERIMENTS BY THE SCIENTIFIC AMERICAN

BY WALTER FRANKLIN PRINCE, PH.D.

INTRODUCTORY STATEMENT

The following summary of tests and discussions is prepared at the request of the Editor of this *Journal*.

In its issue of December, 1922, the *Scientific American*, oldest and highest reputed magazine of popularized science on the continent, made a preliminary announcement of cash prizes to be offered to persons who would produce physical "psychic" phenomena, $2,500 to the first one presenting a psychic photograph under test conditions of the magazine satisfactory to a committee of judges, and $2,500 to the first person presenting "a visible psychic manifestation" of other defined character, under the same conditions and likewise satisfactory to the judges.

In the following issue, the plan was outlined in full. The judges were named, and the following reasons stated for their selection. (1) Professor William McDougall, D. Sc., of Harvard University, because "a psychologist of repute must be on our committee," and "the name that occurs before all others" is his. (2) Daniel F. Comstock, Ph.D., formerly one of the faculty of Massachusetts Institute of Tech-

nology, and noted inventor, since "there must be a physicist of the modern school, skilled in the design and use of special apparatus." (3) Dr. Walter Franklin Prince as one of "our experienced psychical researchers." (4) Hereward Carrington as another, particularly in the physical field. (5) Houdini, "to serve as a guarantee to the public that none of the tricks of his trade have been practised upon the committee."

For myself, I never for a moment doubted the propriety of my acting as one of the judges. I would have no hesitancy, so far as my personal opinion is concerned, in acting as a judge in any such contest even though conducted by Spiritualists, though I would not care to address a meeting of that cult. I believe in investigating wherever there is a chance, and in inspecting other people's modes of investigating whenever there is a chance, and have little patience with the notion that such opportunities should be avoided unless they come like packages done up in tissue paper and scented with perfumery. And yet, since I knew that investigations conducted by the *Scientific American* would attract much attention and excite criminations and recriminations, I deferred acceptance until I could consult my official superiors. But almost immediately I learned that the President of the A. S. P. R. and one of its Advisory Scientific Council had consented to be judges, so that it was not necessary to put the question. It was also generally thought that the journal which was to conduct the tests was fairly respectable.

It was understood from the first, and made quite plain in the magazine, that its staff had the conduct of the investigation, and that the sole duty of the judges was to decide on the evidence presented before and to them. The latter could take any hand in the actual proceedings which they thought proper, but other than for this factor the *Scientific American* was to have all the responsibility and all the credit. It made arrangements with the mediums, fitted up its rooms with whatever apparatus was necessary, and generally took charge, summoning the judges only on the eve of the tests.

Mr. J. Malcolm Bird, one of the editors, was the secretary of the judges, but that fact did not make his long printed reports the work of the judges. All in these reports which they were responsible for was the few lines in each report which announced their decision and which Mr. Bird incorporated in his journalistic accounts and thus brought to the attention of readers.

If I had been conducting the investigation I should not have printed, previous to the experiments, quite so terrifying an account of the apparatus which might be employed and the precautions to be taken.

This was reassuring to the scientific reader but almost certain to scare away many would-be applicants for a prize. If it only scared away the frauds it would not so much matter. But honest psychics are generally a sensitive lot. And the possibility was presented that honest psychics might be deterred from appearing while some frauds, hardened by experience in deception, might gamble on their ability to deceive even the experts. As a matter of fact during the fourteen months which followed only three persons actually ventured to undergo the tests.

Again, I would never have had a reporter present during experiments, and in fact advised strongly against this being done, on the ground that premature publicity would lead to misunderstanding and disagreeable comment and might seriously embarrass subsequent experiments in the same series. The method of a Society devoted to scientific investigation would have been to preserve secrecy until the whole chain of series was over. But the undertaking had only in part a scientific object, in part it was journalistic, so journalistic methods prevailed. The judges were not responsible for this feature, but I reserved my right to criticise it, while generally in favor of the undertaking.

However scientific amateurs in this field may be, they would probably profit by asking persons of long experience to formulate some rules of procedure and abiding by these. There was no duty incumbent on the *Scientific American* to do this, of course, and I, being familiar with the rather prevalent assumptions of specialists in physical science, psychologists and magicians (I am not referring even remotely to the magazine staff) that specialists in the field of psychical research are probably somewhat childlike and naïve, am always rather pleased when representatives of these classes first undertake to do some psychical researching on their own account, and hopeful that I may learn something from their amateur astuteness. If there were mistakes made, they were the mistakes of amateurs, and I am satisfied that no miscarriage of justice resulted, and that a spirit of fairness reigned throughout.

It will be noted that only such species of alleged psychic phenomena as are physical and of a character to be tested by instruments were eligible, just those classes which are the rarest, to say the least (since some species, in my opinion, do not exist as genuine realities), in this country. Of course it was perfectly legitimate to draw this line, only it should be recognized that the most careful investigators consider that by far the greater mass of evidential phenomena lies on the other side of the line.

1. Testing Mr. X.

This is the designation given by the *Scientific American* (July, 1923) to the medium experimented with in the editorial library on the evenings of May 21, 22 and 24, 1923. It is not worth while to lift the veil of anonymity here, though the name was spread abroad by the newspapers.

Some time previously, the Society received various letters, written by a lawyer, describing what were stated to be convincing phenomena of independent trumpet voices, lights and spirit tappings in dark séances, and although it all sounded suspiciously like trickery with which I had become familiarly acquainted, I had an emissary of superior mentality but little experience attend some of these séances. His report showed that he was puzzled and somewhat impressed, although he cautiously refrained from pronouncing an affirmative judgment. Other papers in our possession denounced Mr. X. as a fraud. My own report of the first sitting, wherein Mr. Carrington and I represented the judges, probably gives a fair idea of what occurred at the previous ones.

"On Monday, May 21st, I attended a meeting for physical phenomena through Mr. ——— ——— in the rooms of the *Scientific American*, at the Woolworth Building. Besides the medium there were present a friend, Mr. Werrell, Messrs. Bird, Walker, Carrington, Owen (Times reporter) Lescarboura, myself and one other. Before beginning the séance the medium carefully replaced the chairs so that they formed a circle around his own chair at a distance of from three to five feet from each sitter. It seemed to me the chairs were placed with studied attention on his part. The room was entirely darkened and for a long time nothing happened except occasional conversation, singing of pious hymns and rollicking ditties in a horrible fashion, the leader apparently having no ear for music whatever. Later, however, there were occasional brief vocal outbursts apparently from the end of a trumpet although the trumpet with the luminous band remained unmoved upon the floor. The contrast between silence and the outbreak of roaring or squeaking voices was what some might consider dramatic. Presently the usual touches began, but as I could hear little of what the others were saying and did not know that they were acknowledging the touches I did not report mine until a spirit stated that I had been touched and had not reported it. Thereupon I stated that I had been touched three times. One was a fumbling at my coat which I held in my lap, the second a touch upon my left knee, and the third a tugging at my right shirt sleeve. After this I placed my right foot farther

forward, and presently a spirit trod partly upon it. These were all the phenomena, and were of the most unconvincing character."

It is hardly worth while to spend time on the second sitting, at which I was not present. About the same line of performance took place. But one feature is of interest. Mr. Lescarboura, one of the editors, had placed two luminous buttons in the wall in recesses between books, one in line with Mr. Bird's vision, the other in line with his own. Mr. Bird was so constantly the recipient of "spirit" attention that he had to forego, for the most part, watching his button, but the other gentleman never relaxed his vigilance. He noticed that the frequent eclipses of the button always went in pairs, the brief space between in some cases denoting that the medium had gone forward and back to his chair quickly, the longer intervals always synchronizing with important phenomena in front. It may be suggested that materialized spirits intercepted the light, and that they alternately exuded, in ectoplasmic fashion, from the medium and went back to him. It is a supposition requiring much faith, but let it go at that. However, after the séance had continued about an hour, the medium revealed that he had discovered the lights of the buttons by asking about them, and *they were not visible from his chair.*

The third sitting was decisive. The persons present, beside the medium and the male friend of his, were Messrs. Walker, Bird, Lescarboura and Munn of the magazine staff; Mr. Keating, who is a local conjuror; Mr. Lehmann, of the American Telephone and Telegraph Company; Mr. Owen the reporter, Mr. Hopkins, Miss N., and Houdini and Prince of the judges.

One of the first things done by the medium was to stand in front of me and ask the entire company not to stick their feet out. But he looked accusingly at me, and it was evident that he knew whose outstretching foot the spirit had stepped on, Monday evening.

One incident in connection with the trumpet voices and whispers may be referred to in passing. At the Tuesday sitting a purported spirit at least twenty times whispered to Mr. Bird an inarticulate word of two syllables. The editor remarked that it was probably a name but that he could not make it out. On Thursday the attempt seemed to be renewed but now "Hello, Malcolm" was distinctly whispered. Mr. Bird acknowledged his name and asked the name of the communicator. Several times again the whisper appeared to be trying to give a two-syllable name. Mr. Bird, knowing that sitters often under such circumstances imagine or guess what the name is, utter it and have the suggestion accepted, determined to experiment. "Did you say . . . Harry?", he asked. The voice joyfully, and now with perfect distinct-

ness, answered, "Yes, Harry." Asked for the last name the whisper was again unintelligible until Mr. Bird pretended to recognize the name "Meyer," when again the suggestion was snapped up and "Harry Meyer" pronounced distinctly, followed by inarticulate whispering sounds. Asked under what circumstances Harry Meyer died, the whispers became articulate long enough to rebuke the use of that expression ("passed on" being the term prescribed by etiquette), but relapsed into unintelligibility with every attempt to give information about the demise. At length Mr. Bird, with assumed caution not to reveal too much, interrogatively hinted that the spirit "passed on" through an accident, and the whisper distinctly responded "Yes." It looked as though the whole mournful story might be revealed by continuation of the process which I have so often observed on the part of a guileless sitter who "gives the whole show away" while blissfully unconscious of having supplied a single hint. But several of the *Scientific American* staff, not sufficiently habituated to this sort of thing, began to snicker and cachinnate, which banished "Harry Meyer," with whom Mr. Bird had never had the good fortune to be acquainted.

The reader must consult the original report for the minor preparations made for the last sitting and the most of the incidents therein. We will come to the absolute demonstration of fraud.

The chair in which the medium sat was arranged so as to rest upon a fibre board mat beneath the rug with electrically-connected springs along one side. The weight of the chair alone would not close any of the springs, but the weight of an occupant was sure to close at least one of them and establish a circuit. In consequence, so long as the medium actually remained in the chair, as he was supposed to do, a certain lamp in an adjoining room would continue to burn, but if he arose it would go out. A dictaphone was also established with a stenographer in the next room listening and taking down the remarks heard together with the moments when the light went out and reappeared, as announced to him by a special watcher. Mr. Bird, in the séance room, made it his business to exclaim and comment on the phenomena as they occurred, for the benefit of the stenographer, in order that afterward, if it should prove that the medium had left his chair frequently, it might be determined whether or not the phenomena taking place at a distance from the chair synchronized with the periods of absence. The plan worked better than expected, for Mr. Bird's exclamations gave him the appearance of being credulous, and most of the phenomena centered around him and enabled him the better to report.

The following table pretty nearly tells its own story.

THE MEDIUM	THE PHENOMENA
9:36—Out of chair 15 seconds.	Trumpet voice; Houdini touched.
9:37—Out of chair 3 seconds.	Tapping on surface of trumpet.
9:38—Out of chair 12 seconds.	Bird touched, apparently not with trumpet.
9:40—Out of chair 6 seconds.	Bird touched on top of head.
9:42—Out of chair 9 seconds.	No phenomena. Recovering trumpet?
9:43—Out of chair 5 seconds.	Trumpet voice.
9:45—Out of chair for 6, 9 and 5 seconds, in quick succession.	Trumpet voice.
9:53—Momentarily out of chair	Tapping on trumpet or other object.
9:55—Out of chair 1 second.	No phenomena.
10:00—Out of chair 5 seconds.	Trumpet voice.
10:17—Out of chair 13 seconds.	Houdini touched.
10:21—Out of chair 14 seconds.	Trumpet moving about throughout interval.
10:32—Momentarily out of chair	Trumpet in motion.

It is necessary only to add that all the periods of absence are listed in the table, and that all the phenomena which took place at what would otherwise be a puzzling distance from the chair exactly synchronized with these periods.

The medium afterwards had only this defense to offer, that the disappearances of the light were caused by his shifting his position in the chair. Were the defense true we should have stumbled on an important discovery, that in order to stimulate spirits to produce frequent and brilliant effects at a distance in dark séances, it is desirable to exhort the medium to keep shifting his position in the chair. Unless this is the conclusion, the defense entirely fails to explain the damnatory fact that the periods, when the only phenomena which could cause question occurred, were exactly those when the light was out. Furthermore, if anyone will try the experiment of keeping his body in suspension for fifteen seconds while he is " shifting his position," he will have a demonstration of the absurdity of the claim.

2. Testing the Rev. Josie K. Stewart

The *Scientific American* generously conceals this lady under the designation " Mrs. Y," and we would do the same had not her friends

and others published the name to all the world in connection with this investigation, which makes any further attempt to conceal it futile.

Mrs. Stewart's specialty for years has been the production, claimed to be by spirit agency, of writing and drawings on cards held in her hand, the material for which is assumed to be drawn from the petals of flowers and leaves of plants placed at intervals between cards in the pack.

Sittings were held on October 9th, 11th, 15th, and 16th, 1923, in the rooms of the magazine conducting the tests. These were reported with a mass of details in the *Scientific American* for December, 1923. The first three were entire failures, though Mrs. Stewart was profuse in her appreciation of the courtesies extended to her and found no fault with any of the arrangements. Finally she proposed that the experiment should be tried in the open air, and a party motored out to Bayside, Long Island, where the use of a beautiful lawn, decorated with flowers and shrubbery, had been offered. I had been present at the first and second sittings and was present at the last.

Hitherto, when the sittings were in a room, there had not been a single minute, at least when I was present, that any side of Mrs. Stewart's body had been out of the field of vision of at least one person present. Her practice was to hold the pack of cards with interspersed petals and leaves, in her hand upon the head of some person, who constitutes one "pole" according to her, while she constitutes the other. Early in the series she stated that a dark-haired person was most likely to be a successful "pole" and yet she selected Mr. Carrington, a light-haired person, for the purpose more than any other. It was natural that spectators should ask, as they noted that she often scrutinized the surfaces of cards which were not in contact with any plant material, what her experience had been. Now she replied that the writing had come where the flowers were, but again that they came on the cards nearest the top or bottom. I repeated the question at the second sitting and was told positively that the writing came adjacent to the flowers. And still she continued to look in various places in the pack and to scrutinize cards which did not touch the petals and leaves. As she professed to have received writing hundreds of times, it would seem that she ought to have known where the phenomenon would appear and, knowing, it was inconsistent to look somewhere else.

There was a re-seating before things were arranged to suit the medium on the beautiful lawn. Finally the company were arranged in a rough semi-circle, with Mr. Carrington seated at its right extremity. Presently Mrs. Stewart stepped past Mr. Carrington outside of the semi-circle and threw a few cards on a flowerbed, remarking that per-

haps something might happen to them. I think the fact that she did not return within the curve was not noticed so much as it would have been if it had not been for this little by-play.

Standing just beyond Mr. Carrington, she again used his head for a "pole." I had been on the lookout for any act or situation essentially differing from those in the room wherein she had failed, and this position in respect to the company was a new one and significant in that she was for the first time so situated that one side of her body (the left) was invisible to any person present.

As soon as the pack was held on Mr. Carrington's head (effectually preventing him from seeing what I saw) another fact struck me with great force. This was that, while she had hitherto been in the habit of holding out her left arm horizontally as if to demonstrate its innocence, while an experiment was in operation, that arm was now hanging at her side, and of course invisible. She had put on a heavy overcoat whose pocket, close to where her hand must be, would be handy for a place of concealment, though a receptacle reached through a fold in her full skirt is more likely. It was evident to me that the time had come and I managed to convey a whispered intimation to a gentleman present that something would soon happen. It was equally clear what to expect, that when the medium removed the pack of cards from the head of the "pole," she would bring the hand containing them diagonally down to the concealed left hand, if in fact that left hand contained the cards with writing prepared in advance, and that then, with hardly a perceptible pause, the right hand would again sweep into view. Exactly this took place, and I felt sure the trick had been accomplished. The medium withdrew and sat down behind her table. There was a confident, half-triumphant expression on her face which made me the more certain that my conclusion was correct. She then called the entire company around her, rose, made one person put his hand on the back of her neck, grasped that of another, went through a variety of contortions most amusing to one who had moral certainty that the feat was already accomplished, and ended by falling upon her seat as if exhausted, with the cry, "Look at the cards!" Sure enough five cards were found with writing and drawings. *At the time*, I and others read the pretended and banal message signed with the name of William James: "How happy I should have been for an opportunity such as this;" the equally trite one: "May this demonstration be conclusive evidence of spirit return. Genth;" the name without message, "William T. Stead;" and one from "Effie," who gave the assurance that "We who love you are doing all we can to establish this truth." The medium had stated that her messages thus obtained were frequently evidential in their content and that

they applied to persons in the audience often u[illegible] to her, and that these often recognized the names signed and th[illegible]andwriting. The present exhibits were mournful failures in these respects, since the messages contained nothing evidential, were not from persons whose names were unknown to the medium, and the James and Stead scripts, at least, were not in their handwriting. *At the time*, I and the other witnesses carefully inspected the colors, gold, red and green, in which the scripts and drawings of leaves appeared, and the leaves themselves, which, by the way, were not like those of the plants from which the flower-petals placed between the cards had been taken.

The cards supplied by Mr. Bird and his colleagues for the experiments had been shortened by them from the original length of five inches at the first sitting (at the end of which five cards had disappeared) to the lengths, part of four and twenty-nine thirty-seconds and part of four and thirty-one thirty-seconds inches.

Mr. Bird, mindful of the fuss which had been made in connection with a noted English experiment because so many persons had handled the materials, had determined to keep the cards in his own possession. Not having taken a laboratory with him, he waited until he reached his home after an automobile journey, and half an hour afterwards telephoned Mr. Lescarboura that the cards on which the inscriptions appeared were not of those furnished the medium. They were full five inches long, of a grayer shade, averaged two ten-thousandths of an inch thinner than the cards supplied, everyone of the five was thinner than any of the cards supplied (which had the probability of occurring by chance once in 150 trillion times), the weight was less and the texture different.

One thing which could have been done on the spot, and it was an error not to do it and deprive the paracritical (to coin a word) of this morsel, was to measure the length of the five cards before judges present. Why did not I insist that it should be done? For one thing, because I did not make the preparations for the experiment and knew little about them. For another because I was already satisfied from circumstantial evidence of a character which has never betrayed me, that a fraud had been committed. And, thirdly, I did not know that this was to be the last experiment, as, for all that then appeared, the medium might return for other trials.

If the cards which showed so many divergencies were not the cards originally found with inscriptions, either someone during the short time that the company lingered or someone who accompanied Mr. Bird in the automobile must have substituted others, or else Mr. Bird did so himself. We can dispose of the first supposition in short order. As it

will not be pretended that any spectator was enough of a prophet to prepare duplicates of the scripts and colors in advance, this theory would require that someone must have come with a large variety of colored fluids, also brushes and cards, have selected the gold, red and green colors from his stock, and, having memorized the messages, have prepared the substitute cards in the short final period, got them into Mr. Bird's pocket and abstracted the original five. It is hardly necessary to point out the stupendous difficulty of doing the forging, etc., unseen, in order to show the absurdity of the supposition.

There remains Mr. Bird himself. It is conceivable that he had a complete stock of colors and brushes in his home or scurried about and got them. He himself frankly declares in his report that it is possible to charge him with tampering with the cards. In addition to the utter failure of the medium to produce results when subjected to inspection from all sides, and its production as soon as she was protected from such inspection, and with the accompaniment of exactly the acts necessary for fraud, the sub-committtee of judges had to decide between the testimony of Mr. Bird and the protestations of Mrs. Stewart. This sub-committee accepted the compelling circumstantial evidence, and the testimony of Mr. Bird regarding the disparity of the cards with those furnished, whose description had been previously recorded. It was impossible, too, to be oblivious, on the one hand, of the harmony of his statement with various facts, nor of his evident freedom from prejudice as evidenced in his previous writings, and his fairness of procedure in all the tests, and on the other hand, of the self-contradictions in the medium's own statements about her own phenomena in the past. When one considers her subsequent monstrous misstatements as to what occurred at the sittings, and the fact that for many years she has been denounced as a fraud by the Spiritualist authorities themselves, he will probably conclude that, even though a technical error was made in not measuring the cards immediately, no injustice was done by the decision.

3. Testing Mrs. Elizabeth A. Tomson

This medium withdrew before official experiments began, but there were several unofficial and preliminary ones at which members of the *Scientific American* staff or of the committee of judges were present, a report was printed in the magazine named, and it may be well to include the case here. First I will state what had become known previously about her by this Society.

In the *Journal* of the S. P. R., for October, 1910, there is a statement by Sir Oliver Lodge regarding a Tomson sitting which he attended. He gave some suggestions to the ladies who were to search the medium after the performance, and in consequence, apparently "from

Mrs. Tomson's room upstairs presently proceeded a loud, hysterical voice, 'I will not do it!', repeated several times. The committee finally descended to report 'that the final search had not been allowed in what was to them a satisfactory manner.'" He added: "To my mind there was no evidence of anything of a supernormal character." Yet Mr. Tomson afterward boasted to audiences that Lodge had endorsed the phenomena.

In 1912, Mr. Prescott F. Hall, the late Boston lawyer, psychical researcher and contributor to the publications of this Society, had a sitting with Mrs. Tomson. He was fortunate enough not to be recognized as the man who, in 1897, showed up various Boston mediumistic fakes.

His description of the sitting shows that the performance was of exactly the same general character with more recent ones. Mr. Hall was favored with the sight of his "mother" not in the least resembling her, but much resembling the medium, also of his sister whose features resembled the former but who had different drapery and hair effects. The arm was bare and corresponded remarkably with the arm of the medium previously observed, particularly as to the prominence of the deltoid muscle. He added:

"As any evidence, this sitting was entirely worthless; but to my mind had all the earmarks of fraud. A 'Catholic priest,' for example, did not appear until Mrs. T. had discovered that one of the ladies present was an Irish Catholic. Even then the priest was not identified in any way, and his robes were not those of any priest I ever saw."

Another gentleman of my acquaintance familiar with conjuring and with public physical mediumship, in a letter dated January 12, 1922, on file in the office of this Society, reported his observations in a public séance by Mrs. Tomson in Chicago, at length. He wondered that in a warm, steam-heated room she wore, for twenty minutes before the sitting began, "a long, heavy winter overcoat," going into the cabinet with it on. He noted the speed with which she raced to and into the cabinet after the purported examination of her person by a committee of women. He observed, as I afterwards observed in New York, that all the "spirits" appeared to be "of the same height and build, except one or two *seemed* an inch or two taller, but this can be accounted for by the medium's standing on her toes." All, as usual, wore drapery, variously arranged. Several times the "ectoplasmic" gauze protruded under the curtain while the spirit was "dematerializing" and the protruding part never disintegrated but was always jerked out of sight. In view of the vagueness of the usual description of a search of Mrs. Tomson, and her refusal to

submit to a thorough one in the case reported by Messrs. Hamlin and Frost, it seems highly probable that this experienced reporter is right when he says:

"Mrs. Tomson doubtless did not enter the cabinet nude, except for the overcoat. I presume she merely removed her petticoats and shirt waist, and then probably permitted the women to feel about her. I think it very likely that she retained a number of undergarments 'for decency's sake,' as a famous English materializing medium used to say many years ago when the women would examine her before a séance. That English woman went about for years holding materializing séances and permitting women to examine her, but she always retained what the books refer to as 'an undergarment,' the medium giving as her reason 'for decency's sake.' But one day, after many years, she was forcibly held and the undergarment was forcibly ripped and torn from her, when it was found that beneath the undergarment was the 'load' [technical term for the material used for fraud], gauzy drapery for the spirit clothes, etc."

In our *Journal* for March, 1923, was printed the results of a long questionnaire, drawn up by Messrs. Irving Hamlin and Philip Frost, and answered by some twenty persons present at a particular Tomson sitting. Though a few of the spectators were favorably impressed, the greater number remained or became sceptical, and the report of the women whose duty it was to search Mrs. Tomson was specially damaging, proving that she refused to submit to any satisfactory examination of her person and clothing.

Equally with Mrs. Stewart, for some time Mrs. Tomson has been under the ban of the National Spiritualist Association, which has publicly denounced her as a fraud (see *National Spiritualist*, Sept. 15, 1923). Nevertheless, she was free to prove her claims before the scientific commission, without prejudice. Almost immediately after the *Scientific American* announced its offer, that is to say, in the early part of the year 1923, gigantic "spreads" in Western newspapers announced that Mrs. Tomson was to go to New York to claim the award. We need not recount here the history of the curious subsequent conduct which justifies the doubt that there was ever an honest intent of the sort; it can be found in Mr. Bird's article in the *Scientific American* for January, 1924.

On the 28th of October, Mr., Mrs. and Miss Tomson, accompanied by a very enthusiastic and active lady promoter, did arrive in New York, and set about arranging for preliminary sittings in private houses, at a dollar for each person. As had been the case in the West and South previously, the free advertising furnished by the expectation

that a scientific investigation would be faced aided largely in making these thrifty enterprises successful.

I was the only one of the judges who attended the sitting of the evening of November 2nd, in the residence of Mr. Raymond Hitchcock, in Long Island. Mr. Bird also was present. I also attended a sitting in a private house in New York City a few evenings later. My description of these will be very summary. There was a clinical examination at the first one, but it was an imperfect one, and there were, both at this and the subsequent sitting which I attended, other possibilities as to the concealment of the small package into which the flimsy material of the draperies could have been compressed. The excuse for the preliminary Long Island sitting, as given to Mr. Bird, was that the medium liked to have a friendly séance for the purposes of social contact, before the more serious ones were held. But neither at this nor the after séance when I was present did she have any social contact whatever, being sequestered somewhere within the building until directly before she was to begin the performance. Then, on both occasions, her hands held by two lady conductors, she sped down the aisle between the spectators and disappeared within the cabinet like a stone which plunges into the water; while at the close of each séance she bounced out and glided with equal velocity through and from the shadowy room. These singular tactics are intelligible on the theory that the lady feared that someone in the audience might seize her and discover her "load," but otherwise are puzzling. At both performances I sat very near the curtain, so that I could see most of the draped forms and faces, so far as the latter were shown at all, in the semi-darkness. The drapery appeared to be the same, differently arranged. The forms did not, so far as I could judge, diverge from that of Mrs. Tomson, more than manipulation of the drapery would render possible. The heights varied little, and the differences could easily be accounted for by bending of the knees in certain cases, and standing on the toes in certain others. By some means, spiritual or mundane, the apparent color of the hair was lighter in some instances than in others. I saw no male face and no beard, though my memory is not clear as to whether Hitchcock's body intercepted the opening between the curtains when that gentleman thought he recognized a bearded relation. The published questionnaire (*Journal*, March, 1923) proves how differently intelligent people "see" in semi-darkness, when they vary as to observational faculty, experience, emotion and expectancy.

At my second sitting I was one of the fortunate ones called to the curtain. According to the uniform practice, my hands were tightly held by my conductor, and I gazed closely at the figure and so much of

the face as was visible. For the life of me I could not make the apparition resemble anyone but the medium herself.

The first séance under scientific auspicies was arranged for the evening of November 7th, in the handsome and comfortable law library of Munn, Anderson and Munn, in the Woolworth Building. But in the afternoon of that day, Mr. Tomson appeared and began to make trivial and self-contradictory objections to the room, proposing that instead, the séance should be held in the apartment of a friend of his! The séance was called off for Wednesday evening. Mr. Tomson called on Thursday and, after Mr. Bird had offered as a concession to have the sitting in Mr. Munn's private apartments, delivered his ultimatum that the place of meeting should be one over which the committee had no preliminary control! And so, Mr. Bird informs us, with a parting taunt that the whole investigation was being financed by the Catholic Church to discredit honest mediums, Mr. Tomson left, and his medium no longer pressed her confident claim to $2,500.

The final scene of the Tomson drama in New York was still more grotesque. On the evening of November 9th, the Tomsons gave a public sitting at a Spiritualist Church in Brooklyn. The lady pastor and a group of her flock were convinced that the medium was a fraud and planned to expose her. Consequently, when a certain young Irishman was called to the curtain, being unable to use his hands he leaned forward and bit the "ectoplasmic" drapery and, incidentally, it is thought, the medium herself. The gauzy fragment of the draperies did not dematerialize between his teeth.

I never grabbed a "materialization" in my life, nor played "roughhouse" in any séance; I never expect to do so. At the same time, it appears to me that many notorious cases have justified such tactics on the part of spectators, and that the excuses made by prominent Spiritualists for the facts incriminating mediums in which they felt interested have often been evasive and childish in the extreme. In those particular cases the brutality of seizing the medium at all has been denounced with vehemence. It is amusing, then, to observe that Spiritualists also grab mediums when they see fit to do so. Mrs. M. E. Williams was grabbed in the house of a Spiritualist, in Paris, years ago, and the photographs of her " load " (apparatus for fake materialization) published to a cruel world. David Duguid was grabbed in a séance held for Spiritualists, by Spiritualists, and his fraudulent "spirit" paintings exposed. Yet I shall never be encouraged by their example to bite a medium, being confident that a series of fraudulent séances under reasonable conditions can never furnish convincing indications to the investigator of sufficient experience, power of observation and analytical faculty.

It may be added that the Society files contain four photographs showing the entire figure and draperies of Mrs. Tomson's spirits, of which three reveal a part of the face. Faces, figures and draperies look to be the same in all. In one " ectoplasm " is supposed to be issuing from the mouth, but presents the appearance of a fold of the material of the robes simply held between the shut lips, and the etherial robes, exactly like mundane ones, are carefully hemmed, though in one place the hem appears to be torn away, leaving a ragged edge.

4. Testing Nino Pecoraro

As hitherto, there will first be given some notes on what was known to this Society about the medium before we summarize the sittings which were given in an effort to win the award. In the *Scientific American* of February, 1924, a fuller account will be found.

More than a year before the experiments in the Woolworth Building, there had been held six with Pecoraro, in the rooms of the A.S.P.R. Their dates were September 29th, October 6th, 19th and 27th, and November 24th. I was myself present at five of these, Dr. G. H. Johnson at all six, Mr. J. W. Hayward at four, Mr. Aage Slomann at five, Mr. Waldemar Kaempffert at one, and eleven other persons of less technical equipment from one to six times each. A stenographic record was made of the proceedings of every evening. Individual reports were made by Dr. Prince to the number of five, five by Dr. Johnson, five by Mr. Hayward, three by Mr. Slomann, besides two by Miss Prince, and one each by Miss Tubby, Dr. Montreuil and Mr. Carey, twenty-three in all. The papers in the case measure two inches in thickness, solid. Besides the medium and his manager, Dr. Vecchio, there were present at the successive sittings seven, eight, six, six, eight and six persons. Every stenographic report was afterwards typed in full. It can hardly be said that sufficient attention was not given.

Pecoraro is a short and slender but remarkably muscular young Neapolitan, whose supposed mediumistic powers were discovered by Dr. Anselmo Vecchio of this city. The conditions of our sittings were these. Black curtains, parting in the center, are hung in the corner of a room. The medium after one or another degree of searching is fastened variously in a chair, which chair is put within the curtains of the cabinet. Another chair about two feet from the medium's knees and fully within the cabinet, has on it several small articles, tambourine, bell, horn, whistle, etc. After a period more or less prolonged, during which are usually heard occasional sounds as of heavy breathing, squeaking of the chair and sometimes a grating or rasping sound, whispers begin, prevailingly professing to be from the late Eusapia Palladino, who had

been known to Dr. Vecchio. Presently the doctor, sitting or standing in front of the curtain, gives suggestions or exhortations in Italian in regard to what shall take place, which he in part translates for the benefit of the audience. Where the phenomena are plentiful, the tambourine rattles, the horn toots, the bell rings, the whistle squeals, and now and then the curtains part and reveal either a narrow strip, or a more rectangular spot of white, which, in the near blackness of the room, one can imagine is luminous, and which is supposed to be "ectoplasm." The physical phenomena are interspersed with the hoarse whispered remarks of the purported spirits. Following the cessation of sounds from the instruments and the white appearances, there is always another more or less prolonged period before the medium is ready for the cabinet to be opened. He is found in a state of real trance, and other more or less interesting things are also found.

At the first sitting the medium was enclosed in a long narrow white bag of coarse mesh, and the ends were knotted and sealed. A cord was drawn around his body over the arms and around the chair, a most inefficient precaution. This evening there came white appearances between the curtains, varying from a small spot to a narrow strip reaching from the floor to where the curtains again joined two feet or more above the floor. Then the instruments rattled, squeaked and rang, and Mr. Slomann was allowed to approach the curtain and have his right hand stroked by two or three fingers, under the claim that Palladino was shaking hands with him. The medium was found in the bag, but the mesh openings near the medium's hands were found enlarged and distorted in several places as by fingers thrust through.

The next day, by experiment I found it quite possible for a person in a bag to gain possession of instruments so placed by means of the feet, and to pass them to the hands and then from fold to fold until within reach of the mouth. And yet there is no certainty that all this was necessary, for the arms could most likely have been drawn up above the cord, and afterwards thrust beneath it again.

At the second sitting the medium was put in a similar bag, but, at request, it was this time a black one. Dr. Vecchio was allowed to do the tying, which was done by drawing a ribbon around the wrists twice and knotting it, without attaching the medium to the chair at all. He could therefore wander about freely, and the handling of the instruments presented no difficulty. There was, however, one important difference, no "ectoplasm" appeared. White bag—long narrow strip of "ectoplasm;" black bag—no ectoplasm. There were rapping sounds which could have easily been made on the adjacent glass of the book shelves; and three feeble claps which could have been done by one hand

upon the arm. The mouthpiece of a whistle which was thrown out was touched by Mr. Slomann and found wet. He sardonically remarks, "No doubt this fact would make no impression on Dr. V. If Eusapia's spirit hands can clap, why shouldn't her spirit mouth spit?" After the sitting it was found that the medium's wrists were so loose that they could be withdrawn from the encircling ribbon with ease, and a safety-pin was stuck through it *in a different place* from that where it had been. The parchment of the tambourine was found torn and with scratches on it such as would have resulted from the use of the safety-pin.

At the beginning of each of the first two sittings the medium had been stripped and searched. From deliberate purpose he was left uncontrolled in this respect at the third experiment, nor was he enclosed in a bag. But I fastened his feet, legs and arms to the chair by a rather elaborate method not necessary to describe here, further than to say that his feet rested upon a thin board loosely suspended from the bottom of the chair, selected because it was a squeaky one.

At this sitting the tambourine, horn, bell, whistle, etc., were silent. After it, the medium's arms and legs were found still bound fast, which may furnish the reason. The rapping sounds could have been made by the suspended board against the chair, and by the unconfined hands on the chair arms. There only remains to explain what were called by some of the spectators "light" phenomena. At times there appeared spectral, and seemingly faintly luminous white patches, which sometimes revealed rectangular sides. My notes show that I never saw any higher than what I judged to be three feet from the floor, and I think another observer was in error when he reported seeing one at the height of five feet. As the hands from the wrists were free, and his body had not been examined, he might have managed to extract a large handkerchief. As the medium is extraordinarily muscular it is not impossible that, by leaning forward in the chair, and even by standing on his toes worked over the edge of the board suspended only slightly above the floor, and half rising, chair and all, he could have produced all the light shapes seen. But how about the luminosity? A few evenings later Mr. Slomann and I experimented with the same cabinet, and found that a plain white handkerchief with the sifting in of a few rays of light from the corridor as during the sittings, produced exactly the same illusive effect of luminosity.

Having to be absent from the fourth sitting, I left Mr. Hayward in charge of the control conditions. Again Pecoraro was put in the black mesh bag after being searched, and Mr. Hayward fastened the chair to the floor in such a way that it could not be hitched forward, the two

sealed ends of the bag were securely fastened to the chair, and the medium's hands confined in gloves stitched to his sleeves.

After a considerable silence, a voice (supposedly that of Palladino) plaintively declared that the medium had been tied up like Jesus Christ, which seemed like a naïve confession that the phenomena could be prevented by material control. At the end of an hour a flapping sound was heard, then a sharp snap, and then, but not until then, raps began. After another half hour things began to be hurled from the cabinet, his belt, broken in two, the cord which had bound him, likewise broken, his socks, gloves, and finally the black bag itself with the top lacing broken. As a climactic demonstration his shirt was waved between the curtains. Comment would be superfluous.

The search before the fifth sitting was rigorous and the confinement by black bag, cord and wire strict without being painful. It is only necessary to say that, after an interval, it was evident that the medium was freeing himself from his bonds. His belt was thrown out in two pieces, seemingly cut asunder, the wires were cut apparently by some instrument whose sawing sounds were heard, the bag was torn in two places which made it possible to poke the belt out, the gloves (which had been stitched together) were torn apart and there were holes in the fingers of one of them which could have been caused by the medium's teeth. Finally, Pecoraro fell through the curtains upon his face on the floor with a loud bang, causing a shriek from the ladies and a nose-bleed to himself. Possibly he had leaned forward too far to get at the instruments on the nearby chair. After the sitting Dr. Johnson found on the floor a small rubber bag which could have been used to cover a knife or file concealed in the medium's rectum.

At the sixth and last sitting I asked Dr. Vecchio's permission to alter the arrangement of the instruments and to place them in a tray, resting upon the usual chair, and consent was given. The bell, tambourine, etc., and likewise the tray had been daubed with lampblack mixed with cold cream, and a covering paper was not removed until all other arrangements were ready. The medium was this time enclosed in the white mesh bag. The chair was not confined, and only wire passed around Pecoraro's body as a mere pretence of a control, as I wished the medium to be free to get at the tray. Now again the "ectoplasm" was seen—where the white bag was used. Raps were of course easy. The chatter of "Palladino" and "Manlio" with Dr. Vecchio was incessant, and great promises were made, but no sound of instruments heard, though the tray rattled. I began to exhort for the sound of the tambourine, horn and bell, and the doctor translated with vehemence. At length the tambourine jingled a few times and was dropped. I asked

for the bell. The tray bumped violently in time to the singing outside the cabinet. I denied that this was satisfactory evidence and reiterated the demand for the instruments. Again the tambourine was shaken, and "Eusapia" promised: "I will play all the instruments. But wait five minutes." The promise was after an interval repeated, and then Dr. Vecchio reported:

"Just now I am going to make a joke, she says. She asks me what you put in here, you put some salve, she tells me. Some ointment, she tells me. I tell her to throw outside of cabinet the ointment. [Noise of tray heard] . . . She says I got dirty. I will paint the medium now. [Foxy Eusapia!] I will make the medium red. [Incorrect guess.]" Dr. Vecchio ordered her not to do it.

Dr. P., "I want to hear the bell and tambourine some more."

Presently Dr. Vecchio began to sing, since the melody, or the covering noise it makes, is supposed to assist the phenomena. The tray bumped in time to the music.

Dr. P., "That is not what I want. At least four times as much force is being used to do that. If they can do that they can play the tambourine."

The tray was pushed from the chair and fell with a clatter upon the floor outside of the curtain. I was permitted to put the articles back upon the chair in the cabinet. Eusapia declared that some other spirit had done the trick.

Dr. P., "Ten times as much force was used to throw that tray off the chair. Now the simple thing I asked was to play the tambourine or the bell as before."

In previous sittings I had left things go about as they pleased, but in this was mercilessly, though not unreasonably, insistent. Every fresh exhortation was translated by the doctor, with added urging of his own. But all in vain.

The medium was found in a deep trance, as always after a sitting. The lower end of the bag had been forced apart and his whole shirt thrust through. On the shirt, on the bag, and on the medium's undershirt, were spots of lampblack and cold cream.

Careful reading of the above brief abstracts has revealed that on whatever side the medium was limited, the "spirits" were limited in their production of phenomena. The medium being in a white bag, long narrow strips of "ectoplasm" appeared. In a black bag and after a careful search of his person, no "ectoplasm." Neither searched nor in any bag, "ectoplasm," but now such as could have been produced by a large handkerchief. Free to use his hands, wild racket with the in-

struments. Hands, arms and legs closely confined, no sound from the instruments unless the bonds were broken.

Nino Pecoraro, in my judgment, passes into voluntary hypnotic trance, the power to do so gradually built up by suggestion from the honest Dr. Vecchio. " Eusapia " is the prominent actor because Dr. Vecchio was anxious for his old friend's appearance, and produced and shaped her by unintended suggestion. The trance consciousness of Pecoraro endeavors to carry out the orders and exhortations of the doctor and does so along the line of least resistance. If utterly unable to carry them out, because of strictness of the control, it makes more or less naïve excuses or attempts some substitute wonder. As the trance personality is rather childish, some of these substitutes, such as forcing the bag open and thrusting out a shirt, cutting the belt and wires, etc., are particularly stupid.

I shall give far less space to the sittings of the prize contest, in the case of Pecoraro, than I have given to those in the A. S. P. R. rooms, because the results of the earlier series thoroughly back up the findings in the later one, a long account of which may be found in the *Scientific American* for February, and because the general character of the performances has now been set forth. Of course I could not have helped coming to a conclusion as to the evidential insufficiency of the sittings in the Society's rooms, but, as one of the judges, did not allow this to prejudice me in regard to what might take place in the new series.

Four séances were held in the law library in the Woolworth Building, on the 10th, 14th, 18th and 21st of December, 1923. In none of these was the medium enclosed in a net-bag. The phenomena were almost without " ectoplasmic " effects. No explanation was made of the disappearance of this feature. There was the usual " Palladino " and " Manlio " chatter, and the always explainable raps every evening.

At the first sitting, the medium being pretty effectually tied unless by violent effort he should get rid of his bonds, the instruments made a great clatter after a 24 minute interval. The same closed with a crash and the young man was found fallen, chair and all, upon one side. He had struck his head upon the other chair in going over, his nose was bleeding, and he was in such a state of hysteria as to require loosing without sufficient examination. Still, it was discovered that the wire was slipped down from its original position around his upper arm, and it looked as though he might have been able to work a hand out and to get it back again. Both bells showed finger-prints.

The second sitting was nearly a repetition of the first except that a table placed close in front of the curtains rocked and tilted. Of course there was nothing strange in this if the medium had got free, as,

after a final hour with no physical phenomena, during which he was presumably trying to get things in shape again, was found to be the case. The encompassing wires had been worked loose enough for both gloved hands to be used. The unintelligent nature of the trance personality may be gauged by the fact that holes had been chewed through the sleeves in the vain effort to get the hands out of the gloves.

At the third sitting Houdini, the magician, tied up the medium in a masterly fashion which had not hitherto been approached. No physical phenomena followed except some tapping sounds, and others as of the rocking of the chair on which the instruments were placed, slightly jingling them. At the close the medium was found with his bonds intact. It was also discovered that the chair holding the instruments was in contact with the baseboard of the cabinet, and that, by twisting his foot to touch that board the medium could easily both tap and rock the chair; moreover, the marks of hard contact of shoes was on the baseboard. Even Dr. Vecchio agreed that on this occasion there was no evidence of the supernormal.

At the fourth sitting Dr. Vecchio did the tying. The phenomena consisted of noises on the instruments, supposed blowing out of the curtain which bulged as if pushed out, hand clapping, throwing the table over, etc. But at the close the wires and cords were found forced much lower down around the body than they had been placed, remarkably twisted sleeves and shirt wrenched entirely open testifying to the violence of the efforts by which the hands were removed from their fastenings and put back again. Besides the canvas gloves were wet with saliva on the outside, and showed teeth marks, while the bells were covered with finger prints.

No formal decision has been rendered by the judges, since Dr. Vecchio, who still protested that his medium was genuine, was granted the privilege of more sittings in January. These appear not have been claimed, however, and above are the outline facts.

Controversial

This section is added at the Editor's particular request.

Granting that any of the criticism which has reached us, affecting the *Scientific American* investigation and the part taken by the judges therein, is worth attention here, it is that which was launched in reference to the case of the Rev. Josie K. Stewart.

I. STRICTURES BY MR. FREDERICK P. GORIN.

Mr. Gorin, a lawyer of Seattle and a member of the A. S. P. R. interested in psychical research, wrote several letters which, together

with the answers thereto are much too long to insert entire. An effort will be made to present his points fairly in condensed form though such an attempt is always fated to be unsatisfactory to the original writer.

1. Mr. Gorin starts out with a compliment to the committee of judges "for integrity, honesty, efficiency, and mental equipment to deal with scientific matters" and another to the *Scientific American* for "deserved reputation" for "over half a century and for living up to all that its name implies," and finds no fault with the plan of an investigation by the magazine nor with Messrs. McDougall, Comstock, Prince, Carrington and Houdini, for consenting to act as judges.

But he is displeased with the report written by Mr. Bird, one of the editors of the *Scientific American*, a report dealing with the case of Mrs. Stewart, and published in the December issue of that magazine. Being displeased at Mr. Bird's article he appears by implication to think that the judges share responsibility for it.

2. Fault is found with Mr. Bird's literary style, use of terms like "doing his stuff," and "a large quantity [instead of number] of affidavits."

Answer. The judges are not, as Mr. Gorin seems to think, in any degree the authors of the reports in the *Scientific American* or responsible for any alleged defects therein, literary or other. They are responsible only for their formal decision, given at the close of each report, in the case of Mrs. Stewart consisting of but eleven lines.

3. Attention is called to the fact that Mr. Bird says the first séance occurred October 9th, ("no matter what year"), the second on Monday the 11th ("no month or year").

Answer. These are small slips such as any one is liable to—Mr. Gorin himself refers to pages "44" and "29" in the December, 1923, *Scientific American*, which contains no pages so numbered.

Mr. G. responded that his errors were in an ordinary letter and therefore venial, while the law recognizes that dates must be precisely given in formal documents.

But Mr. Bird's report was not a formal document in the sense that an affidavit, will, deed or indictment is. It was intended and used simply as an article in the *Scientific American*, for the benefit of its readers. Moreover, it was one of a connected series of articles. In January, 1923, there was a long announcement outlining the projected investigation, and in February and March other conspicuous preliminary statements. Therefore the report of which our correspondent complains, printed in December of the same year, most evidently referred to a matter which occurred in 1923, and the readers of the *Scientific*

American, for whom the report was intended, could not be in any perplexity regarding the date.

4. It is objected that Mr. Bird's statement that Mrs. Stewart contradicted herself as to where in the pack of cards the writings usually come, whether next to the inserted flowers or not, whether at the bottom or top, is irrelevant to the results which she might afterward actually get.

Answer. Certainly, irrelevant so far as getting the prize was concerned, but not irrelevant to the question of her veracity. To suppose that she was simply guessing where the writing would thereafter come is an error; she was declaring what her past experience had been, and again and again made statements impossible to reconcile with each other or her acts in the way of apparent search for writing.

5. In several passages of his letters, Mr. Gorin seems dissatisfied at the mention of other persons than the judges being present at the tests, as when he remarks: "The public had thought all along that this investigation was to be made by a committee of picked men and no one else."

Answer. The judges were responsible for their own presence alone, but did not object to others being there so long as they behaved well. Several of these additional persons were of decided help, and what difference does it make what misapprehensions "the public" had, so long as persons intelligent enough to go to the *Scientific American* and not to newspapers for their information, found the preliminary announcement (January, 1923) that invitations to attend the tests would be given to "any persons who may seem in a position to give assistance in the work?"

6. There are various statements by Mr. Gorin, some of which are of slight importance but others radical, the answer to which is simply that they are in error. The cards used at the third sitting were not "one thirty-second" of an inch shorter than those used at the first sitting, nor were any used at the fourth sitting "*two* thirty-seconds shorter." The "committee"—by which is meant the judges—did not furnish the cards or make any of the arrangements nor take steps to "complete the investigation." These matters were not part of their job. They were there to render a decision on a case presented by others.

7. Now comes the crux of the whole matter, and Mr. Gorin's language in his first letter will be given at some length.

"At the sitting in the garden 'Writing was produced on five cards.' Nothing was done by the *committee* then to complete the investigation. The report simply states that, 'Owing to the presence of the Times re-

porter and to the necessity that two of the company get back to the city quickly, all examination of the cards was deferred.' Why was this? Simply because two of the *company*, not members of the committee, mind you, 'wanted to get back to the city quickly,' and because of the 'presence of the Times reporter.' What did the presence of the Times reporter have to do with the examination of the cards? It was the plain duty of the committee, then and there, in the presence of the medium and in the presence of each other, to examine the cards which bore the writings and to immediately determine whether or not those cards were some of the same cards which the *committee* had previously furnished to the medium. What really did happen? 'All the cards from the sitting were put in one package and deposited in my (Mr. Bird's) pocket.' In the name of justice and common sense, what right had Mr. Bird or any other individual to do this? The public had not been informed that this scientific investigation was to be a game of solitaire, but a fair game in which each player was to have his cut and his deal. Mr. Bird says that 'in my car I took the reporter, Mr. Lescarboura, Doctors Carrington and Prince. Mr. Jones was dropped at Fifth Avenue.' What became of John Doe and Jane Doe and Richard Roe and all the others who may have also been in Mr. Bird's car so far as the report states? How did 'Mr. Jones' get into the car in the first place and when, and *who was he?* Dr. Carrington was taken to his *home* at Columbus Circle, Mr. Lescarboura was dropped at 125th Street and Dr. Prince was taken all the way home to Montclair, dropping him there at nine o'clock (probably p.m. although the report does not state). All of this time, mind you, all of the cards from the sitting were in Mr. Bird's pocket; there were admittedly five people in the car including the strange Mr. Jones. All of this driving around consumed several hours, when at last Mr. Bird arrived at his home in Scotch Plains and sat down quietly to his game of solitaire. At 9:45 he was 'able to call Mr. Lescarboura at Croton and assure him that substitution had been practiced.' It does not say that he did call Mr. Lescarboura, it *simply said he was able to do it.* This criticism is of little consequence, of course, because we assume that Mr. Bird did call Mr. Lescarboura, but if he did so, why did he not say it in short, plain English? The criticism is made only to call attention to the *looseness of expression* which characterized the whole report.

"This was the final decision, the end of the whole investigation which had been heralded forth as the first real bona fide scientifically conducted investigation of its kind in America. Was this the decision of the committee? No, it was the decision of a single individual instead, who based his decision upon evidence actually produced at the sitting.

Notwithstanding all this, the committee published its formal report (see middle column of page 445).

"'Mrs. Y. came before the committee to produce independent writing on cards supplied by the committee. THIS SHE HAS FAILED TO DO. All writings obtained have been on cards brought into the séance by her and substituted by her for the committee's cards. The committee, therefore, rules that she has produced no genuine objective psychical phenomena, and that her claims to their further attention and to the *Scientific American* award stand vacated.'

"Throughout the report frequent reference is made to the names of many persons present at the sittings, who were not members of the committee. We have already referred to the mysterious 'Mr. Jones,' to Mr. Lehmann; the names of Mrs. Bird, Mrs. Lescarboura and three stenographers are also mentioned, page 391, Mrs. Wayburn, page 391, first column, Mrs. Kirby, page 441. We can clearly infer that there were many others, especially from the language used, middle column of page 441, where it is stated that the announcement of the writings caused 'a huge sensation' and 'all the sitters surged about the table' and that 'quite a furore was going on.' There were six men in the authorized and published committee. It does not seem that six men could do much 'surging' nor that very much of a 'furore' could occur amongst so small a number."

Answer. First let us clear out questions extraneous to the main issue. After Mr. Bird had made an exact statement, "In my car I took the reporter, Mr. Lescarboura, Doctors Carrington and Prince," it is hardly in order to inquire "What became of John Doe and Jane Doe and Richard Roe and all the others who may have also been in Mr. Bird's car so far as the report states." Unfortunately, this looks like the attempt of a lawyer to muddle a matter which is quite clear. And why question how "Mr. Jones" got into the car and "who is he?" when every person present is plainly listed in the diagram in the report and it is plainly stated beneath it that "Mr. Jones" and the "reporter" were one and the same? Nor has it been supposed that the magnitude of a "sensation" is measured by the number of persons participating in it. I seem even to have heard of a single person having "a big surprise." At any rate there was no occasion for supposing that all the five judges (not "six," for Mr. Bird was not a judge but the secretary of the Board of Judges) were present, or for uncertainty that twelve persons besides the medium were present, seeing that their names stared in the reader's face from the printed diagram. There are in this part of Mr. Gorin's letter other instances of "looseness of expression," to use his own language, as the statement that "Dr. Carrington was taken

to *his home* at Columbus Circle." That gentleman's home is not at Columbus Circle, and the report does not indicate that it is.

Whatever the faults of Mr. Bird's procedure—and I admit that it was technically faulty, and Mr. Bird himself expressly admits that anyone is at liberty to believe that he tampered with the cards—the judges were not responsible. They did not engage the mediums nor conduct the tests. They were there to render the decision. Does anyone hold a judge in a civil court responsible for the way an attorney prepares a case to be tried before him? They did occasionally take a hand, but in general, the methods employed were those of the *Scientific American* Staff. The members of the staff are amateurs at this kind of investigation and it was quite possible to criticise points of their procedure in all three investigations though I have no doubt as to the correct issue of them all.

But the suggestion of Mr. Gorin, made more emphatic in a later letter, that some person in the car with Mr. Bird could have substituted by sleight-of-hand cards for those in his pocket which originally held the writing is highly fanciful. I do not suppose that anyone will contend, even theoretically, that I, or Lescarboura, or Carrington, or Jones, could have forged writing and patterns of leaves in gold, red and green inks, while we were riding with Mr. Bird in the car. Then it must have been done, if done at all, before we started. But the judges were justified in taking "cognizance" that there was no opportunity before. The time between the reception of the medium's cards and our starting was short, and we were almost continuously in conversation together during it. Beside, the counterfeiter would need to have been a prophet and genius combined to have just the right colored inks and appropriate instruments and so successfully counterfeit the five cards, messages and all, that no one who examined the original ones with care could afterward discern any differences.

I risk censure from those who do not appreciate the strength of my position, when I say that quite apart from all measurements of the cards, I would have been prepared to declare myself convinced that an act of fraud had been committed by the medium. I have already stated that at a particular moment in the garden I saw that the medium for the first time occupied a position in which her left side was concealed from every eye, and that her left arm, instead of being held out horizontally according to her wont, was now hanging by her side. I have stated that I mentally predicted that certain other acts which I recognize as covering acts would follow in a definite order, and was confident enough to whisper to another person that something would soon happen, meaning that cards with writing upon them would be produced. The

acts followed in the expected order, and immediately after the writing was discovered. My experience is such that I would no sooner distrust these tracks of fraud than a hunter would distrust the tracks of a fox. One of the acts, bringing the cards down to her left hand, never happened before, and had no call to happen unless for the purpose of fraud.

Proof of fraud was not necessary in order to vacate Mrs. Stewart's claim to the prize; failure to produce convincing phenomena would do that, and everyone will admit that she did not prove her feat supernormal. Therefore no injustice was done her on this score in any event. The sub-committee of judges did go farther and, on the basis of the general failure of the sittings to a certain point, the specific and incriminating acts observed at that point, and the testimony of Mr. Bird, gave the opinion, from which they do not wish to withdraw, that she was in fact guilty of fraud. But this opinion carried no penalty, not even the loss of reputation, for it simply reiterated what the Spiritualist authorities in this country have been saying of her for years.

8. It is not entirely clear why another ground of complaint is found in the fact that Mr. Bird in his report mentioned "in a casual manner . . . . . instead of accentuating it in the beginning," that the Spiritualist authorities had already denounced the medium.

Answer. Mr. Bird would probably explain that the matter was mentioned in a merely casual manner because it had only casual journalistic importance. It certainly had nothing to do with the investigation. If such a case is being tried *de novo*, a previous adverse verdict of Spiritualists cannot be taken into account any more than their previous affirmatory verdict. The judges did not mention the matter in the eleven lines for which they are responsible nor take it into account, though aware of it before the investigation began.

9. Mr. Gorin ends with several pages devoted to an account of the vitiating effect of prejudice on the minds of scientific men in the past.

Answer. All this is true, but curiously applied to either Mr. Bird, whom some have considered too lenient toward psychic claims, or to the judges, four of whom are convinced of one or more species of supernormal facts, counting telepathy as one.

II. STRICTURES BY SIR ARTHUR CONAN DOYLE.

These are to be found in *Light*, issue of December 22nd, 1923. Mr. Bird's reply was printed in the same paper, February 2nd, 1924. The two together would fill more pages in this *Journal* than can be spared, and only the salient points made in each can be given here. In the effort to condense, the exact language will be preserved only on the side

of Sir Arthur, but justice will be done to the sense of the replies. In a few instances, I take the liberty of reshaping the latter.

Sir Arthur begins his letter by saying that he had not been a sponsor for Mrs. Stewart, but before he is through with it he appears to have become a zealous sponsor, finally invoking the terrors of the "Unseen" upon those, including by direct implication the *Scientific American* investigators, who oppose the "cause." He likewise, at the outset, challenges attention to his statements in opposition to the findings in Mrs. Stewart's case by asserting that only one inaccuracy as to fact has ever been discovered in thousands of utterances made by him during the last seven years, the exception being a misquotation.

1. "It is an abuse of words to say that a verdict is impartial if it will cost the judge five hundred pounds to give it."

Substance of Answer by Mr. Bird. This is an inaccuracy in face of the plain published statements, which made it clear that the judges (not "judge") were men who had no connection with the *Scientific American* other than to act as judges, and consequently had not a penny of interest in the outcome.

2. "According to Bird's theory she went around to stationers' shops to have the cards matched."

Answer. This is an inaccuracy in face of Mr. Bird's report, which was before Sir Arthur at the time he wrote, and which contains nothing to justify it.

The supposition cited was simply one of two which were tentatively brought forward for the moment, the other being given the preference, both finally rejected for a third theory.

3. "She proposed that the next sitting be held in a better-lighted place [referring to the sitting in the garden]."

Answer. This is an inaccuracy, justified by nothing in the record. Mrs. Stewart gave no such reason for requesting a sitting outdoors, and it would have been absurd had she done so, as the office had been brilliantly aglow with light coming from all sides. But if Sir Arthur means that the garden was in fact a better-lighted place, he could not himself know that this is an accurate statement, and in fact it is very inaccurate. The day was a dull one and the sitting reached its climax after 5 p.m.

4. "These results [the finding of five cards with inscriptions] were given to the Press as being true results so far as they could see."

Answer. This is an inaccuracy. The New York press said nothing of the kind, and even if any London newspaper did, Sir Arthur was notified of the facts by Mr. Bird's report which plainly stated that, the investigation not having been completed, the newspaper man was

given "the obvious and non-committal statement that the medium had made out 'a *prima facie* case.'" And that statement remains true to this day, for the medium did produce cards with writing on them.

5. "According to her own account the office was noisy, tobacco-laden, and altogether unsuitable for psychic experiment [referring to the first sitting]."

Answer. This statement contains at least one positive inaccuracy as to fact, in face of full warning as to what the fact actually was. The *Scientific American* report of December, before Sir Arthur, declared that Mrs. Stewart had told her congregation that she had to conduct her first sitting in an atmosphere laden with smoke from the cigars of fifteen gentlemen, the sole foundation for the story being that one gentleman was stopped from smoking at the medium's request, and the apartment aired with wide-open windows for twenty minutes before the sitting began. Every one present is witness to these facts, except the person who was found guilty of fraud and falsehood in regard to her phenomena, yet the critic prefers to believe her!

The report also made plain that the medium was the leader in the conversation and aside from this there was no noise. Nor is it intelligible why the room was unsuitable, except that it afforded no concealment from prying eyes.

6. "The Committee, if they are really sure that five cards were missing [after the first sitting], must be sure she has them on her [at the second sitting]."

Answer. This is an inaccuracy as to fact, for so far was the Committee or Mr. Bird "sure" of this that the official report stated clearly that there were alternative hypotheses, and gave one.

7. "She had a dozen people around her [at the sitting in the garden]."

Answer. Ordinarily the inaccuracy of such a sentence would be venial, but here it touches the essentials of the situation and the inaccuracy becomes vital. The critic is attempting to show how incredible it was that the medium faked, and declares that one of the conditions under which she produced five writings was that "she had a dozen people around her." And yet a diagram was before him to warn of the inaccuracy of such a statement. It shows the medium standing in the center of an ellipse of which all other persons present describe one minor arc. They were not *around* her, and that is a very important point.

8. Not only did the medium have a dozen people around her, at the critical moment when she produced the inscribed cards, according to Doyle, but there was "a cinema camera working."

Answer. Not only is it a positive inaccuracy to say that a cinema camera was working at the time the writings were produced, since the tiny instrument referred to had then long been laid aside, but a very inaccurate impression is given the reader by the mention of it at all, without adding that it was a toy camera capable of but ten seconds' work.

9. "One fact stands out clearly, if Mr. Bird is right; Mrs. Stewart is the champion prestidigitateur of the world."

Answer. This is a patent inaccuracy. A mere glance at the diagram shows that Mrs. Stewart, with her arm, pocket and entire left side protected from every eye (even a "cinema camera" cannot see through the human body) was in an admirable situation to perform an elementary juggling feat. And the fact that the acts by which she performed it were detected at the time, and their significance recognized at once, shows that she did not perform it well. And all this was down in black and white before Sir Arthur's eyes.

10. "Mr. Bird says he measured them [the cards on which the writing was found] with a fine instrument and there was a minute difference."

Answer. This is an inaccuracy through wholesale omission. The report enumerated five species of differences, determined by several kinds of instruments. The cards were longer, thinner, weighed less, were of a different texture, and were of a different shade of color.

11. "Mrs. Stewart's claim that a man of science has since measured a similar pack and that minute diversities were found in it."

Answer. Here again is inaccuracy by omission of essential details. It did not need the purported statement of an unnamed "man of science" to establish the fact that minute diversities, as of thickness, occur in a pack of cards. That was admitted in the official report which said that "the cards on which the writing appears are, *on the average*, two ten-thousands of an inch thinner than those supplied by the Committee." But it was also stated that *every* card on which the writing appears was thinner than *every* card furnished, and that the chance that this could occur by accident is one in 150 trillions. The impression which Sir Arthur sought to give is, therefore, quite misleading.

12. "Mrs. Stewart went eight hundred miles [from Cleveland] to New York." "It was only when she was eight hundred miles away that she was proclaimed to be a fraud."

Answer. Because she went away before the report was made. But here is another inaccuracy. Cleveland is only 588 miles from New York by railroad, and almost exactly 400 miles in a straight line, as a map and a rule would have shown in a minute.

13. "Mr. Bird says that five cards were short [meaning missing, at the end of the first sitting]. The possibility of an original miscount is not entertained."

Answer. Does the critic really believe that the members of the *Scientific American* staff cannot count, or that they did not verify their count? The suggestion is absurd.

14. "If an occult process is really applied to a card, who can say how far it might affect some delicate shade of coloring?"

Answer. "Did it also change their thickness, alter their whole texture, and add uniformly at their ends just enough to make them match with the cards which, if fraudulent, they must match? Did it make them lighter with the writing than without it? By what fatality do the spirit operators follow so faithfully the channels of cited fraud?"

15. "It was a trial with a prosecution, and no counsel for the defense, since there is no Spiritualist upon the Committee."

Answer. The majority of the Committee are known to admit the reality of several species of supernormal phenomena. If this does not make them satisfactory to the critic it must be because he thinks that a Spiritualist would be bound to put a favorable interpretation upon the facts.

16. "Granting, as I willingly do, that Mr. Bird is an honorable man," etc. Later: "I have slowly and painfully been forced to the conclusion that none of these newspaper inquiries are honest or useful. They are not carried out to find truth, but they are carried out to disprove truth at any cost."

Answer. As there is nothing in the context to otherwise explain the reference to newspapers, it is evident that the *Scientific American* is included among them. And as Mr. Bird was most prominently connected with the investigation conducted by that "newspaper" (another inaccuracy), it is inaccurate logic which makes him both honorable and connected with an inquiry conducted with deceitful and dishonorable intent.

In *Light*, of February 2nd, 1924, appeared the following statement, written before Mr. Bird's reply had been seen.

"In an article in *Light* some weeks ago, I pointed out some weak points in the case made by the investigators of the *Scientific American* against Mrs. Josiah [*sic.*] Stewart. I explained at the same time that I had never tested this medium myself, and that I was merely commenting upon the face-value of the report before me. Since then I have had the opportunity of reading the details of an investigation held by the leading Spiritualist authorities of the United States some eighteen years ago, in which they come to the unanimous conclusion that Mrs.

Stewart's phenomena were fraudulent. This seems to me quite final and entirely justifies the *Scientific American* in its conclusion.

Yours faithfully,
ARTHUR CONAN DOYLE."

This is a brave and honest letter, but it contains an inaccuracy. The critique in question had not, in any passage "explained that I [Sir Arthur] was merely commenting upon the face-value of the report before me," and what was done was quite different. On the basis not merely of the official report but also of "an account from Mrs. Stewart's husband," who, by the way, was not at the sittings, an attempt was made at three thousand miles distance to tear to pieces "the story as built up by Mr. Bird" and to "construct" another one which would put every actual witness in the wrong; an attempt to prove it incredible that Mrs. Stewart could have committed fraud; an attempt to show that the whole investigation was carried out with dishonest purpose to convict, and that the perpetrators were doomed to "a terrible reckoning" from the "Unseen."

But now new evidence has been found which "entirely justifies the *Scientific American*," destroys the reconstructed scheme of events at the sittings which had seemed so "reasonable and probable" to its constructor, and calls off the avenging Furies. What is it? The discovery that quite another group of events which took place eighteen years ago, had been the basis of another adverse decision, and that the members of that ancient tribunal had been Spiritualists!

FUTURE INVESTIGATIONS

Since the foregoing was written, the *Scientific American* for April has been received. In it there is expressed disappointment that so few mediums have presented themselves for experimentation. I have already stated the reasons which have partly operated to bring about this result, in my opinion. If the magazine had contented itself with stating that all reasonable scientific precautions would be employed together with such apparatus as would be called for, without so formidable a description of the particulars, and if no reporter had been admitted to spread abroad in the press disturbing rumors while a series of tests was in progress, and if it had been deemed possible to postpone publication of the official reports until the time limit for applications had expired, many more candidates might have appeared. But it cannot be said that the *Scientific American* was not within its rights in pursuing the contrary course. If it preferred speedy increase in circulation to a plethora of subjects upon which to experiment, that was its own look-

out. The conduct of the actual investigations I regard as eminently fair, and the decisions of the judges are beyond intelligent question.

The *Scientific American* has not been content with waiting for applicants, but has endeavored by correspondence and interviews to induce noted physical mediums to come. And now it goes farther and promises to any such or any of less reputation who possesses good *prima facie* credentials, whether he [or she] lives in America or abroad, that his expenses will be paid if he comes to New York, appears before the Committee, and fails to win one or both prizes of $2,500.

"This offer applies particularly to William Hope, Eric Powell, Franek Kluski, Erto, Willy or Rudi Schneider, "Stella C.," Frau Silbert, Mrs. Deane, Ada Besinnet, Mrs. Wriedt and the Jonsons . . . It applies specifically to an American lady of very large mediumistic repute who sincerely seeks anonymity."

The offer apparently applies strictly to only the first applicant of the qualified list, though its benefits may be extended to more than one.

It seems a good opportunity for a medium like Mr. William Hope, if conscious of the supernormal quality of his results, to enjoy a free visit to America, carry back a handsome balance, and win a signal triumph over a world of sceptics. Even though the results were simply negative, he would have had the free trip and entertainment and incurred the non-incriminating Scotch verdict of "not proven."

"MY PSYCHIC ADVENTURES"

BY W. FRANKLIN PRINCE, PH.D.

Mr. J. Malcolm Bird, Associate Editor of the *Scientific American*, has lately issued a book by the above title, 310 pages. It contains a report of his sittings with a number of mediums, for the most part well-known, abroad and in America. In England he sat with Mr. John Sloan twice (physical and mental phenomena, in darkness), Mrs. Osborne Leonard once (mental), a circle with no identified particular medium (physical especially, in darkness), Mr. William Hope once (spirit photographs). He interviewed Dr. Geley in Paris, and saw his exhibits, also Professor Richet, but attended no sittings there. In Berlin he inspected Dr. Grünewald's remarkable laboratory for tests of physical phenomena with no mediumistic candidates for testing, and

met Dr. Schwab and others. The last-named gentleman afforded him the opportunity of having a sitting with Frau Vollhard (physical phenomena, in darkness). Returning to the United States, he had one sitting with Miss Ada Besinnet, in Toledo, (physical and mental, in darkness), one in Chicago with an unnamed young man (trumpet, in darkness), and one in a middle western city with a medium of "very large reputation" whom he calls Mrs. X. (slate-writing). Sir Arthur Conan Doyle was present at about two thirds of these sittings.

The book is an unusually entertaining one, and written in a spirit of frankness and fairness which is most commendable. One hardly likes to remark that the author, although a man of scientific scholarship and keen mentality, is very much of an amateur in the field of psychical research, for no secret is made of this fact. And though one rather wonders at the courage shown in printing the results of first contacts with the treacherous conditions of dark séances, these make the more interesting reading from the very fact that they reveal the reactions of a scientific mind in a new and difficult field of research, a mind too candid to invent explanations which it has not found. Many of Mr. Bird's observations are shrewd and penetrating, even at the outset of his novel inquiries, and if he persists in investigation he will probably come to see that there are also defects of observation and of inference in his first book on the subject.

Of one thing I feel sure: he will never become either a determined and indiscriminate "believer" nor such an "unbeliever." His is a mind that will always demand proof, and, if inexperience causes him now to give more weight to some data than they really deserve, he is not likely to undergo such an emotional reaction upon discovering this fact as to be unable to deal fairly with *any* affirmative data thereafter. Some have yielded to this tendency arising out of disgust, until dominated and blinded by the will to disbelieve, while regarding themselves, directly on this account, as peculiarly scientific in spirit.

So we may recommend the reading of this book; it is the book of a keen, scientific and honest mind; but at the same time, the reader should be a little upon his guard, for it is the work of an amateur in this field, and has the inevitable faults of amateur work.

Parenthetically, we could wish that the book had been proof-read more carefully. Errors will slip by, no matter how much pains is taken, but we find an unnecessary number of blemishes like "empasized," "intelligble," "subsconciously," "subconcsiousness," "conscius," "seaence," "handkercheif," "automism," "telepathetic," "employd," "medium's," "genuiness," and "page 000."

There are a number of errors of statement apparently caused, in

part, by reliance on the statements of other writers or on current misapprehensions.

Thus, it is quite erroneous to affirm or to intimate that Spiritualism as a religion "had made little impression upon the world as a whole" up to ten years ago, that only since 1913 was it regarded as a menace by "organized hierarchies" or did "serious scientists seek to learn what basis of fact lay behind its beliefs." Spiritualism as a religious cult has very much less influence and note in the United States today than it had more than half a century ago. It was claimed in 1870, however exaggerated the estimate, that it then had eleven millions of followers in this country (*History of Modern American Spiritualism*, by Emma Hardinge, 1870, pp. 546, 548), and most surely no Spiritualist would make any such claim now. Scientific men began to be interested and to inquire if any facts lay behind as early as, or earlier than, the seventies. For examples, the Committee of the London Dialectical Society, including men of scientific attainments, performed its experiments in 1869, and Crookes and Varley began their studies in 1870. Likewise, there was much more ecclesiastical alarm and opposition a half century ago and earlier than is manifested now. At a Roman Catholic convention held in Baltimore in or about 1860, it was maintained that even then one third of the population of the United States was Spiritualistic in belief, of course a gross over-estimate, but proving the popular interest at that time (largely sensation-seeking and unintelligent), and the consequent fears excited. (Ib., page 273.) In 1850, it was claimed that circles were being held in every other house in Auburn, New York. Professional Spiritualist lecturers, many names of whom are familiar today, swarmed over the country and brought together large audiences. There is nothing to compare with all this in our twentieth century, before or after 1913.

It is a common but erroneous belief that purported spiritistic phenomena, at least in modern times, began in Hydesville, New York, in 1847. We find this echoed on pages 26-27 of the book under review, and especially in regard to raps. The fact is that the phenomenon of mysterious rapping sounds can be traced back for centuries, and other "spiritistic" manifestations for thousands of years. It is a fact, also, that mediumistic phenomena ran through the Shaker communities during the decade preceding the Fox rappings.

Mr. Bird makes so-called spirit photographs "a contribution of recent years," as compared with raps and even ectoplasm (page 29). But spirit photographs, or what purported to be such, were first produced in or about 1860, only thirteen years after the rappings in

the Fox house, and long before the word or theory of ectoplasm was heard of.

It is said (pp. 16-17) that the "most eminently respectable ladies are peculiarly prone" to a phase of automatic writing consisting of "the autobiography of a mediæval roué, who employs his victim's pencil to describe all his unprintable escapades, and to gloat over them in the most fearfully obscene language." This may be so, but it is curious that out of many thousands of automatic scripts by hundreds of women, including a few women who were insane, I have never seen one, long or short, of this particular description. It seems fairly safe to assume, that, having seen or heard of one such manuscript, it was supposed that it represented a common type. I do not mean to affirm that I have not seen curious romances quite subject to psycho-analytic interpretation of the preferred brand, and a very few of them obscene, but never once have I come upon the autobiography of a mediæval roué, or even of a purported roué of any past period. The eminently respectable lady is hundreds of times more likely to get material of a pious and mawkish character, professing to come from a Biblical character, St. Chrysostom or William James.

It is also declared to be "by no means unique to have the automatic script in a language with which the scribe is totally unacquainted" (page 17), which is the same as saying that there are at least two such cases. I have investigated many (one on the very day of this writing) and have found none free from doubt, owing to the impossibility of tracing all the possible contacts of the automatist with foreign languages. If there are well-tested cases, the Society would be glad to be informed.

On the other hand, only the amateur would assert that "one watching the automatist at work would be quite unable, in most cases, to see any indication that the writing was not entirely conscious and normal" (page 15). This is true only from the standpoint of the inexperienced investigator. There are signs of automatism which appear in the act of writing and in the writing itself almost invariably, and which could be counterfeited only by a person who knew them from wide observation, which the automatist, if a private person, has seldom enjoyed.

The author of the book, commenting on the fact that the initial M was given him as belonging to a spirit relative, says: "We ought to remember that what with Mary, Margaret, Maria, Mabel and Minnie, not to mention less frequent ones like Marian and Martha, this must be by far the commonest initial for a woman's first name" (pp. 130-131). He is probably correct in his main conclusion, but not the subsidiary one, probably drawn from the comparative frequency of names in the

circle of his own acquaintance. Marian and Martha are not names less frequent than some of the others. I had the curiosity to look through a list of one thousand feminine names beginning with M, combined with the surnames of the women to whom they belonged. About one half were Marys, more than two hundred Margarets. But the next most frequent name was Martha, of whom there were 36 to only 6 Marias, 26 Minnies and 32 Mabels. There were 23 Marians to 6 Marias. Instead of coming within the list of five most common names, Maria ranks twelfth in frequency, while Martha is the third, and Marian is the eighth.

On page 136 occurs a statement which shows that the writer is yet an amateur in his reading on psychical research. This is not a discredit, as everyone must make a beginning. But one should be wary of affirming that what he has not become familiar with does not exist, before he has carefully explored. "I have given this complete transcript," he says, "mainly because there is not, so far as I know, easily accessible to the lay reader, anything that gives a clear idea of what such a sitting is like, in its entirety. It seems to me that this should be made good, and especially that the chaff should be included with the wheat," etc. Yet for years the *Proceedings* of this Society have been printing long mediumistic records, absolutely word for word (which Mr. Bird actually does not do, and should not be expected to do), with every word uttered by the experimenter, and even the noting of every groan of the medium and every fall of the pencil. Many shorter verbatim records have been in the *Journal*. These are accessible to the lay reader exactly as Mr. Bird's book is accessible, viz., on payment of the price. Or the lay reader may consult them in the public libraries of most of the larger cities.

Because I do not dwell upon the merits of this very readable book, it would not be correct to infer that there are not decided merits. It is just because these exist that it may be a service to the writer himself to instance defects, mainly those of a beginner. His next book may profit from the criticism. When he learns to restrain the exuberance of his imagination which in the case of telepathic theory goes about a thousand miles in advance of proved facts, positing a telepathy which acts by relay *ad infinitum*, an embryological telepathy and what not—which is exactly as facile and plausible as to imagine the walls of a house encrusted with all the past thoughts of the people who have lived therein, which thoughts fly like bats to the brains of those entering—; when he learns to keep in mind constantly what he elsewhere affirms (page 30), that "telepathy itself is but a word covering our ignorance," and not a talisman to annihilate preponderance of indications,

and when he gains more experience in observation, he is capable of becoming a leader in scientific psychical research.

Of all the mediums experimented with, Powell impressed Mr. Bird the most. Next to Powell he hardly knows whether to put Miss Besinnet or Mrs. X. the slatewriting medium. "Mrs. X.'s manifestations," he thinks, "are intrinsically the more surprising." And he adds, "Hope would come next."

Now it happens that I have had two sittings with Mrs. X., one in an Eastern city, the other at her own home under the same conditions as those when Mr. Bird was the sitter, except that there were two other sitters with me, at least one of whom was thoroughly convinced of the genuineness of the phenomena. I propose to relate some things noted by me, especially at the second sitting in the medium's home. If these throw light upon the phenomena so similar when Mr. Bird was present, and render the latter less surprising and convincing, this will imply, as between the two observers, only that I have had the advantage of a much longer and fuller experience. Amateurship, like the youth with which William Pitt was taunted, is a fault that time can cure.

Mr. Bird, if he wishes to achieve the authority in psychical research which I invoke for him, must hereafter avoid falling in love with the medium, be she old or young. One who has met Mrs. X. can easily understand how a susceptible pen could write, "She is a very charming old lady . . . . . She looks exactly like somebody's grandmother. If she is a fraud, then there is absolutely no sense in believing anything creditable about any member of the human race . . . my whole sense of fitness rebels at the idea of this lady's being a swindler." And yet sober reason is obliged to admit that some very naughty old ladies have been grandmothers, and that being charming is one of the most valuable assets of the young vampire and the old cheat. I am not now implying that Mrs. X. is a cheat, but her grandmotherly charm is no protection against her being one.

I also saw the "home-made table," hung on all sides with cloth reaching to the floor, through a slit in which the medium thrusts her hand and holds the slate. Indeed, she called especial attention to the fact that it was home-made, and its very rudeness tends to disarm suspicion. Mr. Bird examined it, and "was able to find no hidden shelves, false bottoms, or any other aids to trickery." With a little more experience he would have observed that two peculiarities, one of which he notes, would, if trickery were employed, be of decided assistance. First, the legs of narrow board at each end are fastened together by cleats, perhaps three quarters of an inch thick, nailed across

them inside and horizontally, which would be very handy to rest the further end of the slate upon, while the near end is rested upon the knee through the cloth. Secondly, the narrowness of the table, only fourteen inches, makes it impossible, when a note, addressed to a spirit, is put within by the sitter according to directions, for it to be beyond the reach of the foot of the medium. There is nothing, so far as I can see, to prevent the medium from unfolding the hinge of the slates with one hand, resting the near slate firmly upon her knee while the corner of the further leaf is supported by the cleat, and, with her wrist pressed upon the rim of the slate, to do the writing. I can do this myself, and why should she not be able to do it with a thousand times more practice behind her?

Again, there is a peculiarity about the rocking chair in which she sits which would be helpful. In the first place, it has a psychological effect upon most sitters; it seems so unlikely that the dear lady, rocking so gently while she converses with you and searches your face with her innocent eyes, can be writing busily with her one concealed hand. And, until one stops to think—and most sitters never do this—it really seems impossible to write while rocking. But the rocking is very gentle, and experiment shows that one can write upon the knee with very little difficulty, except that the pencil sometimes skips and makes a long gap in the middle of a word, which happens to be a noticeable characteristic of the scripts produced in the sittings of Mrs. X., also. The peculiarity of the rocking chair is that it is very low, which would favor getting possession of the notes put inside, if one were disposed to do so. I can positively say that it would be very easy to move them forward by the foot, and as positively that they are moved forward, for at my first sitting, I managed an accident (?) by which my foot elevated the protecting cloth on the side nearest me, some minutes after the notes had been put in, found they had disappeared, and at the end of the sitting they were again in the place where I had put them. So somebody, spirit or mortal, changes their location, and somebody does not mean that this fact shall be known, else it would not be worth while to replace them so carefully. There are several methods by which the notes may be gotten into the hand after being drawn forward by the foot.

It is almost impossible to give undivided attention to the table, the arm which is intruded under it, the movements of the chair and whole body, etc., because the medium persists in conversing, asking questions and practically forcing the sitter to look into her eyes. It was almost impossible for me to look in a particular quarter for a specific purpose without being caught at it. This may all have been innocent, but it

was what I am accustomed to regard as the vigilance of a trickster watching the watcher, and seizing the most convenient moments. It is most unfortunate if a genuine medium happens to adopt this manner.

I am happy to agree with Mr. Bird in a number of particulars. The slates have "nothing at all out of the way with them," there is no "slide" used, what Mrs. X. reads aloud from the slate is what is on it, although nearly illegible to others until translated as she translates with remarkable facility, considering that it is not supposed to be her writing, there is nothing wrong with the paper supplied on which to write the notes to the spirits, there were no messages previously prepared.

There is not the least evidence in the sitter, after the medium has held the slate for a considerable time, taking hold of it through the cloth, to feel its vibrations. When I was asked to do this it did not excite the least interest in my mind, for I knew that, if the writing was really done by the medium, it had been already finished when the invitation was given, and that the vibration and the sound of scratching would be merely an easily accomplished sham. Mr. Bird thinks that the writing by the medium, and turning the slate, with the loose bit of pencil to take care of, would be a pretty large order. With the nearer leaf of the slate on the knee through the cloth, the farther leaf supported on the handy ledge which I have described, and with the wrist ready for contacts where needed, I see not the slightest difficulty, and think that, if Mr. Bird tries a few experiments, he will find that he has underestimated his own powers as an amateur in "magic." Certainly a professional magician would laugh at the ease of the feat.

The medium, midway in Mr. Bird's sitting, left the room to answer the telephone, and asked the sitter to hold the slate through the slit on his side of the table. Such an errand is often the cover for preparing writing or for other tricks, but it is not necessary to assume that, even if Mrs. X. is a trickster, this was the purpose in her case. But I can see another purpose which it might serve, and evidently did serve whether so intended or not. The editor was left to hold the slate by its rim for about ten minutes, and nearly died doing so. "I wondered again whether *her* wrist were of steel, or whether my sensations might be taken as suggesting that she really didn't support the slate as she was supposed to." In view of my explanation of the ease with which the slate could have been held and at the same time written upon, I think that he may settle down upon his latter conjecture.

He was also invited to put a handkerchief in the space within the cloth enfolding the table, and afterward it was exhibited "tied into a

complicated wreath." He wonders whether this could have been done while the medium was out of the room, having forgotten the sequence of events. It certainly was not so done when the feat was accomplished in my first sitting, for she did not go out of the room throughout it. I saw a handkerchief put under the table, and come out twisted and with several knots in it. And the next day, before an intelligent lady instructed to watch me carefully, a smooth handkerchief was put out of sight back of a cloth enshrouded table, my left hand kept in sight, and I sat and conversed, yet a little later she found the handkerchief on the floor twisted and tied with several knots. I had practised but a half hour, and am no conjuror. The trick is a childish one: it only requires that one corner of the handkerchief shall be fastened to the knee with a pin previously and afterwards concealed in the clothing beneath the level of the table, the right hand can do all the rest.

At my first sitting, I wrote a note to "T. Bernard" (strange that all slate writing spirits need to be told their own names!) asking a question about an event connected with a table which I thought he ought to remember, if he remembered anything. And the answer on the slate intimated that he remembered it, but failed to state what it was. Some time after this, the medium got an impression of a Thomas, which was correct for the T, as it would most likely be. But she did not say that he was the person whose second name was Bernard, so that if that had not chanced to be his name, it could have stood for any other Thomas whom I happened to know. Besides, she characterized this Thomas in a fashion which did not apply to the one whom I had addressed. There was a reference to a photograph which had quite a chance of being a hit, but was not, since there is no photograph of T. Bernard in existence.

At the second sitting I inquired of "T. B." again, purposely reminding him that I had put the question before, but this time, recollecting that I had made an error, put it "table or bureau." "Thomas B." replied, "I know to what you refer but how little of mortal events do we carry here to this world. My dearest and best of friends it was the dresser and not a bureau I took the object." But it was not a dresser but a plain old-fashioned bureau. The mode of addressing me was most unlikely.

I wrote asking my mother to "say something about herself, no matter what, which will identify her," but there was no reply, nor was there any answer to the request addressed to my father, "Tell me something of your recollections of the branch of science which you were so much interested in, and which you took up after you came to be a man," although I thought this a sufficiently explicit reminder.

I was more fortunate with "Marguerite E. L.," who, so far as I know, is a mythical character. I had heard that someone addressed a query to a person invented at the time, and was soundly rebuked by Mrs. X.'s "control," so wished to see if he had the ability to detect another such case. My question ran, after the above name: Dear Margret: Do you remember that 'night in June,' and what became of the rose?" She evidently did, though I didn't, for this was her answer: "I am here with you full of the vigor of a renewed life, and I certainly do remember that evening in June. The rose and its spiritual counterpart is safe with me in my spirit home. You are on the right road to the higher results through your own organism, Marget."

If Mrs. X. had been a medium doing automatic writing I should not argue anything from the above, for if spirits can impress their thoughts upon the subconscious as in a dream, it is the same susceptibility which would make the subconscious liable to a dream from outward suggestion. But the writing in the case of Mrs. X.'s mediumship is supposed to be "independent," and to have the handwriting characteristics at times of the person whose thoughts are coming through, and at others of some amanuensis on "the other side." The puzzle is, then, who was that spirit who thought that she was Marguerite E. L.? Or, if there was really a spirit of that name writing, and she got me mixed with someone else, was it not odd that I guessed those particulars about the night in June and the rose, seeing that I never heard of her or them?

I also wrote a note as follows: "Will Father or Mother or Marguerite or Thomas B, or Arthur Burke or anyone else on the other side whom I knew well tell me anything whatever which I can remember about them?" This elicited the reply: "Friend Prince keep up the good work for all is working well in the undercurrent of understanding and will belch forth in time as a volcano of objective results refuting all arguments. Goodbye now. R. H." And the name "Arthur Burke" was added, and I understood that he was supposed to be a sort of secretary for Richard Hodgson. I had given the names of three perfectly good spirits, so that there was really no need to select that of a living man, Arthur Burke, a book review by whom appeared in the February issue of the *Journal.*

Finally the medium got an impression, and said to me, "Your father is here and he calls you 'Franklin.' Did he call you Franklin here?" I was obliged to answer that he never called me Franklin in his life. He used to call me Frankie when I was small, but never even that after I was twelve years old. Both the slate messages and the

impressions missed on all that they did not dodge. I should add that the medium knew quite well who I was.

A message addressed to a man who was with me ran: "When you put your overcoat on I noticed a needle in the lining. Be careful." The other gentleman made a search, and, sure enough, found a needle in the lining of the sleeve, near where it joins the body of the coat. If the coat had been left at home, or if any of the witnesses had been able to say that the medium had no chance of inserting the needle, this would have been a good test, but all of us agreed that under the circumstances it was not. The next day, the gentleman who owned the coat took it off and handed it to me, while he went back to turn on the headlights of his automobile which had been stalled and left. I noticed that the sleeve was partly pulled out, exposing the lining, as was likely the case the day before.

The author of the book shows plainly enough that the messages which he received were not regarded by him as convincing, in which verdict the reader will doubtless acquiesce.

Mrs. X. may be the white blackbird of slatewriting mediumship, but, in addition to what I have said above:

1. In my first sitting, where the chair she sat in was considerably higher than that in her home, I distinctly noted (in spite of what appeared like endeavors to distract my attention by incessant remarks and questions addressed to me) movements in the right arm that did not seem to be required by the simple act of holding the slate. The medium could not help observing my scrutiny, as her eyes never left my face more than a few seconds at a time, and, after a little time had passed she developed a troublesome cough which I had not noticed at the beginning, which shook her body and made it more difficult to identify the suspicious movements of the arm.

2. The cough either compelled or enabled her several times to bend over so that her right shoulder was almost on a level with the table. This looked suspiciously like a cover for getting hold of the notes beneath the table, after her foot had brought them within reach. There was no stooping at the second sitting, but there the chair was a very low one.

3. She does not allow the sitter to see the side of the table at which she sits. As it is covered with cloth, through a slit in which her hand is thrust out of sight, what possible reason can there be for this precaution, unless that betraying signs would be visible on this side, such as movements of the wrist?

4. She claims that the cloth is for the purpose of excluding the light, in which the spirits cannot work. But it very ineffectually does

this, while it effectually conceals what is going on underneath. Besides, she is the only slatewriting medium whom I know of who makes this claim or requires a totally enveloping cloth.

5. In none of the three sittings of Mr. Bird and myself was there an invitation to hold the rim of the slates through the cloth in order to "feel the vibrations" until a considerable time had elapsed, and in none was there the apparent hearing of writing going on until such a time had passed. As the spirits are supposed to be at work when the rim is touched by the sitter, it cannot be said that such contact interferes, yet never is a chance given (as I learned by inquiry of one who has had scores of sittings) to hold the slates by the rim through the cloth *from the moment when they are put under the table.* And yet this only is what would give the test any value, for it is well known that with other slatewriters the writing is completed before it is apparently heard, and there is nothing to prevent the medium from imparting the "vibrations" by the simple act of jiggling her hand.

Other remarks could be made, but these will suffice. While still open to conviction, I am unable to see anything surprising in the acts of the medium whom Mr. Bird found the most surprising, but one, of all with whom he experimented in Europe and America. Of course there is the possibility that, if he had had sittings with other mediums, he might have found some more convincing than any whom he actually saw. It should be taken into consideration that all whom he saw, but one, exhibited phenomena which were essentially of physical character, and that he did not have the apparatus of the *Scientific American* with him. It is to be regretted that none on the list have as yet accepted overtures to come and be subjects for the investigation being conducted by that periodical.

NOTES AND COMMENT

BY GERTRUDE O. TUBBY

The *Journal* of the S. P. R. for January carries various business notices and a report of a case of apparent telepathic impression. There is a further report "Concerning the 'Price-Hope' Case" which should be reprinted for the benefit of those who in this country know something of the confusion that grew up in that case. Two new groups in psychic research have been formed: a "parapsychic institute," in

Vienna, for "systematic and impartial inquiry into psychic phenomena." And the other is a "Societé d'Etudes Telepathiques" with rooms at 28 Rue Serpente, Paris. This group would be glad to put in touch with possible percipients.

* * * * *

Those who followed the work of Mr. Frederick Bligh Bond so ably and interestingly presented in his two earlier works, "The Gate of Remembrance" and "The Hill of Vision" will be glad to learn that in 1920 the excavation of the Loretto Chapel concerning which the predictions were published in "The Gate of Remembrance" in 1918, was advanced during the summer. The result was a verification of the script.

Mr. Bond reported to us at that time that the foundations discovered indicated a chapel practically forty feet by twenty feet in outside measure, situated at a distance of thirty-one and a half feet from the ascertained position of the inside face of the north aisle wall of the nave, and five feet within the bank measured from the top edge.

The script of "The Gate of Remembrance" has it thus: "Abbot Bere ybuilded ye Loretto Chapel faire and large to the north side of the Navis . . . distant . . . thirty-one feet and a half, and from ye aisle of ye transept he was full tenn feet . . . The same was forty feet by twenty or thereabouts, and his chief doore was to the west." (Automatic script, Aug. 16, 1917.)

Mr. Bond's conjectural plan as published in 1918 assumed the dimensions as being internal, and the distance as being clear between the walls of the chapel and nave. The interpretation has had to be altered, but the accuracy of the script was not affected. His Ninth Report on the discoveries made during the excavations, published in the Proceedings of the Somersetshire Archæological and Natural History Society, Vol. LXV., pp. 76-85 gives the detail of the discovery of the "Loretto" Chapel, though no reference to the psychic writing which aided him.

* * * * *

Dr. Bayley comments on articles in *Psychic Science*, and *Psyche*, both of January. Of the former he says:

"Psychical Research has certain established standards of evidence, and can take cognisance only of material conforming with these requirements. Unverified accounts of supernormal happenings and uncritical descriptions of experiments may be interesting reading, but they add nothing to our stock in hand. Thus *Psychic Science* presents 'A New Method in Psychic Photography,' from notes by Mr. Stanley

Bulford, readable but entirely worthless evidentially. Similarly 'The Face in the Bundle' has no credentials.

"A partial analysis of 'The Oscar Wilde Script' is well written and of critical value. Following this a condensed account of 'Mrs. Blanche Cooper's Mediumship' which includes book tests. It is probable that these sittings would furnish evidential material could they be published in full with all of the remarks, chance and otherwise, of the sitters as a part of the record. This is what gave permanent value to the work of Hodgson and Hyslop in their published mediumistic material.

"*Psyche* opens with an editorial on M. Jules Romain's experiments in the development of special sensory intakes through general sensory channels, in this case visual perception through the skin. This he claims to have developed after long experimental effort. At present one must say not proven, but here is opportunity for laboratory experimentation under test conditions upon various subjects.

"'The Uplifted Veil—A Study in Anæsthetic Psychology,' by E. M. Standing, is a well described experience in a dental chair; and the wonderful clarity of visions of expansive reality which many experience under nitrous oxide anæsthesia. I have had a recent experience which tallies almost entirely with this splendid narrative. On coming out, I told the anæsthetist—'I have something wonderful to tell you.' —Yes he replied 'they all have but they never can remember it long enough;' and such was the case. An oxydonist, who was at the same time a psychical researcher, might collect valuable material for an article on this subject."

* * * * *

An article by Walter Franklin Prince in *The Forum* for February presents three instances of Professor Gilbert Murray's telepathic successes under experimental conditions (drawn from the *Proceedings* of the English S. P. R.), several of the spontaneous apparently telepathic feats of Mrs. West (our *Journal* for May and June, 1922), and also the incident of the appearance in automatic script, under conditions which excluded normal knowledge, of a set of peculiar names in the Spencer Case (our *Journal* for October and November, 1922). The article has the title "Fragments of Psychical Science," and appears to have for its object only the presentation of a few nuts for the thorough skeptic to crack.

A reply in the same issue is attempted by Joseph Jastrow, Professor of Psychology in the University of Wisconsin, under the heading, "The Animus of Psychical Research." It is couched in his own familiar vein, and while personally courteous, intimates that the alleged facts

probably have their origin in the will to believe or some other sufficient explanation, if only the explanation were forthcoming.

In a brief rejoinder in the March number of *The Forum*, Dr. Prince points out that the most of Professor Jastrow's reply is not responsive to his article at all, that after expressly complimenting his adversary for his critical skill, the Professor ascribes to him blundering credulity as the only means of discrediting his facts, and that the tactics of guessing that facts were quite otherwise than they had been affirmed to be by the witnesses, are those which could be used to discredit any evidence whatever that rests upon personal study and testimony.

In the same March issue there is a symposium of extracts from the letters of more than thirty persons on the subject of "spiritualism."

* * * * *

The *Journal of Philosophy* for January 3 contains a useful 25-page article on "The Development of Science," by Lawrence K. Frank. The material is familiar, but well put together and contains side-references to matters in which we are concerned. For example:

"The earlier Greek philosophers entertained many a shrewd notion which we today cherish as essentially modern. The conceptions of evolution, of the atomic structure of matter and of a heliocentric system, for example, were not unknown among the more thoughtful and inquring. But they were destined to remain conceptions or ideas, which persisted only because of their singularity. Men were as curious and eager to know then as now, but somehow they failed to see, to understand, or to learn from what was plainly before them. Nor can we discover much more than speculation and a random collection of facts among the medieval philosophers, despite the many claims on their behalf . . . . . Now it is obvious, or so it would appear, that men who believe in animism and pay their devotion to spirits ruling over natural events, can not go far in developing a science. The phenomena of nature, for all their repetition, can teach men no lessons of regularity and constancy, of what we call causation, who believe in ruling spirits, capricious but placable. Thus may we hazard the suggestion that the development of a science must wait upon the emancipation of intelligence from animistic beliefs and practices.

"The causal antecedent is almost invariably something which in appearance has no possible connection with its consequent. This is clearly shown in chemical reactions where the appearance of the reagent indicates nothing of its capacity to initiate change. As Hume has observed, 'no object ever discovers (*i.e.*, reveals) by the qualities which appear to the senses either the causes which produced it or the effects which will arise from it: nor can our reason, *unassisted by experience*

(italics mine) ever draw an inference concerning real existence and matter of fact.' Hume, *Inquiry*, Section IV. . . . .

"While 'the passing of the supernatural' is seemingly a prerequisite to science, it must not be supposed that animistic beliefs and practices were but obstacles to progress. For the recognition of something ulterior or anterior to phenomena, however simple and naïve were the first notions thereof, was a necessary step in the development of science . . . . . Moreover, the practice of magic, whereby men sought to control these spirits, inaugurated the first step in the evolution of techniques. . . . .

"'The history of human thought is a record, not so much of the progressive discovery of truth, as of our gradual emancipation from error.' [Inaugural Address of President Kemp Smith, of Edinburgh University, Scotland.] . . . . .

"For science sees phenomena neither as the discrete events of animism nor as the illusory appearance of metaphysics, but rather as one of the several consequents of a sequence in which an antecedent event is followed by the event which we call sensation, perception, or observation in man and by the event which we call an effect in everything outside of man. That is to say, phenomena have a dual role; they initiate what are called the stimulus-response sequences in man and the causal sequences elsewhere and hence give rise to appearance and reality or to what has been called immediacy and causality . . . . .

"Function, structure, and quantity, then, are the three basic aspects of all phenomena, which can not be handled separately, since an alteration in any one involves an alteration in the other two. . . . .

"The test of a problem is whether it involves learning how to deal with a phenomenon, by discovering the sequences and the quantities thereof in which it occurs, or whether it is an enterprise in defending old habits and beliefs or reconciling antithetical concepts. Problems of the latter variety are never solved, except by showing that they were generated by unreal assumptions. The scientific method is simply to approach situations prepared to learn therefrom, and its rarity may be due to the difficulty of changing our habits and attitudes toward the world, which continued learning demands. . . . .

"'Knowledge' and science are located, not in some problematic sphere of existence (mental, ideal, spiritual and so on), but in the apparatus of behavior, nerves, muscles, glands, and the rest, where they function as learned responses or habits. . . . .

"It may be appropriate here to suggest that since the term 'causation' is so loaded with animistic notions and implies so much more than the empirically discovered order of events, it might be well to use the

term 'stimulus and response,' instead of 'cause and effect.' As suggested earlier, a stimulus is something which releases energy from a complex (organism, chemical element and so on) which, either in the long process of evolution or in the short period of individual experience has, so to speak, 'learned' to dischare to that stimulus. Phenomena then might be distinguished, *inter alia*, according to the degree of hysteresis they exhibited (*i.e.*, persistence of immediately prior experience, such as habits in men's behavior or the variation of a chemical reaction with temperature changes, or the practical immunity to experience as in inert gases, helium, and so on). . . . .

"Thus it is that 'the progress of science in any branch continually brings with it a realization that problems in their previous form of statement are insoluble because put in terms of unreal conditions; because the real conditions have been mixed up with artifacts or misconstructions. Every science is continually learning that its supposed solutions are only apparent because the 'solution' solves, not the actual problem, but one which has been made up.' [John Dewey, *Essays in Experimental Logic*, p. 101.] Until the rise of the experimental methods (*i.e.*, carrying our attitudes or concepts into overt behavior), men were at the mercy of whatever set of verbal symbols tradition and expediency supplied."

It must not be supposed that quotation of the above sentences implies acceptance of all of them.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, C.E., Sc.D.

Subjective Concepts of Humans the Source of Spiritualistic Manifestations. By JOHN J. DONNELLY. The International Press, New York, 1922. Pp. xiii + 544.

This weighty book with upwards of 180,000 words is a demonstration of the author's industry and ingenuity as a philosophical idealist. The thesis is briefly stated in the title. In this "treatise" consisting of three books and sixty-one chapters besides dedication, preface, introduction, glossary, bibliography and index, the author has explained to his own satisfaction, in a very abstract way, most of the problems of cosmology, psychology and epistemology. To save the student's time it may be said simply that the author's concept is the exclusive reality of all concepts.

"Subjective concepts of humans solve all subjective phenomena known to man." Why the claim should be limited to subjective phenomena does not appear. The dogma may be described as the philosophy of personified con-

cepts, and the author has proved the fertility of his idea by the size of his book. "All communications through the planchette and the ouija board come from subjective concepts of humans, begotten in the personality of the operations."

The most surprising revelation contained in the book is its authorship. Mr. Donnelly, now "a total disbeliever in Divine revelation," was for forty years a Catholic priest.

The author has the merits of frankness and self-confidence. After quoting the usual definition of hypnotism he remarks, "The publishers of the dictionary are to be excused, for they relied upon the statements made by men who dub themselves 'psychologists' and who know as little about the human mind (not soul) as a fish knows about a fish hook." Are the editors beyond absolution? Must they endure the purgatory of a concept, or the concept of a purgatory generated in the mind of an atheistical ex-priest? The hypothesis of the author is designed to explain the mechanism of telepathy, but if it explains anything it explains too much.—G. H. J.

Autosuggestion and Its Personal Application. By J. HERBERT DUCKWORTH. The James A. McCann Co., New York, 1922. Pp. xix+168.

Many books on psychoanalysis and suggestion display an overloaded hobby ridden to death, or far on the road. The criticism is not applicable to this compendious manual which is very well adapted to the average reader and student who has time for only one book on the subject. The author in a concise preface, introduction and thirty brief chapters has covered the general outlines of both theory and practice as taught by M. Coué.

"Why not repeat aloud a phrase suggestive of health when we relax? Would not the monotonous, regular repetition of the sentence lull us to sleep, as the sound of a waterfall does, and would not this thought of health, implanted without effort in the subconscious, at the same time react favorably on the body and conscious mind? It would. And this is just what Coué is doing."

A complete index makes the book very easy for reference.—G. H. J.

BUSINESS NOTICES

—The price for the *Proceedings* for 1923 is five dollars. It contains the following studies: (1) The Mother of Doris, 216 pages; (2) Heinrich Meyer Case; The Rise and Education of a Permanent Secondary Personality, about 64 pages; (3) The Charleburg Record: A Study of Repeat Tests in Psychometry, about 60 pages. The first two are by Dr. Walter Franklin Prince, the third by Miss Nellie M. Smith. This volume is bound in black cloth with a white label. Future volumes of the *Proceedings* will be similarly bound.

—The price of the *Proceedings* for 1922, containing the Pagenstecher Record is $2.50. We have twenty-one copies left.

—We can supply a full set of the *Proceedings* for ten dollars, the purchaser to pay carriage. This offer does not include the *Proceedings* for 1922 and 1923 or any to be issued in the future; but it does include all *Proceedings* of the American Society up to and including 1921—fifteen volumes in all, and some of them containing two or three parts. We are able to do this because we have larger stocks of the earlier issues, made when printing was cheaper. Our orders now are limited to actual requirements with a few over for sale. But they are bound before long to be scarce. We regret that costs now make this rigid economy necessary. These fifteen volumes are bound in paper, but prices may be obtained at our office for binding them in cloth uniform with that now adopted for the future.

—We are able to offer a full set of *Journals* from the beginning up to and including

1922, seventeen volumes in all, for ten dollars; the purchaser to pay the carriage. These volumes are in the original monthly parts. Prices for binding them in the same style as the present *Proceedings*, black cloth with a white label, may be obtained from the office. We are short in November and December numbers for 1923 and are compelled to ask $5.00 for the full year's monthly parts. Separate monthly parts from January to October, 1923, can be supplied to members at half price as usual, namely, twenty-five cents a copy. November and December cannot be supplied separately, what we have being required to complete the sets for the year. We can quote the price for binding these parts into a volume similar to the above.
—Our members should be informed that owing to the increase in the cost of printing we can carry no large stocks as heretofore.

THE DEBT PAID

—We are happy to announce that the note for $3,500.00 has been paid, with all outstanding obligations. All current bills have also been paid. The Society is therefore entirely free from debt. This has been done by the contributions of our friends and the use of accrued interest from 1923, falling due this year. We have had to sell no securities and our endowment is intact. Our publications, moreover, have been brought up to date. The 1923 *Proceedings* are in press and though not out at the time of this writing will probably be in the hands of our members before they read this announcement in the June *Journal*. A sufficient amount has been reserved in the Publication Fund to pay for them as soon as they appear. So our announcement is unequivocal; we are out of debt, without any overlapping obligations. The *Journal* is paid for monthly, when it is issued.
—This result has not been achieved, however, without severe economy. We have used accrued interest which should normally be available for current expenses. Our Publication Fund is now almost exhausted. We shall have to go to the end of 1924 on a short allowance and the *Proceedings* for 1924 have still to be issued and paid for. If our friends will continue their subscriptions to the Publication Fund as they have in the past, all these things will be taken care of as they fall due and 1925 will find us with a normal income and expenditure, and no arrears of debt or publication.
—The first act of the Board after getting out of debt was to raise Dr. Prince's salary one thousand dollars a year, making it retroactive from the first of January of this year.

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

NOTICE

We should be very glad if members would advise us at once of the non-receipt of *Journals*. Also, if they are not being sent to the correct address, please so advise us that we may correct our mailing list.

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JOURNAL

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THE VISION OF JOSEPH HOAG

BY W. FRANKLIN PRINCE, PH.D.

In 1915 Mr. Albert J. Edmunds, of Philadelphia, author of "Buddhist and Christian Gospels Compared from the Originals," etc., published a brochure entitled "The Vision, in 1803, of Joseph Hoag." It contains the oldest existent text of the Vision, together with various related data, and the cautiously expressed and tentative conclusions of Mr. Edmunds. These we shall freely draw upon.

Joseph Hoag was a Quaker Minister of some prominence, born in Nine Partners, Dutchess County, New York, in 1762, died in 1846. At the age of seventy-one he completed the compilation of a so-called "Journal" which was published in 1861 at Auburn, New York. The edition of 1909, which states it is "revised," that is to say, by the omission of details of no present interest, is before me.

The Vision is given in the published "Journal," but not under the year when it is generally supposed to have occurred, nor was it in the original manuscript of the "Journal," but was found in a separate manuscript dictated by Mr. Hoag, probably in 1845, taken down by his granddaughter, Narcissa Battey (Coffin), and appended to the printed volume by the editors. The London reprint of the "Journal," issued in 1862, gives emphasis to the Vision by mentioning it on the

title page. "Independently," says Mr. Edmunds, "of the Auburn text, a copy (of the Vision) appeared at Glasgow on June 1, 1861." in *The British Friend.* There was a leaflet version, with peculiarities hereinafter to be mentioned, put forth by David Marshall, of the small Indiana village of Carthage. The Friends sell an undated reprint in their bookstores, which can be traced back to the seventies. But oldest of all the printed versions yet discovered is that in *The Friend's Intelligencer*, Philadelphia, Twelfth Month 2, 1854. This, according to the appended statement, was taken from "Frederick Douglass's Paper," of what date cannot be determined, unless the missing issue should appear, but certainly not earlier than 1847, for the paper was started in that year. As found in *The Friend's Intelligencer* the following is

JOSEPH HOAG'S VISION

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed the sun shone clear, but a mist eclipsed its brightness. As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself, what can all this mean? I do not recollect ever before to have been sensible of such feelings. And I heard a voice from Heaven say: "This which thou seest which dims the brightness of the sun is a sign of present and coming times. I took the forefathers of this country from a land of oppression. I planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people; but now they have become proud and lifted up, and have forgotten me who nourished them and protected them in the wilderness and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes and behold." And I saw them dividing in great heat. This division began in the Church on points of doctrine. It commenced in the Presbyterian Society, and went through the various religious denominations, and in its progress and close its effects were the same. Those that dissented went off with high heads and taunting language; and those who kept to their original sentiments appeared exercised and sorrowful; and when the dividing spirit entered the Society of Friends, it raged in as high a degree as in any I had before discovered. As before, those who kept to their ancient principles retired by themselves.

It appeared in Lodges of Freemasons. It broke out in appearance

like a volcano, inasmuch as it set the country in an uproar for a length of time. Then it entered politics in the United States, and did not stop until it produced a civil war. The Southern States lost their power and slavery was annihilated from their borders. Then a monarchical power arose—took the government of the States—established a national religion, and made all the people tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim: "This power shall not always stand, but with it I shall chastise my Church until they return to the faithfulness of their forefathers. Thou seest what is coming on thy native land for its iniquities and the blood of Africa, the remembrance of which has come up before me. This vision is yet for many days.

"I had no idea of writing it for many years, until it became such a burthen that for my own relief I have written it."

FULFILMENTS

If Hoag really had a vision incorporating all the above features in 1803, or prior to the Cumberland Presbyterian schism of 1810, and the splits from the Methodist and other religious bodies which followed, before the secession of the Hicksite Quakers in 1827-9, and before the Morgan tragedy of 1826, and the formation of the Anti-Masonic party which followed the abduction and reached its decline within four years, it would be difficult to gainsay the supernormal character of such a series of predictions, even though the last members of the series are still unfulfilled.

Says Mr. Edmunds, "The fact that Hoag did not write out the Vision 'for many years' as he tells us himself, or 'until he was an old man' as his son has told us (The Friend, Ninth Month 24, 1892), is very provoking, for it allows the Sadducees to say that the committal to writing was after the following items were fulfilled:

"1. Cumberland Presbyterian schism, 1810.

"2. Quaker schism 1827-1829.

"3. Anti-Masonic agitation following the disappearance of Morgan in 1826.

"After my Fellowship lectures in the University of Pennsylvania, May, 1914, wherein I quoted the Vision, a challenge from skeptical scholars inquired, 'Can you produce a copy older than the Civil War?' 'No.'

"'Very well then, we hold that the Vision was written after the war.'

"By the sudden recovery of the Negro text[1] of 1854, all this is changed. The fact remains, however, that science can only build on the later items.

"4. Civil War, 1861-1865.
"5. Defeat of the South, 1865.
"6. Abolition of slavery, 1865.
"7. Monarchical government.
"8. Established religion.
"9. Overthrow of seven and eight.

"When these last three items are fulfilled, Hoag's Vision will rank second to none in the history of seership, and may yet be page one of some American Sibylline Leaves."[2]

Mr. Edmunds admits that the first items of the Vision are beyond evidential rescue, owing to the fact that Hoag did not write them down until he was an old man, very likely at a date subsequent to the appearance of the facts that they are supposed to foretell, relating to Presbyterian and other bodies, Quakers and Freemasons. Admitting that the Vision was seen in 1803, if not written down until 1827 or later, it would be impossible to say that it had kept its original form in the mind of the narrator, and had not been unconsciously reshaped and accommodated to events.

I do not ascribe so much value to the discovery that the Vision appeared in print in 1854, as does Mr. Edmunds, for two reasons.

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[1] The term adopted by Mr. Edmunds for the text which can be traced to Frederick Douglass's paper.

[2] Mr. Edmunds, who is inclined to think that the Vision embodies genuine predictions, goes on at this point to say:

"One of the best-dated visions of the Old Testament is that of the farmer Amos, *two years before the earthquake*, in reign of the Judean Uzziah, a period of fifty-two years, in the eighth century before Christ. With the farmer of Tekoa we may confidently parallel the farmer of Charlotte, Vermont.

"It is not too much to affirm that if Old Testament scholars could accept the traditional facts about this American Amos, modern prophetic criticism would be revolutionized. The theory that all prophecies are after the event would have to be abandoned. In religion, as in geology, we should become uniformitarians (allowing, of course, that some past cataclysms excelled any present ones). Materialists would be compelled to admit a visionary power in men, capable of seeing dramatically into the future. No political guess-work by a backwoodsman (as he calls himself in his Journal) in a sect that was hostile to newspapers, could have hit upon all these things in 1803.

"Another point to be noticed is the fact that Hoag uses the past tense just as the Old Testament prophets do. In 1803 he can say that the Southern States *lost* their power; the event had already happened in the ideal world.

"A point yet to be settled by psychical science is: *How far ahead did the Hebrew prophets see?* It is certain that they did not see into our own times, for they could not have missed so portentous a phenomenon as airships dropping frightful explosions on a city bigger than Babylon. It is premature to discuss the subject now, but we may hazard the guess that science will finally admit that they did discern the great figure of Jesus Christ."

First, that between 1854 and the publication of the Vision in the Journal in 1861, only one additional event with which the Vision deals had come true, the outbreak of the war between North and South. It was then no more likely that the issue of the war would be the defeat of the South and the downfall of slavery, than it was likely in 1854 that these would result in the event of such a war. Secondly, even without the printed appearance of the Vision in 1854, it could not reasonably be doubted from the evidence Mr. Edmunds cites, that Hoag dictated it substantially as we have it, to his granddaughter, in the neighborhood of 1845.

RECORDING OF THE VISION

In the first place the editors of the Journal of the Life of Joseph Hoag, 1861, declared, "The Vision of Joseph Hoag, which follows, was dictated to his granddaughter, Narcissa Battey (Coffin), and by her committed to writing. It was read to Joseph Hoag after being written and by him acknowledged to be correct." By itself, this statement would not be conclusive. We do not know who wrote it, or on what authority. But Narcissa Battey (Coffin) was living in 1892, and Mr. Edmunds's sister, Miss Lucy Edmunds, then an assistant of Dr. Richard Hodgson, interviewed her in the summer of that year, and obtained her attestation to the fact of the dictation. Mrs. Coffin's memory might be defective (her manuscript had disappeared) as to whether what she set down corresponded in all points with the text of the Vision which we have, but it would be difficult to forget the fact that the Vision had been dictated in some form. Neither did any other of Hoag's relatives, seen by Miss Edmunds, though they doubted the evidentiality of the Vision, as we shall see, voice doubt of the dictation. Besides, there admirably fits in a statement, written by Joseph Hoag himself in January, 1846, the last year of his life, authenticated by the signatures of several witnesses and entered together with its context as a preface to the "Journal." "I have from my younger life felt best to keep by writing some account of the religious services and exercises that from time to time I have passed through; but of latter times I became uneasy relative to some circumstances which I had omitted to commit to writing, also, about the place where my writings were, and no way seemed to open to have it otherwise until my wife proposed that I should get Narcissa Battey to write for me. This looked pleasant to me. Accordingly, the past summer, I took my writings and carried them to Ezra Battey's," etc. He would hardly have referred in January, 1846, to his satisfaction the previous year, in the plan of getting Narcissa Battey to write some things down for

him, if that plan had not been carried out. And while this statement alone would not have been enough to indicate that among the matters taken down by her was the Vision, it is when taken together with her attestation to that fact and the concurrence of the relatives.

How much farther back can we carry the evidence for the existence of a written copy of the Vision? A very little way. In the closing sentence of that document Hoag says: "It became such a burthen that for my relief I have written it." This autograph version was, it is said, accidentally destroyed, and this was the reason for dictating the matter to Narcissa Battey. For aught we could tell Hoag wrote it down in 1844 and it was destroyed the same year.

The statement of his son (*The Friend*, Ninth Month 24, 1892) that he did not write out the Vision "until he was an old man" is utterly vague. Joseph Hoag was an "old man" in 1844 and for some years before that date. We cannot argue from Lindley Murray Hoag's expression that his father must have done the writing as soon as he became entitled to be called an old man.[1] If the son could have told even approximately the year of the writing, he surely would have done so. It is impossible for us to derive from a term which covers the last twenty-four years of the writer's life (assuming that a man of sixty was, by the son, considered old) any narrower designation.

I have not been able, nor has Mr. Edmunds with his more laborious researches, to find any other certain references to a written copy of the Vision, as existing prior to, say, 1844. We cannot, then, with certainty allege that it was recorded before that year.

DATE OF THE VISION

And now, what evidence have we in regard to the date when the Vision was experienced, aside from the figures which we find in its own text, as it has come down to us? (1) Mr. Edmunds refers in his pamphlet, to a "Quaker attestation," and in a letter to me quotes this in full. It consists of a penciled note on the back of an envelope: "When I first saw the Vision of Joseph Hoag I supposed it a made-up thing, but on inquiring I could trace it back forty to fifty-five years by the most respectable Friends to whom it had been known, some of them relatives. W. B. Chambers, 11, 30, '76 (Nov. 30, 1876)."

Waiving all inquiries about who Chambers and the persons whose testimony he gives at second-hand are, I remark that the certificate as it stands allows considerable lee-way. The expression "from forty

[1] "Now, an elderly son would hardly regard his father as 'an old man' till after sixty. It is, therefore, probable that the committal to writing took place in the decade of the Twenties."—A. J. EDMUNDS. I dissent from the inference.

to fifty-five years " does not claim certainty for more than forty years, and forty years prior to 1876 was 1836. That is to say, some unnamed persons whom Chambers interviewed stated that they knew about the Vision as long ago as 1836, if not earlier. I, for one, am willing to accept their testimony, even at second-hand, for reasons to appear.

(2) In 1914 William B. Chambers, presumably son of the one just quoted, wrote Mr. Edmunds, as I learn from the latter, directly. "Your note received, and in regard to Joseph Hoag's Vision, I have heard my father quote it more than fifty years ago." But this testimony is worthless as additional evidence for the Vision was actually in print " more than fifty years " before 1914, and on that point there is no controversy.

(3) Mr. Edmunds states that an " official or semi-official note by the Society of Friends to an undated reprint of the Vision, which has been sold in Friend bookstores from the Seventies, says that the Vision " was well known to Hoag's family and friends ' before any part of it was fulfilled.' " And in a note to me Mr. Edmunds urges that "Quakers would never sell a sheet like that unless they were certain." I agree that some Friends (by no means do all) must have *believed* that that statement was true. But an anonymous belief is of little value unless is substantiates itself by more than a mere assertion. " That Hoag foretold the Hicksite Schism," Mr. Edmunds remarks in a letter, " is too deeply rooted a tradition in the Quaker Church " to be unfounded. But the fact that there is a " tradition " does not prove that what it asserts is true, nor does the fact that a lot of people believe the tradition. It is only two years [This was written in 1920] since General Pershing went to France, and it is already asserted and believed by many that it was he who said as he stood by a historic tomb: " Lafayette, we are here." As the year 1881 approached, thousands of people in England and America were alarmed as they remembered the couplet ascribed to Mother Shipton, " The end of the world will come in eighteen hundred and eighty-one." They might have admitted that they did not know who made the prophecy, but they supposed it an established fact that somebody uttered it centuries ago. And yet the couplet was a forgery by one Charles Hindley, only about twenty years before the fateful date.

If we go no further back than the Narcissa Battey manuscript of 1846, there was plenty of time in the years following for the opinion to gain ground that, since the printed Vision states its own date as 1803, it must be that it foretold the Hicksite Schism of 1827-1829. On the other hand, if the Vision had been known to various people

before the Hicksite Schism, it is obvious that when that rupture took place which caused such a commotion among the Friends, and such a flood of writing, the verification would have made a sensation, and it is almost unthinkable in that case that no reference to the fulfilled prediction should be found among all the Journals, letters and articles poured forth from the Friends' press in 1827-1829, or so far as has been ascertained, clear up to the Fifties.

I conclude that there is no trustworthy evidence, outside of the text of the Vision itself, that Hoag had his experience in 1803.[1]

A RECONSTRUCTIVE THEORY OF THE TRUE DATE OF THE VISION

The various versions of the Vision, that of *Frederick Douglass's Paper*, that in connection with the published *Journal*, the Indiana text, etc., may all be derived from the Narcissa Battey manuscript of 1846. It is not likely that Hoag would have been able to rehearse the story twice, a year or more apart, in so closely the same language, while the verbal differences are those unimportant ones which could easily result from errors in transcription and editorial liberties taken in order to improve the style.[2] Now suppose that the Vision really occurred in 1833—and we have seen that there is nothing in the quoted testimonies to forbid the assumption—save the anonymous and unsubstantiated dictum of an undated leaflet—any error in the setting down of the date by Narcissa Battey, or in the deciphering of the date, would reach to all the copies and printed versions thence derived. If she made a mistake in setting down the date 1803, the fact that the manuscript was

[1] Mr. Edmunds, in his correspondence with me, remarks that "there was an eclipse of the sun on August 17, 1803, 3¼ digits at London, but invisible in the United States." It is true that Hoag said that his vision occurred "in the eighth (August) *or* ninth month, and that *something* eclipsed" the brightness of the sun. But there is no intimation that an eclipse of the sun, technically, was meant, much less an eclipse visible in London. A "mist eclipsed its brightness," and the mist was probably a subjective creation. At any rate, an eclipse which did not affect the United States could not have been responsible, and as there are often several eclipses of the sun in a year visible in one or another part of the world, it is not especially remarkable that one happened to fall within a given period of sixty days visible somewhere. On the one hand an eclipse partly visible in London but invisible in the United States would not have eclipsed the sun's brightness in this country, so that the event has no relevance to explain the phenomenon. And on the other hand it is very often the case that a visual hallucination is seen as through a veil, mist or cloud, and it is not by any means unknown for an auditory hallucination also to produce a seeming darkening of the atmosphere.

[2] It was not considered irregular at that period, or by many intelligent and educated people, to make such editorial alterations. Thus Jared Sparks, President of Harvard College, corrected the misspellings in the letters of George Washington, and altered certain vigorous expressions in the interest of what he deemed greater elegance. And Mr. Edmunds justly complains of the liberties which Friends took with the text of George Fox, when they published his *Journal*, though this may have been mostly by way of unwarrantable excision.

read to Joseph Hoag after being written, and by him acknowledged to be correct, would not settle the matter, for the Journal records that he was very deaf. Or if she wrote the first 3 carelessly, or the pen failed to shed ink properly in forming the digit or the work faded before a transcription was made it might be read as 0.

Before stating the positive reasons for fixing on the date 1833, let us see why 1803 is an improbable one.

(1) As already stated, there is no evidential indication that any member of Hoag's family or any contemporary knew of the Vision until years after several of its supposed predictions were fulfilled.[1]

(2) In particular the *Journal* prints the "testimony of the Starksboro Monthly Meeting" to which Hoag belonged, drawn up in 1853. This emphasizes his prophetic powers and declares:

"Many among us can recur to testimonies delivered by him, wherein he was permitted to see, yea, rather was shown and was authorized to depict with much clearness, what would take place in the Society. At one time (about the year 1838) he expressed that a separation, on account of doctrine, would take place in that meeting (Ferrisburg Quarterly), and feeling full confidence in the opening, in the authority of Truth, remarked 'Friends, you may pencil it down, if you please.'"

Here we find Hoag telling out another vision, and it would have been quite repugnant to his principles as a Friend to have a transcendently important vision in 1803 and not have told it. How could his brethren, had they ever heard that, before the widespread Hicksite Schism, he foretold it, have kept silent about it in this eulogium on his prophetic powers? Why should they have told of one prediction of a religious separation of minor character, and been mute regarding another, much more striking, and fulfilled?

(3) If the Vision was experienced in 1803, why did not Hoag insert it in the part of the *Journal* where it belonged, the place where he was treating the events of 1803? He told of a vision which he had about 1772, and told it in the right place. Why did he not so deal with the Great Vision, if its date was 1803? In a letter to me Mr. Edmunds suggests that "Hoag most probably *did* put the vision under 1803 in his *Journal*, but Friends were always chary of vouching for such things," and calls attention to the restoration in Fox's *Journal* of passages which were suppressed for two hundred years. But the Vision

[1] If it were found that the Vision was experienced in 1803, we should still have to be doubtful, considering that it was not recorded for many years, perhaps as many as thirty, about the parts dealing with the Presbyterian, Quaker and other schisms and the Masons. There would be the grave possibility that memory had gradually accommodated parts of the Vision to correspond with the actual events

is printed at the end of the same 1861 edition which resulted from the formal resolution of the New York Yearly Meeting of Friends that this *Journal* should be printed. There is therefore no parallel with the removal of passages from the Fox *Journal* and their restoration at a later date, by other editors. It would be strange chariness to make the Vision conspicuous by giving it a place by itself, and instead of letting it casually appear in the chronological story of Hoag, and on his sole authority, give it a quasi-editorial backing by the following preface. "As the subjects alluded to in the following vision are of general interest, and much expression having been given in favor of its being appended to this *Journal* it is concluded to do so." "*Appended* to this *Journal*" would certainly not be an honest expression in reference to a passage that was found in the *Journal*, and Friends are not liars. Besides, what would have been the sense to cut out a passage in the *Journal*, because they were afraid of it, and clap it onto the end? It seems to me that there can be no reasonable doubt that the manuscript of the Vision was obtained by the compilers of the *Journal* elsewhere, and no reason to dispute the statement in later editions to the effect that the source was the Narcissa Battey manuscript: "The Vision of Joseph Hoag, which follows, was dictated to his granddaughter, the late Narcissa B. Coffin, and by her committed to writing." And this, as we have shown, was probably done in 1845.

(4) There is a great deal in the latter part of the *Journal* about the Hicksite Schism, especially in pages 289-334, covering the years 1828-1829. Joseph Hoag watched the growth of what he regarded a dangerous heresy, fought against it, and deplored its ravages. If twenty-five years before or at any date previous to the event he had experienced a clear foresight of the schism, it is not in human nature that when it came and he recorded his dealings with it in some fifty pages, he should never have referred to it as a fulfilment of what had been shown him. He quoted himself as saying (page 301) in a religious meeting that "if such sentiments (as those of Hicks) prevailed among Friends the time would come when it would make the greatest division that ever was since the Friends were a people, as their principles were not those of Friends, being heretical sentiments." But this is prediction by reasoning, not revelation. Joseph Hoag, as the *Journal* amply shows, was not shy of declaring it when he felt that he had occult information about the future or the present. That the *Journal* never even hinted that what he saw developing was the fulfilment of what he had foreseen is almost enough by itself to prove that the Vision did not predate the Hicksite separation.

But if Hoag did not set down the Vision in his account of the year

1803 because it did not belong in that year, it may be asked why he did not set it down when he came to the year to which it did belong. The answer is that, if the Vision occurred in 1833, the *Journal* narration breaks off before it was reached. On account of the infirmities of age, it was conjectured, Hoag stopped his work of compiling the *Journal* with the "sixth month," 1833. The Vision was experienced in the Eighth or Ninth month according to the dictation of Narcissa Battey. Had the account of the Vision been in the *Journal* manuscript which was placed in the hands of Ezra and Hanna Battey, why needed he to dictate it to his granddaughter? And if not in the *Journal*, because it did not chronologically belong there (and what other reason can be assigned ?), the Vision took place after June, 1833.

Now it so happens—and here we come to the heart of the matter—that 1833 is exactly the year of all years prior to 1860 when a dreamy suggestible mind would be most likely to be impressed by the likelihood of civil war and its consequences, and to mistake its inferences for revelations.

As early as 1828 there were mutterings of civil war. In that year the Milledgeville (S. C.) *Journal*, threatening nullification, said: "Let the United States Government fire the first shot if it chooses. Better would it be that it had been born with a mill-stone around its neck than to try this." In 1830 Webster in his great reply to Hayne discussed and reprobated the acts which were liable to bring on war between the North and South, and Hayne retorted, "If the gentleman provokes war he shall have war." Neither regarded himself as an inspired prophet. South Carolina passed the Nullification Ordinance, November 28, 1832, and immediately began to raise and drill troops and collect military supplies. The following month President Jackson issued a Proclamation in the course of which he plainly intimated that force would be used unless the recalcitrant State receded. He sent five thousand stands of muskets to Castle Pinckney and planned to send ships of war to Charleston harbor. The "Force" Bill passed by Congress, February 22, 1833, authorized the President to uphold the Federal Courts in South Carolina by means of the militia or the army and navy. J. H. Hammond wrote, the same month, to Robert Y. Hayne, now Governor of South Carolina, "The decided impression now is that there will be a war." A short time later the immediate danger had passed. But many, as a matter of consideration and judgment, feared that the fatality was only deferred. It is no wonder then, if such thoughts and impressions sank deeply into the consciousness of Hoag and rose in the form of a vision.

My understanding is that the vision has its beginnings in the past

with those separations which form a kind of a preface to the larger separation between North and South, then conjectures correctly and not improbably the nearer future, and finally imagines a more distant series of events which have never come to pass. The divisions of Presbyterians, Quakers and some other sects, and the Anti-Masonic excitements were already past. The Civil War which so nearly broke out in 1833 cast its shadow before, and as almost any Northerner would have predicted in case of such war, Hoag saw the defeat of the South and the downfall of slavery as its consequence. But eighty-six years have passed since 1837 and no monarchy, no established religion, no despoliation of the property of the Friends, and of course no restoration from this bad state of things, have ensued. All these unfulfilled particulars are now in the highest degree improbable.[1]

I do not mean to cast any discredit upon the good faith of Joseph Hoag. I am well acquainted with a type of visionary that cannot preserve a clear distinction between what he already knows and what is still in the future, between what is inferred or guessed and what is premonitional. We may better understand the mental processes out of which the Vision which we have been considering evolved by taking into comparison another prediction of his appended to the *Journal* proper, by the editor (page 339). This was uttered in 1837 at a Friends' Meeting in Lincoln, Vermont. He declared that "pride, wealth and supposed refinement" were corrupting the Friends. "From these and other causes growing therefrom, this Society will be brought into greater trials than they have heretofore witnessed, beginning at the heads of the tribes who have fallen into spiritual pride, from high stations down to the ranks. . . . Friends, you may pen it down if you please, as it will cause a greater split than that we have passed through." One would never suspect from the wording of this that any part of its application were not still in the future and it has an impressive sound when we say that the Friends remaining from the Hicksite Schism had by 1840 become ranged under the two banners, those of John Wilbur and of Joseph John Gurney, each faction regarding the other as doctrinally in the wrong. But as early as 1831, John Wilbur, of Rhode Island, visiting England, became alarmed at the teachings of Gurney, and "was led to fear either a general lapse as a body, or otherwise a great rent or division."[2] But since he did not clothe his fears

[1] It seems that certain persons have doubted that the passage about the monarchical power and established religion was in the original. Probably the wish was father of the thought, but there appears no sufficient reason for discarding this more than other parts of the Vision.

[2] *Society of Friends in the Nineteenth Century*, by Wm. Hodgson, Phila., 1875 Vol. I, page 235.

in mystical and oracular language, Wilbur was not regarded as a prophet. In 1835 the English Friend, Isaac Crewdson, put forth a book called *A Beacon to the Society of Friends*, which, as an exponent of Gurney's views, became a storm-center of controversy, first in Great Britain, then in America. Hoag could not have helped knowing about Gurney's views and affiliations for several years prior to his utterances in the Lincoln Meeting. And when we read[1] that Gurney had "great wealth, moved in a circle that was at once refined and spiritual" and that he was brother-in-law of Sir Francis Fowell Buxton and brother of Elizabeth Fry, it is difficult to believe that Hoag did not, when in 1837 he spoke of "pride, wealth and supposed refinement," have Gurney in mind. Likewise when we read[2] that already in 1836 the Gurney teachings had caused a secession which though "small was important on account of the high position in the Society of those who seceded," it is evident that Hoag had quite a pointer to guide his prediction in 1837 that "this Society will be brought into greater trials than they have heretofore witnessed, beginning at the head of the tribes who have gone into spiritual pride, from high stations down to the ranks." The prediction of 1837 had its roots in known facts and conditions and indeed in part it was already fulfilled, as I have argued was the case with the greater Vision. I do not doubt that Hoag thought in both cases that he had received a revelation, and yet in the later case, his prediction was made in the fall after Gurney had already landed in America in August, while six years before Wilbur had reasoned out a conclusion hardly less positive than his own which he supposed inspired.

In the preface to "The War and the Prophets," a book which I have hitherto commended without reserve (*Journal*, August, 1920), Herbert Thurston, S. J., says: "That there have been, and are, many persons to whom a knowledge of the future is imparted in ways that transcend our comprehension, I fully believe. But that this knowledge ever extends to the foreseeing of political events of general interest is very difficult to establish by evidence." By my own route, I have reached exactly this conclusion.

There is in preparation a paper on the somewhat noted "prophecy" of Joseph Smith, the Mormon founder, and one on the alleged prophecies of Mother Shipton, of greater popular fame.

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[1] *The Society of Friends*, by A. C. and R. S. Thomas (In "American Church History" series), page 265.

[2] *The Society of Friends*, page 265.

FOR AND AGAINST SURVIVAL

BY CHARLES RICHET

In my numerous writings I have resolutely adhered to the position of not admitting as demonstrated the survival of consciousness. Nevertheless, it may be that my negative attitude is somewhat more strongly represented in my writings than in my intimate thought. There are facts so unexpected, so perturbing, continually cropping up as we continue to study the subject, presenting themselves with such disconcerting rapidity and complexity, that it would be inexcusable for me to deny, without hesitation, all possibility of the survival of consciousness.

It therefore appears to me wise to make a reserve in my negation. If it is true—as I have often maintained—that the most reasonable hypothesis is the unknown hypothesis X, for the future to develop, it is very possible that this hypothesis X need not be antagonistic to the spiritistic hypothesis. In fact, I do not wish to expose myself to the chance of seeing my negations suddenly reversed by new experiments; so, although I do not expect that, my attitude of prudence may be pardoned. At the same time, in spite of my prudence, I am forced to regard the spiritistic hypothesis, not only as undemonstrated, but, still more, as being in formal opposition to a great number of facts.

Let it be well understood that I am not at all concerned to know whether survival is agreeable or disagreeable, nor whether I am in accord or disaccord with any particular brand of religious opinion: it is not things of that kind which occupy my mind, but only a question of fact—the truth.

II.

To what then is the spiritistic hypothesis in opposition?

First of all, very briefly, there is Physiology, that is to say a very precise science, rich in demonstrations, which have established by innumerable proofs a narrow rigorous parallelism between intellectual functions—otherwise called memory—and the brain.

Moreover, in the immense animal kingdom there is no gap, no hiatus. The monkey and the dog have a memory analogous to that of man: the hen and the tortoise can be compared with the monkey and the dog: then the fish and the octopus: then all the other animals, down to the worms. Consciousness, mobility, sensitiveness, are functions of the

nervous system; so that it is necessary to suppose, not only the survival of the human consciousness, but also the survival of all animal memories. That is a grave consideration, and I am not resigned to it.

But the spiritists do not admit what my illustrious friend Oliver Lodge humorously calls " the fetish of the brain." For myself, without being able to give a firm demonstration (for one cannot prove a negative), I cannot believe that memory can exist without the anatomical and physiological integrity of the brain. Whenever there is no more oxygen, whenever the temperature is either too low or too high, when there are a few drops of atropine or morphine or chloroform introduced into the blood, whenever the course of cerebral irrigation is stopped—memory alters and disappears. Spiritists cannot deny these facts. They say merely that the brain is only an instrument, which is unable to respond unless it is intact. And it is by reasoning of another order that they try to prove that the instrument is not necessary.

But that is another grave consideration. It is as if I were to say that in an electric lamp the passage of the current and the integrity of the mechanism of the lamp are not necessary for the production of its light.

III.

But let us proceed and come to the direct proofs. Following the classification that I have formulated, they can be related to *subjective* metapsychics or to *objective* metapsychics.

Now in subjective metapsychics we have a great number of facts proving that human intelligence has means of acquiring information other than through normal sensory channels; and that it acquires this information under conditions which exclude the attribution of this super-sensorial knowledge (or cryptesthesia) to the presence of an individuality which has survived the death of the brain.

When Ossowiecki read the word " toi " that I have written on a scrap of paper held all crumpled up in my hand, or when he indicates a verse of Rostand that I don't know and that Mme. de Noailles had enclosed in a carefully sealed letter, there is no need to suppose the intervention of the soul of a deceased person. There is perception or knowledge of reality: that is all.

And this perception or knowledge is profoundly mysterious. We might say that it has, so to speak, no limit known to us. We are not leaving the scientific domain if we say that cryptesthesia *can reveal to us fragments of the real*—fragments which seem to have no connexion with space and time.

Since the facts are so, since cryptesthesia in these cases is appar-

ently not connected with the agency of any discarnate person, I do not at all see why, in spite of appearances—sometimes startling and disturbing—one should feel authorised to suppose that the individuality of some dead person has retained his consciousness, his memory, and is there in order to make revelations to us. It is a hypothesis which is not at all necessary, given the mysterious and vast extent of cryptesthesic power.

Consequently, all the revelations of the discarnate about their old life can be logically attributed to this power of cryptesthesia.

Nevertheless, I do not overlook two facts: (1) That genuine mediums have an invincible tendency to attribute their answers to a spirit of the dead: all their phrases are saturated with the spiritistic hypothesis; and it was so even in the beginning of their career, when they had practically no knowledge of spiritistic literature. (2) We must admit—what is not very satisfactory—that mediums have a way of selecting minute details in the life and habits of a definite discarnate person in order to utilise or adapt them in their answers. Sir Oliver Lodge and E. Bozzano have insisted on the difficulty there is in understanding this selection in the messages. So much so that in certain very rare cases the hypothesis of survival is much less far-fetched than the hypothesis of selective cryptesthesia.

But these reasons, which I frankly bring forward in all their force, do not hinder me from concluding that by subjective metapsychics one cannot render likely the theory of survival.

One must here remark that we have not taken into account the wholesale nonsense furnished by automatic writing in thousands of experiments. Even for the most hardened spiritist there is not one communication in a thousand which is not ridiculous: it behoves one therefore to be very cautious about the thousandth observation, even when it has rather striking features.

IV.

Let us remain a moment longer in subjective metapsychics and consider the most extraordinary facts in the whole of known science, that is to say Premonitions. It must be understood that I by no means deny the reality of certain premonitions; I have quoted remarkable examples of them which have happened to me personally: and in the annals of our science there are astonishing examples. But premonition has nothing to do with survival. It remains an absolutely incomprehensible phenomenon for our puny intelligence. One cannot see how this phenomenon, which shocks so brutally our sense of free will, can ever be understood.

That matters little. It is an undeniable fact; and it proves to us the sheer impossibility, as yet, of finding any explanation for metapsychic phenomena. But I do not propose an explanation or a theory. When I speak cryptesthesia I indicate a fact—the perception of reality by extra-sensorial channels. I do not seek to go beyond that, and as yet science has no right to go beyond that.

V.

What strongly confirms this opinion, about our scientific powerlessness in coming to a conclusion, are the experiences of Objective metapsychics; for they prove to us that we are still plunged in thick darkness. When an ectoplasmic formation comes out of the body of Eusapia, of D. D. Home, of Miss Goligher, of Eva, or of Willy, we can only properly conclude that from the bodies of mediums can be disengaged sometimes forces having objective reality, which can be moulded, and photographed, and can assume the most diverse appearances. What connexion can there be between these materialisations of human forms and the survival of memory? I cannot see any.

Moreover, there are not only materialisations of human forms, but also materialisations of veils, head-dresses, clothes, animals, various objects; to such an extent that we cannot doubt that the power of materialisation or of producing ectoplasm is not limited to human personalities.

I know well that in certain cases, in particular the case of Mr. Cushman (*American Journal S. P. R.*, March, 1922, pp. 132 to 147), the photograph of the phantom represents very exactly the face of the young deceased daughter of Mr. Cushman. But even in this remarkable case, if there is not some error or trickery, it is impossible to suppose that the body of this young girl had not been decomposed by the decay of the tomb. We cannot really suppose that the forms of living people perpetuate themselves after death. It must be the materialisation of *something which has existed and which no longer exists.*

To admit that is to enter a world absolutely unknown. It is possible that one day it may be admitted; but to-day we stand plunged into an abyss of deeper and deeper mysteries. It would mean, not only the survival of memory, but the survival of the chemical elements which constitute our body, and which retain somehow their molecular arrangement, in spite of incineration and putrefaction.

Thus objective metapsychics gives no support whatever to the theory of survival. It teaches us only this—that, so far, we have understood nothing, absolutely nothing, of all these phenomena.

VI.

And now to conclude. Unknown truths, immense unforeseen horizons, open before us. Let us not hasten to build up a fragile theory. The further we advance the more the shadows thicken. The old Egyptians had already supposed that the human being survived the disintegration of its human tatters. They put into the sarcophagus of their dead ones, cakes, toys, and jewels. The anthropomorphism of the spiritist is of the same order. Truth, under the profound veils which cover it, must be far more noble than this antiquated idea—*the prolongation of our miserable individual intellectuality.*

I deny nothing. I claim only that the theory of survival has some extremely feeble evidence in its favour, but against it a series of innumerable inductions. In view of the rapid progress of the sciences, and the profound change in all our conceptions, it must be held to constitute only a revival of very ancient superstitions. The evolution of science will lead us to more splendid truths.

THE POSSIBILITY OF SURVIVAL FROM THE SCIENTIFIC POINT OF VIEW

BY SIR OLIVER LODGE

My good and eminent friend Professor Richet has made an admirable statement or synoptic summary of the enlightened materialistic position in regard to the phenomena studied in Psychic Research, and recorded in his great book, *Traité de Métapsychique.* His statement would not be accepted by the great majority of his colleagues, who being unacquainted with the facts are therefore comparatively benighted; but the interesting thing is that though Professor Richet knows facts which in some of their respects conflict with materialism, he yet is able to remain a materialist.

No offence is intended by this term: it is a definite philosophical position. It is well to have this position competently sustained, so far as the phenomena specially under consideration are concerned, and so far as it has a bearing on our acceptance or rejection of the possibility or reasonableness of human survival. If Professor Richet's stronghold can be stormed, it is unlikely that any successor will be able to entrench himself in a fortress of equal solidity.

Richet shows himself remarkably open minded, for he says, "I deny nothing:" he also shows himself a thorough agnostic, for he says that we are still plunged in thick darkness and have no clue to these mysteries. But here is just where I differ from him. I am less open-minded, for I want to deny a good deal. I am less agnostic, for I have a working hypothesis, which I desire to verify or else explode.

Now although Professor Richet is acquainted with the facts, I venture to say that he is not yet acquainted with my version of the spiritistic point of view; which I might call "our theory" except that I have no right to involve other people in a disputed and unorthodox position. Why should he be acquainted with it? If I have indicated my theoretical views at all, it has always been in a faint and apologetic manner, because I want to confront them always with the facts. and because I wish to emphasize the facts themselves rather than any opinion or theories about them. But with my friend Professor Richet I must take a different line. There is no need to weary him by insistence on the facts,—though about a few of the subjective kind I have a more favourable opinion than he has; just as on the objective side he has had advantages of investigation denied to me,—what is troubling him throughout is the lack of theory. He bravely faces the lacuna. He does not seek to devise opposition theories. He is content to say that the facts are mysterious and inexplicable and rather crazy, when interpreted as orthodox science feels bound to interpret them.

And with that limitation—the limitation which orthodox science at present imposes on itself—crazy and incredible is what they are. Still more crazy must our theories about them seem. But new facts often require new theory for their interpretation. There are things in the universe which biological science has not yet taken into account. If or when it does proceed to take another entity of physical existence into account, it will find its difficulties gradually disappearing. And Richet himself will feel sooner or later that he can have a clue to his facts, a link on which to thread them, a point of view which will enable him to interpret them in a more hospitable and less dumbfounded manner.

From his present point of view no wonder they appear strange, troubling, mysterious and incredible. The marvel is that his loyalty to truth and to fact has enabled him to accept them at all, as part of the reality of the Universe. That is just what they are: but then some other things are likewise part of reality. And when we accept and incorporate the Ether into our scheme—a thing at present totally ignored by biological science, and indeed ignored by all science except one-half of the science of Physics—the horizon will begin to brighten,

the mist roll away, and a star, if not a sun, will begin to illuminate the darkness.

I said that I wanted to deny as well as to assert. Professor Richet refrains from denying, but some of his assertions are rash. He denies with hesitation: he asserts with vigour—a procedure in general quite admirable; but on this occasion I am going rashly to take an opposite course. I am going to deny with vigour and assert with hesitation. Only, for the sake of lucidity and brevity, I may find it best to throw my assertions into a positive and dogmatic form, which ill suits the subject were it not for this explanation. And I must trust my critics clearly to apprehend that when I turn from denials to assertions I am only formulating a working hypothesis, only making an effort to frame a rational conception of the manner and method of human survival.

The evidence for survival ought to stand on its own merits, without being hampered by effete superstitions. I wish to deny and repudiate some of those superstitions in a forcible manner: and in this I know that I am in agreement with all the more reasonable spiritists. Professor Richet, and perhaps some others in the physiological camp, seem to want to carry these superstitions over from "the dark ages" into the era of Science; but this must not be allowed. The subject is difficult enough without these unnecessary and impossible accretions.

My first denial then is of anything like the resuscitation of a corpse. Humanity for many centuries has been accustomed to think of people being put into a grave, there to bide their time for some future event: and those who hold or try to hold that view would be indisposed to accept any appearances of the departed unless they could find their empty tomb. Now we maintain that the idea of a resuscitated body wandering about is absurd: although the history of folk-lore shows that beliefs of this kind were held: and a stake was sometimes driven through the body of a suicide in order to keep it quiet. The reason for this preposterous practice was no doubt similar to that which Professor Richet now expresses, viz. that the personality is so entirely associated with the material body that any visible and tangible appearance of that personality must necessarily be taken to mean that the corpse was used for the purpose. And during the Middle Ages some even of the Fathers of the Church apparently could not dissociate the idea of ultimate resurrection from the notion of an abandoned grave, a collection of the body's original particles, a composing of them together, and a revivification. But the facts give no justification for such an idea. And those who hold the spiritistic view are as willing as any Physiologist is to admit all the facts about disintegration, decomposition, incineration,

and the rest. The materialistic survivals of folk-lore must be utterly discarded.

If it be found that an apparition or phantom has the features and bodily marks of the discarded instrument of manifestation, then those facts will have to be accepted, and an explanation sought elsewhere. No explanation based on the revivification of the corpse can be accepted for a moment. It is true that it seems like the obvious and childish explanation; but in the light of modern knowledge it ought to be discarded as extinct. *When we say that the facts uphold the doctrine of survival, we do not mean that!*

The ancient Egyptian practices, and their idea of death, must have been troublesome and painful. The notion that the surviving soul or *Ka* required meats and furniture and appliances, which were therefore put into the tomb for its sustenance and convenience, belongs to the childish age of humanity, and must have given great anxiety to survivors, especially poor survivors, lest they had forgotten something necessary, or lest they had not made adequate provision for their beloved's future existence.

Mediæval ecclesiastical beliefs were in many respects better than that. It must have been painful to put the loved person into the earth and leave him in the cold and dark for unknown centuries; but at any rate they had faith that the bodily part would be at peace until summoned again and reconstituted by Divine Power. They had anxieties and troubles enough however about the soul, which they were told might be in torment unless they invoked the supernatural power of the priesthood. This fear must have given so much pain that really those beliefs were hardly superior to the more ancient beliefs of the Egyptians. It is known however that the phrase "resurrection of the body" is capable of adaptation and reasonable interpretation by believers; as explained, e.g., in *Man and the Universe*, and in Part III of *Raymond*.

But with Ecclesiastical practices, science has nothing to do. It ought to regard the facts from a totally new and different aspect. We ought to maintain, and we do maintain, that the material body has served its turn and is utterly discarded and done with, that its particles can be used again for other forms of life, and that no sort of identity or personality remains associated with them.

As to what becomes of the personality, and what instrument now serves its turn, that is a matter for investigation: that is what we have to learn. No question of priestcraft should be associated with it: it is a straightforward scientific enquiry. It may be that we do not know. But on the other hand it may be that we can frame a working hypothesis. Such a hypothesis is growing in my mind: and the beginnings

of it were in the mind of St. Paul, of Clement of Alexandria, of Origen, and other Greek Fathers of the Church. Very likely their ideas were condemned as heretical at the time; but that does not prove them untrue.

To avoid misunderstanding, I should like to say here that in all I have said I am referring to ordinary bodies and ordinary people. If there is a case for an exceptional Body, and for a different treatment in one particular instance, so that one Tomb was really empty, that is not a matter to which I wish to refer here. I may have more to say about that in a proper time and place.

Meanwhile I am dealing with the apparitions and the fate of ordinary people. The facts suggest, what is rather the point at issue, that they do sometimes appear; but the fact is certain that their material bodies remain in the tomb, or wherever else they were deposited by survivors. If this is fully admitted and thoroughly accepted, a crude materialistic explanation of the facts is put out of court, and the ground is to that extent cleared. The enquiry may now proceed freed from this encumbrance of folk-lore. There is no survival of the material body!

Nevertheless, those of us who consider that we are really in touch, sometimes, with surviving personalities, are told by those personalities that they have "bodies" just as real and substantial as they used to have, that they find themselves signally unchanged, that they preserve the same appearance, so that they can be recognised; that it is by means of these bodies or instruments of manifestation that they are aware of and communicate with each other, and that by aid of them they occasionally communicate with us. How can these statements be reconciled with what has just been said? Well, that is where comes in my working hypothesis—a hypothesis not accepted by me alone but by many others who are feeling their way in the same direction, a hypothesis which we can read into many of St. Paul's words, and which we therefore think that that inspired genius caught some glimpse of, though he could not have formulated it in modern terms.

If I am tempted to call it "my hypothesis," it is because—apart altogether from psychical considerations—I have made a life-long study of the Ether of Space: so that to me it seems a more familiar and substantial and practical entity than it is likely to be to people who have not made that study, and to whom it seems something indefinite, vague, and imaginary.

Among scientific men the Ether has only been studied by Physicists, and not by all of them. It has been ignored by Chemists, *qua* Chemists, and has probably never entered the thoughts of Physiologists, or Biol-

ogists of any kind, at all. And yet if it is a reality in the Universe it may have chemical and biological functions to perform, as well as its well-known functions in the science of Physics. We know it familiarly in the phenomena of Light, of Electricity, of Magnetism. We are beginning to associate it also, rather definitely, with Elasticity, Cohesion, and Gravitation. And we are gradually learning that the greater part of the energy in the Universe, and certainly all potential energy, belongs to it, and not to matter at all. Atomic matter is one thing: the Ether is another. They may be related; in fact they are related. The link between them is electricity. But if it is possible ever to unify them, and to regard them as different manifestations of one thing, there is no doubt which is the more fundamental of the two. The Ether is the fundamental thing. Matter is a derived and secondary thing. And the electric charges which constitute matter are probably composed of modifications of the Ether.

This really is orthodox Physics, though it is not yet so substantiated that all Physicists must necessarily agree with it. There may be legitimate differences of opinion, but it is a recognised and reasoned scientific view. It is well founded, it is deduced from the facts, and is entirely independent of any psychic considerations.

Suppose then, for purposes of argument, that we allow the Ether in the physical universe to have the functions which most physicists attribute to it: then it becomes a definite question whether it ought not to be taken into account in philosophic discussion, and in the long run in biological theory too.

To explain all that I have said on the side of physics would need something like a treatise. In this discussion I must be brief, and must appear to be more hypothetical than I am. Still when we come to Biology we are bound to be hypothetical. And the working hypothesis that I promulgate must be held lightly, until the facts, studied long and carefully, are found to substantiate it, and constitute it a reasonable clue to phenomena which, though real, seem otherwise inexplicable.

To Professor Richet the facts seem quite inexplicable. He feels that he is working in the dark, and that "the only safe statement is to say that we really know nothing, absolutely nothing, about the Universe." From this point of view, my agnosticism is not so deep as his. I feel that we have a clue, and that it is only by following it up that we shall find out whether it is a trustworthy clue or not. Any clue is better than none. Disconnected facts, not joined by any thread of theory, are intractable and confusing things. They can hardly be said to belong to Science, which means a system of organised knowledge. And it is because they lack the clue, that Biologists in general feel so

hostile, and are conscious of such repugnance, to the facts themselves. To the honour of Professor Richet, in spite of his repugnance, he is ready to accept the facts. But it seems to me that he raises unnecessary difficulties about them by his insistence on matter alone. He will never understand them in terms of "matter" alone. Strictly speaking, we cannot understand anything fully and completely in terms of matter alone. By concentrating on matter we eliminate from our thoughts the greater part of the Universe. The Universe contains many things besides matter. It contains magnetism and electricity and light and ether; it also contains life and thought and mind and consciousness and memory and personality and character. None of these things are material: and yet, strangely enough, some of them have come into association with matter through the curious biological process of Incarnation. For a time intelligences do inhabit material bodies which, by barely known processes, they have unconsciously constructed. It is evident that there exists a *formative principle*, which is able to deal with the atoms of matter, or rather with the more complex molecules into which the atoms have already grouped themselves: and thus, by aid of the energy which these molecules receive from the sun, non-material entities are able to manifest thmselves familiarly in association with matter. So vivid is the connexion that we have learnt to identify them with their material modes of manifestation, and to imagine that they cannot otherwise exist.

We do not know why they require a habitation or instrument belonging to the physical universe; but we may assume that for some unknown reason they do. We know that they make use of matter, though we know not how or why. But the facts now show that association with matter is not essential to their existence. We may assume that they can make use of something else, if the facts point that way. My working hypothesis is that they are more closely associated with the Ether than with matter, that they act primarily and directly on the Ether, and only indirectly on matter, and that they are able to continue in their Ether habitations when the material particles are worn out and discarded. In justification for this I wish to say, as a physicist, that most, possibly all, of our actions on matter are exerted through the Ether: some obviously, like propulsion by electric motors, others less conspicuously, but just as really, wherever force crosses empty space. For atoms are never in contact.

But we have no sense organs for the Ether. To our present animal senses it is entirely elusive. Hence we shall know nothing about any personalities associated only with an Ether body unless they can operate on our senses in some way. To do this they must operate on matter.

Let us suppose then that they can extract organised material and mould it, as a sculptor moulds his clay or as a painter treats his pigments, until they have fashioned a material representation which we may be able to see and touch, and which, if imbued with energy, may perform physical actions, such as the motion of objects.

This is not an unfounded guess; for we know that the familiar material body has been built up in its present definite shape out of food not in the least like it; that the shape of the material body depends on the formative organising principle, not on the aliment provided. That is the peculiarity of live things. They are able to display themselves, to exhibit their own shape, by means of any kind of wholesome material. In this they are unlike crystals, of which the shape is entirely dependent on the nutriment supplied.

We have, therefore, only to suppose that this formative principle or constructive power persists. And we need not have any great difficulty in supposing, if the facts warrant and suggest the idea, that this same formative principle can continue to act occasionally even on matter, when suitable organised protoplasmic material is provided; and that the material can be moulded into the same likeness as of old, although imperfectly and very temporarily.

In this general way, therefore, I would seek to account for objective metapsychical phenomena. That deceased human beings are often thus engaged need not be assumed. The formative unconscious power or principle may be much more general than that, but it must also be specific. In an egg the formative principle exists which constructs a bird; from the ovum of a dog, a dog emerges; the formative principle in an acorn constructs an oak. The construction is in every familiar case specific. So if human hands and faces are produced, or even if things like garments and veils are imitated, it is not unreasonable to suppose that some human element—in the latter case perhaps a conscious element—is somehow concerned in the production.

Subjective metapsychics is still easier to associate with human survival. The controlling immaterial entity, the living personality, was known, while here, to be able to operate on the cells of its brain, so as not only to move muscles but thereby to convey ideas intelligible to other similar personalities who were acquainted with the conventional signs and language. And it is a question of evidence whether this power of operating on brains can be extended to other brains, so that a personality which has lost the use of its own instrument may be able, with difficulty and by permission, to work similarly on the brain of some hospitable person who partially vacates his instrument in trance, or who allows part of it to be used for moving either his hand in writing

or his organs of speech. If so, the ideas thus conveyed may mainly belong and be largely appropriate, not to the host or "medium," but to the actuating personality or "control." Though admittedly the habit and cultivation of the medium's brain may to some extent hamper free and unsophisticated and fully intelligent control, and may necessitate a judicious selection of topics or of language, such as the instrument may be able to transmit without undue and telergic effort.

It is unnecessary to elaborate this further, because these are the facts which more strongly than any others demonstrate survival. Whether the evidence, as yet, constitutes *proof* is a perfectly reasonable thing to discuss; and there may be differences of opinion. But no artificial objections need be raised by the difficulty of realising how it can possibly be done. The appearances are exactly as if the simple explanation were the true one. And there have been several cases in science where, after striving for a more complicated theory, we have found after all that Reality and Appearance were not so different as had been surmised. For instance, after much hesitation we had to decide that the red appearance round the sun at the time of an eclipse, which looked like flames, really were flames and not anything less familiar. Again, when in old days the Danish astronomer, Roemer, sought to explain certain curious anomalies in the motion of Jupiter's Satellites, by the supposition that light had a finite velocity and took a measurable time to bring the information—the suggestion was in most quarters scouted as too simple and *ad hoc* an explanation; and under the name "the equation of light," it was rejected and unused for the best part of a century; until an independent and quite different observation by the English astronomer Bradley required a similar explanation, and thereby established it beyond dispute. The messenger had lagged on the journey—that was all.

Let it not be supposed, however, that the discovery of the finite rate of propagation of light is a small discovery; it has turned out to have the most portentous consequences; for, as we learn from Einstein, the velocity of light is perhaps the only absolute and unchangeable thing in the physical universe.

So I expect it will be with the spiritistic hypothesis in some developed form. Childishly simple as it appears, seemingly more appropriate to primitive man than to Fellows of the Royal Society, it may turn out not only to be true but to involve consequences of tremendous moment to mankind; indeed it may outweigh all other discoveries in its influence on human will and conduct!

I have been led on in a more positive direction than I had intended.

and have broken off my catalogue of denials, such as I thought Professor Richet's article called for. Denial is no pleasure to me: and I have nothing so fundamental to deny as the resuscitation and utilisation of corpses—a procedure which, if it were possible, might legitimately be stigmatised as necromancy. But there are a few sentences in Professor Richet's article to which I wish to oppose a negative. They are as follows:—

First, the implication (by the use of the word "cannot") that any reasonable holder of the spiritistic view would *like* to deny physiological and pathological facts if he were able. It is not a question of "cannot," it is a question of "do not": we accept them fully. If the instrument is out of order or interfered with or drugged, no sign of intelligence can be made. Inquire a person's brain, and his mind is cut off from our ken. It is isolated, not annihilated. Mind and Brain belong to different categories. A brickbat is a curious weapon against a mind, but it is effective against a brain. Mind belongs to psychology, not to physiology.

Second, that any sensible people hold that an instrument is not necessary for communication and response. On the contrary, they hold that it is necessary, quite necessary, and that that is the use of a medium. If an electric lamp is spoiled, the usual plan is to replace it by another. That other may be an inferior one, but the current must pass or you will get no light. Integrity of some instrument is essential to rational communication.

Thirdly, that 999 communications out of a thousand are ridiculous. If we eliminate obvious nonsense and lunacy, the statement is not true. If it were true it would indeed be a damning fact. Being a question of fact, it is important: and I maintain that communications obtained through reputable and tested and genuine mediums are nearly all of them sensible, are often of surprising interest, and are sometimes of value. In this matter I claim to have had more experience than my friend. The volumes of the *S. P. R. Journal* and *Proceedings* contain plenty of instances, and many more are known to me and to those present. Indeed, in this country and in America the multitude of rational, and sometimes ingeniously devised and extremely evidential, communications is overwhelming.

But it will be objected, the facts as a whole will not be content with that simple idea—the idea of the vicarious use of other people's brain-nerve-muscle mechanism for the transmission of messages from a surviving etherially-embodied once-incarnate personality—even if that idea can be rationalized. The notion of human survival beyond bodily death is well able to account for simple personal communications to surviving

relatives, messages of affection and advice, and things of that sort. Those are what have suggested the idea. It is obvious that that is their superficial appearance. The notion may also serve most naturally to account for the incidents of classical scholarship, and literary allusion, beyond the scope of the medium's learning or cultivation. But Subjective Metapsychics contains many other phenomena besides these. It contains travelling clairvoyance, for instance, when information is given about what is happening at a distance, or when apparently telepathic effects are produced across a continent; or, more puzzling still, when sealed documents and unopened books are read; and, most puzzling of all, when future events are predicted. Do I seriously claim to have the beginnings of a working hypothesis sufficient to account for these things?

Well, I do! Let me try to expound it tentatively in a few words.

The dissociation of personality from the restrictions of the material body need not only occur at death. Some people may have rather loose connexion during life. Their animated etherial vehicle, or some part of it, may indistinctly be conceived as able to wander during sleep, or to leave the main part of the body during trance. Usually only the spirit is supposed to leave at such times—by those who hold that there is such a thing as spirit,—and possibly that may be sufficient for the purposes of travelling clairvoyance and for cryptesthesic sensibility; but if it turns out that a spirit *must* have a habitation of some kind, I shall not be deterred from pressing an etherial body into the service. The facts may not necessitate it, or they may. We shall see.

But how are we to account for the reading of sealed envelopes, the penetration of opaque obstacles? Well, opacity is a thing that can be treated physically. It means that waves of light cannot get through: they are either reflected back, or they are absorbed and turned into heat, by an opaque body. A conducting metal represents one type, a "black body" the other type of opacity; and there are all grades of obstruction to ether waves. But opacity does not mean that *nothing* can get through. I am not prepared with a physical explanation of how these clairvoyant things can be done. The phenomenon is to me the most puzzling of all. I doubt if it can be solved in terms of "matter." No adequate attempt has yet been made to solve it in terms of "Ether." X-rays give us a hint: but I am not sure that it is done in a physical way at all. There is some evidence—not much—that the contents of the book have to be, or have had to be, in some person's mind: and whether that which has once caused a mental impression can for that reason be more easily read, or whether the information is somehow mentally conveyed by other than a physical process,

I do not know. I am not afraid of a physical explanation, but prefer to wait for more knowledge of the facts.

Those who have read Dr. Eugene Osty's book called "Supernormal Faculties in Man," now translated by Mr. Stanley de Brath, will be astonished at the remarkable instances, that have come mainly within his own experience, of trustworthy clairvoyant and diagnostic faculty; so that this eminent physician and neurologist is able to apply what he calls metagnomy, and Richet calls cryptesthesia, to the understanding and relief of severe bodily ailments. He gives examples not only of diagnosis,—often by means of what is frequently called psychometry, from a piece of cloth or other object belonging to the patient,—he also gives examples of prognosis, sometimes verified; and a few instances of what might here be stigmatised as "fortune-telling." The collection of cases in that book seem to me well worthy of the attention of Biologists; and inasmuch as he, like Professor Richet, attributes them to a paranormal extension of purely human faculty, without any of what might be called supernormal assistance, there may be less than usual in his book to repel them by unacceptable and quasi-childish hypotheses. At any rate Dr. Osty narrates the facts frankly, and quotes testimony from some of the clairvoyants themselves as to the way the impressions seem to come to them. The result seems to be a body of evidence which cannot reasonably be overlooked by men of science. Moreover this alone shows, if it were necessary, that Professor Richet is not alone in his cautious attitude to theory, and rejection of spiritistic views, but is supported by confrères of similarly great experience.

Prevision does not give me the profound difficulty that at present it gives Professor Richet. If we have to modify our notion of Time, and regard it as more subjective than hitherto—well, we can face even that; but at present I do not see the necessity. If any one survives there must be many, and some survived for a long time. If there is progress, as they tell us there is—as undoubtedly there must be if survival is a reality in a rational universe,—some will have acquired more knowledge and power than we at present possess. And, for evidential purposes, it is not impossible that these more learned individuals may deign to lend assistance.

Scientific inference, even to us, is possible, and physical prediction can be based upon that. There are many kinds of prediction known to us here and now. A transit or an eclipse is one very simple type. A railway time-table is another. I can predict that I shall go by the 11.15 to Paris this day fortnight. Competent people can predict that Aldebaran will be occulted by the moon at 4.7 a.m. on the 23rd of

August, 1924; or that Mars will graze or rather dip under the left-hand top of the moon, and remain invisible from 8.3 to 8.23 p.m. on the evening of the 5th of November in this same year. One class of prediction is based on planning, which we may or may not carry out, and is contingent upon "strikes." The other is based upon calculation from present knowledge, and is contingent on their being no cometary or other disturbance to affect the equanimity of the moon. Predictions are always contingent, never infallible. Yet one may feel reasonably certain that frost will occur next winter, and I hope equally certain that France and England will continue good friends.

To take a small instance. Why am I sure that our differences of opinion about details of the Universe will not upset the amicable relations between Richet and myself? The answer is, Because we both have characters of fair stability on which reliance can be placed.

Very well then, a higher being—I do not mean Deity, for that may go without saying, but people who have advanced in knowledge, grown in intelligence,—may be able to infer and plan and predict events, to us of surprising improbability, far ahead. They see further than we do. They have greater power of ratiocination, they are better judges of character, and can tell with fair assurance how even people will behave, as well as, more easily, what mechanical things will do.

But are we in touch with these exalted intelligences? Is it likely that they take the trouble to come and talk domesticities through a medium here? No, by no means; at least we need not look for such condescension. We are not in touch with them, but our friends on the other side are. They, let us suppose, want to give evidence of the reality of things which are strange to us. They want to wake us up out of our materialistic torpor: so every now and then our friends are allowed to glean information from some higher being, and to convey it to us. If Newton or Shakespeare were alive on the earth to-day, even I might be allowed to speak to him occasionally: and if I were talking to ignorant people afterwards, though I could not convey one tithe of what he might have told me, I might be able to impress a yokel by predicting an eclipse or a comet, or by foretelling some chain of events that would excite interest and astonishment.

So we need not be unduly perturbed at finding that those on the other side possess powers which we do not understand. We ourselves possess powers which our ancestors would have thought miraculous; and our descendants will smile at the satisfaction with which we view our petty achievements in, say, locomotion and intercommunication. Prometheus was regarded almost as a god for discovering fire. Yet any urchin with a box of matches could set—if not the Thames—at

least a Thames warehouse on fire. It took a Faraday to discover magnetoelectricity; but every electrical shop sells telephones and dynamos. It needed Maxwell and Hertz to discover electrical waves; but now, one can hear Paris concerts by a thing rigged up in an English or Scottish barn. To modify the well-known tag into something more certainly true: "There is nothing either new or strange but thinking makes it so."

RESEARCH DEPARTMENT

EDITED BY WALTER FRANKLIN PRINCE, Ph.D.

REPORTED AS CASES OF TELEPATHY

The following eight incidents are selected from such results of the old questionnaire as have not hitherto been printed. The preface to "Some Visual Hallucinations," page 180 of the March Journal, applies equally to this group.

MAN AND HIS WIFE DREAM THE SAME THING SIMULTANEOUSLY

REPORTED BY R. O. HENSACHEN

Heidelberg, (Germany), Dec. 14, 1885.

"My Dear James:—You may have noticed in the 'Nation' of November 26, a short notice, entitled 'More Telepathy,' about husband and wife having the same dream at the same moment. An exactly similar case came within my experience a few years ago. An American who lived here and whom I saw very often, told me one day: 'A very singular thing happened to me last night. I dreamed of attending an execution, a man being hanged; as I woke up, I lit a candle and began to read. Very soon my wife, whose bed was some distance off, woke and told me that she had been restless in her sleep and had a disagreeable dream, it was also about a man being hanged. Now my own dream is easily explained; I had been mayor in the town where I live, and had, in one instance, to attend an execution; but that my wife should have the same dream at the same time is very singular.'

"This fact deserves, I think, to be preserved in connection with that related in the 'Nation.' A third fact of the same nature you will find in the 'Revue des deux Mondes,' July 1, 1883, page 154, at the bottom. On the 17th of November, 1796, the Grand Duke Paul of Russia told his company at dinner a remarkable dream he had had the night before. 'The Prince had dreamed that an invisible and supernatural force raised him to heaven. He woke repeatedly, and slept again only to find himself under the obsession of the same vision. Perceiving that the Grand Duchess was not sleeping, he told her his dream. To their mutual surprise the Princess responded that the same vision had disturbed her slumber.' This story was preserved, because Empress Catherine II died that very morning, and Paul became Emperor.

"There is telepathy for you! The experience of the American at any rate is beyond all doubt, as he told me about it the very next morning, when I could witness the impression of astonishment he was under. The name of the person is Edward Meigs Smith, from Rochester, N. Y., who was American consul in Mannheim for some years, but lived most of the time in Heidelberg, which is only half an hour from Mannheim; a very worthy man, whom I saw very often. He died since. * * *—R. O. Hensachen."

The story of the simultaneous dream of Consul Smith and his wife is not, of course, in its best possible shape, but, coming from this cultivated friend of Professor James who heard it from the lips of one of the parties on the following morning, and who witnessed the emotion called forth by the experience, it has almost the force of a first-hand narration.

A TRANSFERRED SENTENCE

REPORTED BY MARY B. SANFORD

From a letter by Miss Mary B. Sanford, corresponding secretary of the International Institute for Preserving and Perfecting Weights and Measures.

"Cleveland, Ohio, June 27, 1887.

"I have never made any experiments such as you suggest in your circular, nor have I tried to read the thoughts of any one; the impressions I have occasionally received have been involuntary. My idea is that when an impression is conveyed from one mind to another, it depends as much, or almost as much upon the agent as upon the percip-

ient. I will give you one instance which appears to me a singular one. About three years ago I was engaged in teaching a very nervous boy, as an exercise in composition I had given him a list of difficult words from which he was to form sentences. One word, which I have unfortunately forgotten, was new to him and he said it would be impossible to place it in an intelligent sentence. I thought and found it difficult even for me, but soon I had arranged it in my mind in a very complicated sentence. I told the boy that I had the sentence in my mind and that what I had done he could do if he would think. He looked at me as if in appeal for ideas and after a moment wrote upon his slate, I think, an exact reproduction of my thought. I was startled by the circumstance. There had been no intention on my part of impressing him with my idea; if I had been as much interested in the subject of thought transference then as I am now I should have written the sentence. The facts are, however, as I have stated them. I have noted other incidents both as to my receiving and conveying impressions."

This incident certainly suffers from the failure to record what the word and sentence were. At the same time we have a very intelligent woman's testimony that the word was a hard one to handle and the sentence a complicated one. The resemblance must have been at least striking to have caused her surprise. The question then is, whether the resemblance was a mere coincidence or from a causal relation.

REPRODUCTION OF A PECULIAR PHRASE

REPORTED BY MARY B. SANFORD

The foregoing case perhaps is to some extent supported by the similarity of another case in the experience of the same witness, Miss Sanford. She may conceivably have been a powerful transmitter of verbal impressions.

"I was amused the other day by a coincidence of ideas. I was with a friend when we met a Mr. W. She remarked to him that she had just called on his wife and had not found her home. 'Oh,' said he, 'It always happens so. My wife may remain in the house for a week, and no one comes, and on the days when she is out, she misses the people she wants most to see.' Remembering a sketch I had read, the words came to my mind, 'The innate depravity of ——' and I could not conclude the sentence. The very next moment Mr. W. said, 'The innate depravity of inanimate things.' I think that must have been

a thought impression because the quotation was not applicable to the case as the lady could not be classed among inanimate things. I had never made the remark before nor heard it from any one else. I forgot who wrote the little sketch, but it refers to things inanimate solely. I mentioned it to Mr. W. at the time. I am aware that these incidents are not of scientific value, but I find them interesting."

Mr. W., auditor of the N. Y. P. and O. R. R. Co., on August 24, 1887, corroborated as follows:

"On or about 12th July last, I was in conversation with a Mrs. S. and Miss Sanford, during which Mrs. S. said to me that she had called to see my wife but found that she was not at home, and I remarked that it was very strange, that often my wife would be at home every day for weeks and no person would call and the very day she would go out several would call, and then we had a conversation on the perversity of human affairs. Our conversation continuing on sundry matters I made the remark that there was an innate depravity in inanimate things. A few hours afterward I met Miss Sanford and she remarked that when I said that there was an innate depravity in inanimate things, the same thought was in her mind and she was just about to give expression to it, but I had got the start of her.

Yours truly.—THOMAS W."

Miss Sanford, in an accompanying letter, adds:

"He says that he has read the sketch referred to. It is entitled, 'The Total Depravity of Inanimate Things,' and was written by Mrs. E. A. Walker. I saw it recently in a volume of 'Half Hours with the Best Authors,' edited by Charles Morris, Volume IV. This book has just been issued by Lippincott. I came across it when I was looking for the sketch since I received your letter. I had not read it since several years ago. I do not remember where. You will notice that I said 'the innate depravity of inanimate things.' Those were the words that were in my mind and I believe that Mr. W. said the same. He says in his note that there was a general conversation on human affairs before he made the remark. It was however for a very brief space, as we were at the foot of the stairs leading to his office and he was hurrying there when he met Mrs. S. and Miss L. Directly after he had made the remark about his wife, the idea of the inanimate things was struggling for expression in my mind, before anything further was said. I would have mentioned the matter at once to him, but he left us after a few words with my friends, and I did not see him till some time after when he came up to our office which is in the same building."

This case has its strong points and its weak ones. "The total depravity of inanimate things" was perhaps even then becoming the "tabloid" expression which it now is. But if what Miss Sanford "believes" and what Mr. W. asserts is correct; namely, that he made the same error in quoting the phrase that she had in mind, the coincidence is more singular.

VISUALIZING COWS

REPORTED BY MARY B. SANFORD

To the compiler's mind, the next incident in the experience of Miss Sanford, reported July 9, 1887, is more impressive than the one which precedes.

"One evening last month, I was discussing the condition of the Chinese women, with a number of friends. One of them said that she had read that among the upper classes many of them passed their time gossiping and eating water melon seeds. I saw first a vision of a group of women lounging and nibbling the seeds, and this was immediately succeeded by a view of a group of brown cows dreamily chewing the cud. As this was before me, my friend said, 'A Chinaman on being told that some women were learning to read,' exclaimed, 'Teach women to read? why they will teach cows next.' Of course this might be a coincidence, but I think it probable that my friend having the thought in her mind, saw the vision and impressed it to me."

Miss Sanford adds another experience not a week old, which is rather less significant of anything but coincidence than the one just cited, but which, in conjunction with the other recent cases, may indicate that "coincidences" came too frequently to be referred to chance.

TELEPATHIC POWERS CLAIMED

REPORTED BY MRS. C. E. S., CHESTERFIELD, N. H.

Mrs. C. E. S., of Chesterfield, N. H., in a letter received May 15, 1888, declares:

"I have often impressed my husband of the need of some trifling purchase while he was in another town on business, and at times he has

told me that the thought came to him so forcibly that he has gone back to the store after traveling some distance, getting just what I wanted, and what I had tried to impress on his mind, it having been forgotten by me when he started to go, and had not been previously mentioned by either."

No claim of this kind is evidentially satisfactory unless a record is kept of the attempts to "impress," with the successes and failures. Otherwise there will always be the suspicion of selective memory. Sometimes claims of a supernormal kind, very impressive in the index, are weak in the face of a complete record for a given period. It must in fairness be said, on the other hand, that sometimes such a record greatly strengthens the claim.

GREEN STUFF ON HER HEAD AND CLOTHES

REPORTED BY JAMES EATON TOWER

James Eaton Tower, a prominent citizen of Springfield, Mass., wrote January 8, 1889:

"The late Theodore Huntington of Amherst, Mass., an older brother of Bishop F. D. Huntington of Syracuse, told me a story concerning himself which may be of value or interest to the Society for Psychical Research. Mr. Huntington, while living on a farm of his at Hadley, Mass, was the victim of a serious illness during which he had several odd experiences. A woman, a relative or neighbor, visited his bedside immediately after she had returned from Springfield. As she entered the room Mr. Huntington exclaimed: 'What is all that green stuff you have on your head and on your clothes?' She said there was nothing of that color on her head-gear or clothing, but he insisted there was. Then she recalled the fact that she had just witnessed in the city a Hibernian parade, in which the green was very conspicuous, and she had been describing it to friends. Mr. H. had *not* heard her description."

In a later letter Mr. Tower stated that he heard the story from Mr. Huntington in the winter of 1881-2. It deserves to be recorded, even though what assurance we may feel is derived from the support of stronger cases.

JOURNEYED 1,000 MILES ON ACCOUNT OF AN IMPRESSION

REPORTED BY PROFESSOR J. B. TURNER

Professor J. B. Turner, of Jacksonville, Ill., appealed to by Dr. Hodgson to give the facts regarding an experience of his referred to in a lecture by a Mr. Smith, responded March 5, 1887. After expressing his surprise that the matter had become public, and reluctance to face the scepticism that the detailed story would rouse, he says:

"The gist of the matter was that against my plans, against my interests and reason at every step, I found myself 1,000 miles from home, in spite of myself, simply because my father wanted me there, wholly unbeknown to me till I got there! Knowing that no one who knows my habits would believe I ever did such a thing, we agreed to say nothing about it outside of our own circle. I do not know as it would be of any interest to the public.—J. B. Turner."

The incident happened many years before, and the other witnesses to it were all dead. But the letter is beyond reasonable doubt an honest one, and it is a pity that the writer could not have rescued himself from his academic reticence enough to have told in detail about the journey taken against purpose, interest and reason, but justified by his father's need of him.

TELEPATHS GROCERY ORDERS

REPORTED BY MRS. CHARLES WHITE

Mrs. Charles White, a newspaper writer, of Oakland, Cal., wrote November 12, 1889:

"I lived on Rincon Hill in San Francisco, which was too far from Mr. White's place of business for him to go home to lunch. Frequently I would think, after he had gone away, 'I wish I had told him to bring home some pineapple, honey, chocolate, etc.,—any article we were not in the habit of buying.' In this case, when he returned home, strange as it may seem, whatever I desired mentally, he brought me. I would ask 'What made you buy so-and-so?' 'Well, I don't exactly know, I thought it would be nice to have.'"

This case is like that of Mrs. C. E. S., and subject to the same comments.

A BEWITCHED DOORBELL

IT RINGS WITH AND WITHOUT WIRE AND AT ALL TIMES AND SEASONS

The following incident is from the collection of Dr. Hodgson and, but for the corroborative statement of the Rev. W. E. Bartlett, would be only a newspaper story. The details of the clergyman's reason for supposing a trick by someone should have been given.—J. H. Hyslop.

Baltimore, Nov. 29, [1892]—A bell which has been ringing at the most unseasonable hours and in the most mysterious manner, has caused a scare among some of the sisters of Notre Dame. On Saturday, November 5th, the mysterious occurrences began at the convent by the ringing of the doorbell. One of the lay sisters went to the door, but nobody was there. Soon afterward it rang again, and the sister went to the door a second time, but no one was to be seen. The bell kept ringing at intervals during the rest of the day, greatly to the annoyance of the sisters. At length one of the sisters took her station in the vestibule. The instant the bell rang again, she opened the door, but saw no one. While she was standing in the doorway it continued to ring violently.

At night, when the sisters retired, the bell rang again. It continued to ring at intervals all night, and deprived some of the sisters of sleep. It rang all day Sunday, and could be plainly heard in St. Anne's Church during the celebration of high mass. The sexton, Joseph Helmcamp, was finally called in to make an examination. He traced the wire from the door to the kitchen, but found nothing wrong. While this examination was going on, the bell kept ringing. Finally the sexton cut the wire. This failed to stop the ringing. No electric wires of any kind are about the house. It was finally decided to detach the wire entirely. This was done, but it did not stop the ringing. Indeed, the bell rang more violently than ever, as if rejoicing at being freed from the wire.

The Rev. William E. Bartlett, pastor of St. Anne's Church, was called in. He examined the bell carefully, but could not solve the mystery. The bell was removed and hung up for two days in Father Bartlett's house, but did not ring there. It was then replaced in the convent, whereupon it began to ring again violently. It kept on ringing, and nobody could stop it. It rang so violently that the spiral steel spring attached was stretched straight out, and the bell oscillated with such force that it beat against the ceiling. The priests were completely mystified. Over a score of the members of St. Anne's Church

were called in, but none could discover the cause. The bell rang so loudly at night, Sexton Helmcamp was called in to remove it so that the sisters could sleep. He has since placed it in position every morning and removed it at night.

Every Sunday since November 5th the worshippers at St. Anne's Church have heard the noisy bell while at mass. Every part of it has been carefully examined, as well as the pieces used to attach it to the ceiling. The wire was also inspected minutely, but nothing could be found to account for the strange actions. The bell is still hanging in its accustomed place and still continues to ring violently.—New York *Daily Tribune*, Nov. 30.

St. Anne's Rectory, Park Road & 22d St., Baltimore, Mar. 5. 1893.

Mr. Richard Hodgson. Dear Sir:—Your letter, requesting me to give you information as to the ringing of our Convent bell, is at hand. The account you have read is quite correct, I think, in the main. The bell was rung very violently at intervals, both day and night, and no one could account for it, though I had several detectives of our City force detailed to that duty.

I suspect, though without much foundation, that some one in the house had a hand in it. I watched everything closely, but I must confess I discovered nothing. The ringing began in the early part of November, and stopped on December 1st, and since then there has been no recurrence of the phenomenon. There is no electric wire in the house or near it, and the ringing was of so startling a character as to preclude the idea of rats or cats in the cellar.—W. E. Bartlett.

A MEDIUMISTIC EXPERIMENT

REPORTED BY MARY H. JACOBS

The following incident came from a lady whom I know personally and who understands something of the care necessary to protect facts from the usual criticism of the doubter. Her husband was a scientific man and she lived in the atmosphere which tended to encourage a critical habit of mind. I also have met Dr. and Mrs. Wickland. They are private people. The incident is of interest as representing supernormal information which also describes something of the condition that may happen to one who has died from accident, though the facts are not verified as is the usual supernormal fact. We may suspect the influence of the medium's own habit of mind in dealing with cases of obsession, but that will be the condition of limiting the influence of the

actual supernormal involved in creating a presumption for the possibility of some truth in the non-evidential facts. At any rate the incident should be recorded whatever we may think of it.—J. H. Hyslop.

Record

Los Angeles, Cal., May 29th, 1919.

My Dear Professor Hyslop:—I have an interesting report to make to you concerning an experience I had last night with Mrs. Carl H. Wickland, as the medium, here at my own home.

Dr. and Mrs. Wickland are conducting a sanitarium at 6027 Hayes Avenue, Los Angeles, for the cure of patients who have been sent to them as insane and they find in many cases, that they (the patients) are obsessed. They have made some wonderful cures. Mrs. Hume, of Berkeley, California, (one of the Vice-Presidents of the California Psychical Research Society), has been visiting me, and Professor Van der Naillen, (The President of the S. P. R., of California), has also been visiting Los Angeles.

I invited them to meet Dr. Wickland and his wife here. We did not expect to form a circle or séance, but merely to talk over Dr. Wickland's work and make a report upon it to their Society in San Francisco. During the evening we inadvertently sat in a small circle formed by Professor Van der Naillen and his daughter (Mrs. Loupy), Mrs. Hume, Dr. and Mrs. Wickland and myself.

After several attempts by Mrs. Wickland's little Indian girl control, Silver Star, to come, which Mrs. Wickland tried to prevent, and which I did not encourage, as I had not invited them for that purpose, Silver Star finally triumphed and Mrs. Wickland became entranced.

Silver Star then announced that many members of our respective families were present and described some of them, giving their names. She then said that they had brought an earth-bound spirit, or one who was in danger of becoming earth-bound, and they wished him to enter into Mrs. Wickland in order that he should be helped to realize his condition. This spirit proved to be a nephew of mine, the only child of my sister, who was killed by an auto accident about one year and five months ago in Detroit, Michigan. Silver Star described him and told of the accident, very dramatically showing how the auto had been struck by the railroad train and knocked into a ditch, also mentioning the fact that he had a young lady with him, whom he had tried to save from death by turning his auto so that the train struck on his side instead of hers.

After the spirit had possession of the medium he spoke to me most

pathetically, asking *where he was*, calling me by a name he had always used,—"Aunt Mamie"—and telling me most mournfully that he had been with his mother ever since the accident. He evidently did not realize that he was *dead* and could not understand why a "door" seemed to be shut between his mother and himself. He could see her and knew that she was mourning and unhappy but could not reach her and was so "tired of trying!" He was a great friend of his cousin, my son Rob, who was drowned some years ago, and Rob, with the help of different members of our family, had at last succeeded in drawing him away from his mother and had brought him, very unexpectedly, to this little circle of ours to be delivered through Mrs. Wickland of his earth-bound condition. We finally succeeded in convincing him that he had passed out of his physical body and should not linger in the earth plane. Rob was there and would take him to a plane where he would be happier than he had been since his death.

It was a most interesting and wonderful demonstration of how souls must sometimes be helped to realize that they have lost the physical body and should not linger here.

My sister (his mother) and her husband are practically unbelievers in a future life and dislike intensely any mention of anything connected with psychic research. Their son also had a deep antipathy for Spiritualism or anything like it and this had redoubled his mother's desire to have nothing to do with it. I have not given you their names, as I am quite sure they would be very angry to have a report made with their names attached.

Mrs. Wickland is a complete stranger, of course, to my family. They all live in the East. She has only known me a short time and knows very little of my history. The incident occurred most unexpectedly, without any preparation on our part. My nephew and his tragic death were very far from my mind. I had never thought of him as earth-bound, but imagined him with my son in the other world. Knowing that I could not approach my sister upon these subjects I had put away from my thought or mind everything connected with the boy's death, except, of course, my love and sympathy for her. This came as a great shock, but I realized what an important point it would be if we could only *prove* that such things were constantly occurring on the earth. I hope and believe that you will agree with me. Sincerely.

—Mary H. Jacobs.

The following are corroborative statements regarding what happened on the occasion described, the parties signing a separate statement as to the facts.—J. H. H.

"I certify that I was present at the scene above described and witnessed the wonderful events therein related.—Mrs. Lucy Loupy."

"It is with great earnestness that I testify to the accuracy of the details set forth above at a séance held at the home of our mutual friend. I was greatly impressed, as the scenes rolled on, and as I witnessed the deep emotion and wonderment of our hostess, to whom it came as an unexpected revelation.—A. Van der Naillen, Oakland, California."

Mrs. Emma L. Hume, who was present as a guest at the séance above described, writes me to confirm the narrative of Mrs. Jacobs and lays stress on the fact that Mrs. Jacobs remonstrated against experimenting as the evening was intended to be a social one. The document does not differ from that of Mrs. Jacobs, except that Mrs. Hume cannot recall any incidents except one that perplexes her. It is that the nephew who communicated stated he had not seen his cousin Robert Jacobs, though he knew that he was dead. This Robert had died some years before this nephew and he only recently. The implication was that this nephew thought he was still living. This phenomenon is frequent in cases of obsession. We have yet to ascertain an explanation that psychology will admit, though there are abundant experiences with living people that are quite analogous to it, as cases of amnesia, secondary personality, dreams, and certain forms of insanity. Besides we rarely if ever know that we are asleep.—J. H. H.

APPARITION COINCIDING WITH DEATH

REPORTED BY ALICE DAVIDSON BAXTER

Through Mr. W. H. Rucker, of Itta Bena, Mississippi, the following account was received:

Original Statement

January 10th, 1923.

"On the evening of November 4th, 1918, about 10 o'clock, while preparing for bed, and after the other members of our family had retired, I felt strongly the presence of some one near me, and heard a flutter in my ear, as if a bird had passed over me. I had a strange uncanny feeling; and, as I raised up, I turned my face toward the window in the front part of my room—a window without veranda, and at an elevation of some fifteen feet from the ground. There, in full view, stood my brother, Lieutenant Joseph M. Davidson. He gazed at

me for a second or two, and disappeared. I saw the upper portion of his body perfectly, and he looked at me sorrowfully and earnestly.

"I was dreadfully agitated, but did not mention it to any member of my family, through fear of frightening and worrying them. I related the occurrence, however, to an intimate lady friend, under the solemn injunction of secrecy.

"On the night of November 26th, say three weeks later, my father was advised by the War Department that our boy had been killed in action on the 6th of November. I said 'No, it was on the 4th,' and when asked my reasons for doubting the accuracy of the Department telegram, I related the incident of the night of the 4th. My friend came to our home in a few moments, and verified my statement, recalling the conversation I had with her on the evening of November 5th, in which I related the incident of the previous night.

"The friend mentioned is Mrs. J. W. Losey, now of Alexandria, La.

"The fatal bullet hit my brother as night was coming on, and I am satisfied his spirit appeared to me almost immediately thereafter.

"The above took place in my home in St. Joseph, Tensas Parish, La.—Alice Davidson Baxter."

The above account is corroborated by the father of the lady who had the experience, Mr. W. M. Davidson, president of the bank of St. Joseph.

Corroboration by the Father

Mr. W. H. Rucker, Itta Bena, Miss. My Dear Sir:—I note your favor of the 16th., and can state positively, that just after the receipt of the telegram of November 26th, from the War Department, advising us of the death of our beloved boy, and giving the date, November 6th, my daughter said, "No, it was earlier." Within ten minutes the news spread all over town, and our home was filled with relatives and friends, anxious to offer everything possible in the way of sympathy. Mrs. Losey, the friend to whom Mrs. Baxter confided the occurrence on the night of November 4th, was among the first to arrive, she being a next door neighbor, and it was then that the incident was related to us for the first time.

"Later telegrams, confirming the death of our son, gave the date, November 4th, and that date was also confirmed by private letters received from friends and comrades, who were present at the funeral.

"The letter said the hour was about 4:30, just before dark, so there is no earthly doubt about the date.

"I was present and heard the statement of Mrs. Baxter when the

telegram came. In fact, I received it over the telephone from Natchez, the hour being after the close of the local telegraph office, and I had previously arranged with the Natchez telegraph office to transmit any telegrams by 'phone that might be received in Natchez—the relay office —after the local office had closed.

"The incident naturally made a very deep impression on us all, and we all believe that the spirit of our beloved dead appeared to my daughter as soon as it left his body. Very truly yours.—W. M. DAVIDSON."

To a letter from the P. R. O. asking if the true names of the witnesses might be used, and also urging that a statement from Mrs. Losey be procured, the following reply was received, undated but written about January 27th, 1923:

STATEMENT BY MRS. BAXTER

"Neither my father nor myself have the slightest objection to the use of our names in connection with the above [the note was written at the bottom of that to which it was a reply]. I suggest that you write to Mrs. Losey, sending her copy of my report and the letter from my father, and I am sure she will verify my statements. Her address is, Mrs. J. W. Losey, c/o James L. Byrum, Red Oil Co., Alexandria, Louisiana.—ALICE DAVIDSON BAXTER."

Application was made to Mrs. Losey, but she did not reply, probably because of that curious timidity which attacks so many people when asked to state some simple fact in this field of which they were cognizant, though not in the least responsible for it. Why Mrs. Jones should be afraid that, if she testifies that Mrs. Smith said something on a particular date, she herself will be thought superstitious, is a mystery, but so it often is.

But Mrs. Baxter was willing and anxious that Mrs. Losey's statement should be secured, and sent her address for the purpose of making application to her. Both father and daughter declare that Mrs. Losey came to the house on the day when the telegram was received and before the family verified Mrs. Baxter's statement that she has told the story of the apparition within twenty-four hours of its being experienced. The father, indeed, falls into the easy error of saying that the story was told by his daughter to Mrs. Losey "on the night of the 4th," but this is exactly the kind of an error which an honest witness who has not been coached makes and creates no difficulty. Of course the daughter's own statement that she told it on the morning of the 5th is the accurate one.

Despite the absence of a letter from Mrs. Losey, there can be no reasonable doubt that the facts were as stated.

NEWS AND REVIEWS

The November and December issues of *Psychische Studien* contained articles of only minor interest to the outside world, with the exception of the continued Medical Telesthesia reports of Dr. Walther Kröner, which we shall hope one day to see carefully translated for reference purposes for special students in that field. We should be glad to know of the interest of any physician, fluent in the German of his profession, to co-operate in preparing such a translation.

Dr. von Schrenck-Notzing contributed in December an extended review of the second edition of Professor Hans Driesch's "Ordnungslehre," which has been half re-written. Professor Driesch adds to logic, ethics and esthetics a special section on psychology. "This part," says Dr. von Schrenck-Notzing, "'The Science of the Order of Life,' (Logic of the Soul) is concerned, in its closing chapter, with modifications of soul life, with the 'disregarded' concepts, with the dream, hypnosis, automatism and suspension of consciousness, with questions, and, finally, with a special description of these, which Driesch terms 'parapsychology.' This is the first time that the problems of so-called 'occultism' have found in any text-book of philosophy a suitable, even though brief, consideration. In this sense, the great biologist and philosopher, Driesch, has opened the way for the scientific recognition of the supernormal."

This indeed marks a turn in the tide of German philosophic thought. It will be of interest to observe the influence of the eminent professor's point of view as it seeps through the scientific materialism of his land and his time.

The January number brought an article on "Cases of Possession and Telekinesis among the Hindus," collaborated by J. Goetz of Tübingen, a missionary, and Professor Oesterreich, of Tübingen. There is also a report from Warsaw of sittings with Jean Guzik, recorded by Professor C. Blacher of Riga, and an account of experiments with the Brazilian psychic, Mme. Prado, which appeared in the *Revue Métapsychique* in 1923, is translated by Mrs. Lebrecht. Rudolf Tischner of Munich presents a discussion of "Occultism in Relation to Irrationalism and Mysticism."

There is a report of the session of the Medical Society for Parapsychic Research in Berlin at which the subject of consideration was "Sensation and Supernormal Faculties."

The section devoted to news of the German Society for scientific Occultism—which seems to some of us a contradiction in terms—carries an article on "The Physics and Psychics of Spooks," by Dr. F. Quade, and one on "Occult Phenomena without any known Medium," by Dr. Rudolf Störmer.

The *Revue Métapsychique* for January-February presents Prof. Richet's reply to Dr. Achille Delmas, under the heading, "The Defense of Metapsychics." Professor Hans Driesch contributes a discussion of "Metapsychic Phenomena from the Biological Point of View." There is a further contribution of Guzik matter, being the account of experiments at Baden-Baden, by Dr. Wilhelm Neumann. The Editor, Dr. Geley, presents an interesting paper on "Vitalism and Metapsychics" and also an "Introduction to the Practical Study of Mediumship," being an excerpt from his new volume, "L'Ectoplasmie et La Clairvoyance," published by Alcan in March, 1924, and not yet arrived in the United States. The book comprises a complete ensemble of his experiments and his personal observations thereon.

■ ■ ■ ■ ■

We note with regret the passing of an old friend of Dr. Richard Hodgson, Mr. James Thompson Hackett of Melbourne. Mr. Hackett compiled, in 1916, "A Commonplace Book" kept during the important period in English literature from 1874 to 1889. The volume comprises extracts from both prose and poetry, and is "dedicated to the dear Friend to whom, directly or indirectly, any value in this book is mainly due,"—none other than Dr. Hodgson, who quoted many of the excerpts in his letters to Mr. Hackett. The authors quoted have not been included in the anthologies, in many cases, and the compilation has its own special interest to Dr. Hodgson's friends and admirers, as it had for his friend with whom the quotations were exchanged, and who sent Dr. Hyslop for our library a copy of the original edition, from Adelaide, in 1916. (T. Fisher Unwin, London, 1923.) He was an Associate of the British S. P. R.

Mr. Severin Lauritzen, an Associate of the Society since 1913, and previous to that a Member for four years, has recently passed away. He was one of our few Danish members and active in the First International Congress of Psychic Research held at his city, Copenhagen, in 1921. He was an old and valued member of the S. P. R. as well. He was the translator of Myers's great work into Danish.

Dr. Prince, with other English-speaking delegates to the Congress, was dined and entertained at his house one evening and well remembers his keen interest and his courtly manners.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, Sc.D.

Mathematical Philosophy. By Cassius J. Keyser, LL.D. E. P. Dutton and Company, New York, 1923. Pp. 466.

To those students who have a taste for both philosophy and mathematics these lectures should be a well of joy and refreshment. The land itself may be dry, but Professor Keyser demonstrates its fruitfulness under irrigation. The work abounds in figures of speech as well as technical words, while the flowers of rhetoric adorn its pages. The subjects of its successive chapters are the great concepts of mathematics discussed in their broadest generality, viz., postulates, interpretations, discriminations, transformations, invariants, groups, variables, limits, hyperspaces, infinity and non-Euclidean geometries. The generality of the discussion itself might be taken as a demonstration of Bertrand Russell's *mot* that "Mathematics is the science in which one never knows what one is talking about, nor whether what one says is true." This characteristic, however, is to be understood as true only of pure mathematics. As soon as application of the subject is made we come down from the empyrean of pure thought or logic onto an antipodal plane of experience,—the latter being related to the former somewhat as a projection is related to the form projected. It is only one logical step from the infinite to the finite. The world of experience is no more than a cross-section of the world of thought. Three-dimensional space is a cross-section of four-dimensional space, and so on, while plane space is the limit of curved space. This view of the subject also explains the philosophic concept of reality in which the highest or prime reality is the unseen.

The present time may be full of distress and discipline while the eternity of which it is a part is perfect in its beauty. As Plato said, "Mathematics contemplates Being under the aspect of eternity." This is quite consistent with Benjamin Pierce's familiar definition of mathematics as the science of necessary truth.

Pure mathematics is presented by Professor Keyser as a vast array of "doctrinal functions," and as such it is the science of Fate—not physical fate, but logical fate. "Where then is the intellect's freedom? Logic is the nurse of thought. When I violate it I am erratic; if I hate it I am licentious or dissociate; if I love it I am free—the highest blessing the austerest nurse can give." "In the richest nation known to history,—made such by science,—the nurse can hardly contrive to live—she can hardly even publish her works because they are not profitable commercially; the nation is vain and boastful. May God deliver us."

In his discussion of transformations the author remarks, "It can be said, with approximation to truth, that the whole of science, including mathematics, consists in the study of transformations or in the study of relations." To show just how this is applicable to psychical research will be a good exercise for any student, and all the more interesting because the demonstration can be made in several different ways.

In the chapter on invariance the author develops the thesis that the unifying principle,—the central binding thread of human history,—the tie of

comradeship among the spiritual enterprises of man,—is passion and search for things eternal; the thesis is that quest of invariance,—quest of abiding reality,—is itself the sovereign invariant in the changeful life of reason.

The many references to the literature of the subject, scattered through the text, make one of the valuable features of the book.—GEORGE H. JOHNSON.

BUSINESS NOTICES

LATE SUBSCRIPTIONS TO THE WARSAW REPORT

Previously acknowledged	$297.50
Mr. P. A. L. Engelbregt	10.00
Dr. Frank A. Morrison	5.00
Dr. George H. Hyslop	2.50
	$315.00

PUBLICATION FUND

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April 11.	Mr. Stephen Kiss	1.50
	Anonymous	200.00
17.	Mr. J. G. Falkenrath	20.00
May 23.	Miss Irene Putnam	150.00
	Dr. C. C. Carter	1.65
		$4,492.93

—Miss Gertrude O. Tubby, for many years Dr. Hyslop's private secretary, and after his death in 1920, until the end of 1923, Secretary of the Society, has resigned to go into other work, the resignation taking effect on June 1st. She leaves with the best wishes of officers and members for success in her new undertaking.

—Personal letters intended for Miss Tubby should be addressed to her at 25 East 30th Street, while all case materials, checks and business letters intended for the Society should be addressed to the American Society for Psychical Research, as hitherto.

—Correspondence concerning the publications and contributions for the same should be addressed to the editor.

—Correspondence for the Research Department should be addressed to Dr. Walter Franklin Prince.

—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York, N. Y.

—Checks and remittances should be made payable to Lawson Purdy, Treasurer.

—Associates, paying the annual fee of $5.00, receive the monthly Journal. Members paying the annual fee of $10.00, receive the monthly Journal and the yearly Proceedings.

—Inquiries for membership will be greatly appreciated.

—The Proceedings for 1923, bound in cloth, are now ready. Price, $5.00 per volume, post paid, and mailed from our New York office to which inquiries should be addressed.

—Members not receiving their publications should notify us promptly.

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JOURNAL
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SUPERNORMAL PHENOMENA FROM THE VIEWPOINT OF BIOLOGY AND RELATIVISM

BY DR. WILLIAM MACKENZIE (GENOA)

TRANSLATED BY HELEN C. LAMBERT

Metapsychics is a branch of study which enjoys or, rather, suffers from being in an entirely unique position. For to many of us it seems to involve something of tremendous importance, which could not be approached scientifically in any other branch of research whatever; I speak of the solution, by means of experiment, of the enigma of our life and destiny.

Metapsychics reveals indeed the existence of many deep mysteries which bear closely upon the very essence of our being. And to some temperaments the solution of these disturbing mysteries will come close to being a proof of what is commonly called "survival." Now, many seem to greatly desire this "survival." Hence much vehement controversy, which, we may say in passing, is not in the least scientific. The spiritist is violent, because he is absolutely determined to survive; the anti-spiritist is equally impassioned, possibly because he also greatly desires survival, and simply tries to convince himself that he does not wish for it too ardently.

It is as useless and unwise merely to ignore the "fancies" of the spiritists, as it is useless and unwise for them to scorn the supposed "materialism" of their opponents. There is here a false antinomy. Those who do not accept spiritism are not necessarily materialists; and those who accept it may be perfectly capable of reasoning. But all this has nothing whatever to do with a scientific discussion. *All this is quite apart from metapsychics considered as a science.* The object of metapsychics, as a science, must not be to prove the possibility, or the impossibility, of survival; but only to ascertain as precisely and as fully as possible (no small task) the conditions determining the production of "supernormal" phenomena, their forms, and their direct causes.

On the other hand, we must be courageous enough to recognise the importance of the controversy, as it is. For the majority of metapsychists, first and always, there is spiritism and anti-spiritism. Whatever they may say and think, these metapsychists bring their *à priori* assumption more or less consciously into their research. This it is which makes the position of metapsychics a very peculiar one. Though created by mistaken antagonism, this position is none the less dangerous, from several viewpoints. This is why I am anxious to work towards the clarifying of the situation, as far as it is possible.

To begin with, it is a dangerous situation from a practical side. Unfortunately it is very easy for the public to confuse metapsychics with spiritism. This adds greatly to the distrust and antagonism which almost everywhere exists towards metapsychics. For however the spiritist may think about this, it is certain that spiritism is widely discredited, particularly in the best quarters. Besides, the situation is dangerous from a scientific side; for it leads the researchers to the preconceived assumptions and mistaken antagonisms mentioned above. There is no way out of this: those who are anxious to see metapsychics progress instead of sinking into a marsh, should *absolutely* eliminate all controversy for or against spiritism. If they are spiritists, they should *renounce* all attempts to "prove" their more or less "spiritualistic" ideal, as they like to put it; if "anti-spiritists," they should *renounce* all effort to "prove" that the spiritists are the more or less voluntary and pitiful dupes of an illusion.

Above all, it should be proclaimed immediately and more clearly than hitherto, *that metapsychics and spiritism are two entirely different things;* and that a metapsychist who is learned in all branches of mediumship (if such a one there be) has no need at all to be a spiritist. Just as one may be a convinced spiritist, and yet be totally ignorant about supernormal phenomena.

If metapsychics is to be a science, it should be willing to be treated exactly as any one of the other natural sciences; its limits being physics on one side, and biology on the other—this last being understood in the widest sense, which also includes the whole of psychology.

It is therefore imperative that metapsychics, *as a natural science,* should categorically avoid every moral or even philosophical criterion as a *directing* idea. The philosophy and ethics of metapsychics will come in due time, when the latter shall have been firmly established. For the moment, our new science must be built up from the very foundation.

Thus it is not premature to insist that an absolute partition be drawn on principle between the collecting and systematizing of facts, and the ultimate interpretation of these facts.

As it is impossible for a natural science to progress without some working hypothesis, it is permissible and even useful for metapsychists to allow themselves interpretations—more or less provisional. But these interpretations must be *as " coherent " as possible with the admitted facts of all other natural sciences;* among which metapsychics should demand no special privileges whatever, if it wishes to remain a science itself.

Thus the best interpretation, even provisionally, will be that one which has an origin neither *in* metapsychics nor *for* it in particular. In other words: until we have further knowledge, and until *every possible* biological and psychological hypothesis has been wholly exhausted, the interpretations *peculiar* to metapsychics will be the ones most under suspicion.

Among such interpretations, which are *scientifically* suspect (which means no general criticism of their value, aside from the " scientific " aspect), the one in the first rank is the " spiritistic " interpretation; first because it is quite especially " peculiar," and also because it makes great demands upon the logic of the biologist. It is therefore absolutely necessary that this interpretation be completely discarded, at least as a directing idea, and for a very long time, whatever personal view one may hold privately regarding the value and possible survival of the human " soul ", which is quite another question.

At first glance this may seem narrow; one might think that a truly liberal science should set aside nothing *à priori*. But this is not the case. Metapsychic " science " should not *refuse the acceptability* of the spiritistic hypothesis in general; but even if it was to arrive eventually at a consideration of its acceptability, it should *begin* by putting it aside, as being less " coherent " than the others with the standards of natural science. If, at some time, these standards shall be judged

able to cover all the facts of metapsychics, after the long years of research which should now be made, and to class them with the facts of the other natural sciences, the *spiritistic hypothesis will no longer be needed*, as far as a scientific hypothesis goes. Just as no religious or philosophical doctrine is needed for any branch of science considered *as a science;* this quite apart from the " truth " which the doctrine in question may be judged to contain from other viewpoints. But if, on the contrary, it shall be finally found impossible to establish a metapsychical science without resorting to some hypothesis of spiritistic character, *we will be obliged to accept such an hypothesis;* and in that case, spiritism will have lost nothing indeed by waiting.

For my part, I by no means claim that the spiritistic hypothesis should never be accepted by science. I simply affirm that it is a long way from it now, and that *first* all the other hypotheses of biological type should be tried, with the widest logical and analogical extensions they can be made to carry. Moreover, I claim that any general hypothesis which might be recognised as acceptable after the building up of scientific metapsychics, will never have more than a *relative* value, and might be changed, if we chose, for any other general hypothesis of an apparently quite " opposite " type.

This is what I shall try to show.

* * *

The study of supernormal phenomena forces me to think, until further change, that they are a question of essentially *polypsychic* facts. This is not a mere equivalent for the hypothesis of " collective fluid " as advanced by Gibier, Ochorowicz and others. Neither is it to be identified with the " polyzoism " of Durand de Gros. It is a somewhat different point of view, originated by the study of lower organisms, and which retains its value throughout the study of any rank of organisms, without excepting normal and mediumistic psychology.

As low as one may descend in the so-called scale of organisms, one constantly finds two things: the equivalence, or at least the absolute correlation of the two concepts " life " and " psychism "; and the indisputable fact of general polyzoism, and consequently of general polypsychism, which is its correlative.

Each organism, that is to say each psychism, is but the result of a certain grouping of entities of lower rank. This being " lower " or inferior is, let us note, purely conventional; these terms do not imply any real judgment of values; for in a certain sense *each* organism or " individual " represents something absolute, a " monad," as some

philosophers would call it, without any possible "inferiority" as compared with anything else. After this explanation we shall continue to use the terms "lower" and "higher" organisms, simply for the sake of practical understanding.

The fact is that the presumed scale of organisms "develops" in the sense of increasing complexity, and that the organisms called "higher" are *more composite* than the others. Their *degree of integration* is higher. And this "integration" is nothing more than equilibrium (mysterious enough) between the "individual," always more complex and nevertheless always "individual," and its component parts.

There are several forms of organic integration. In one case, several simple organisms may form together a "colony"; this colony being then the "higher" collective organism. In another case, the complexity of the *organs* may increase, the individual becoming in this way more complex but without any increase in the degree of individuality. In still another way, there may be a "society" of organisms. This is a very frequent form of association, among organisms quite different from each other, as well as among organisms of the same kind, but particularly specialised. The last type reminds us of the apiary and the ant-hill: while the other and more general type recalls one of the fundamental phenomena of life: the universal *symbiosis*, that is to say the inevitable, indispensable interdependence existing between all organic groups.

This symbiosis or interdependence appears always and everywhere; from microscopic individuals to associations and nations of human beings; through all degrees and all possible forms, from the (apparently) most simple parasitism to the most complex mutualism.

And, always and everywhere, in these degrees so varied and these forms so numerous, life expresses itself according to its fundamental formula of progressive "grouping." So far, the one secret of life which we have slightly penetrated is this sure fact: where there is a "group" there is "progress" as compared to the component parts. This is perpetual, whether of protozoa, plants, or animals; organs of plants or of animals; associations between plants, animals, or mixed; or of men or human groups.

But remember that *each* group, whatever its degree or form, *possesses its own individual "psychism,"* which is itself the resultant, the *product* of the psychisms of the component parts. And if there is any organic "superiority," there is also a corresponding psychic "superiority" in each life-group, as compared to the individuals contributing to its formation.

This superiority may be, and often is, merely gradual or quantitative. But frequently it is, on the contrary, plainly qualitative. In this case there is a new psychic quality or " dimension "; a new " personality." In a word, there is a " *supernormal phenomenon* " of the whole as compared to the parts.

Of this I have recently given an example, which is very striking, through the behavior of certain microscopic Diatoms, which I have myself observed in my laboratory. Unfortunately all I can do here is to refer those who are interested in the details, to my book.* But I may say that the alga in question manifests, as soon as certain individuals of the species (*Bacillaria paradoxa*) unite with each other, a mathematical sense of such keenness, that it might well be called miraculous, were it not that life has accustomed us to enough " miracles " of the same sort.

I have chosen such an example because many will find it striking that the " supernormal " may emerge even among the minute inhabitants of a drop of sea water under the microscope. But I might have selected quite different examples from among a thousand others. The fundamental fact remains, always and everywhere, and the line which unites all these possible examples leads directly to the biopsychic case of human " mediumship." This case is indeed very special, and perhaps exceptional. But it also is one of the innumerable facts of life, which " begins " among the protista and " ends " among men; this making quite plausible *à priori* the continuity of the " line " of which I speak.

Naturally one must guard against mistaking likeness for identity. Just as a human being is not the same as a microscopic alga, the human " supernormal " can never be identified with that of a Diatom. But, in the Diatom, *the whole formula of life is already given* which in his turn man will realize later, in the " language " of his own nature. And if the collective " supernormal " takes part in this mysterious formula, we cannot help thinking it possible that it may play a part in *both* cases.

We find there deep analogies, or rather, essential *homologies*, comprising *at the same time* an element of resemblance and one of diversity. It is extremely difficult to determine, in all cases, the part of each of these two elements. Thus, it would be difficult to say *in what* or *because of what* the " supernormal " of the mediumistic type differs, (for unquestionably it does differ) from the " supernormal " of the

* " Metapsichica Moderna. Fenomeni Medianici e Problemi del Sub-cosciente." Rome, 1923. This book will be soon published in French.

more social type, such as it appears in the *Bacillaria*. But undoubtedly we grasp the homological rapport (diversity in similarity): and I believe nothing is so fertile to the progress of research, as the bringing together of things which are apparently widely remote.

In the book already referred to I have elaborated on this concept of homology, with its exact biological derivation and its possible applications: again I regret that I can here only refer to that work.

* * *

In order for "polypsychism" to exist, there must be an *interaction* of psychisms (between the component parts of each organic system), and a surrender of psychic elements (by the component parts to the whole).

This presumes, to begin with, the possibility of a previous scission, or *dissociation* of the said "elements." Is this dissociation recognisable, or at least plausible, in any of the departments of life?

Among "lower" organisms, psychic dissociability is not yet directly observable; one can only deduce it indirectly through observations similar to those on which I have touched. But as one rises higher in the organic scale, the number and the differences of quality in the elements of the composite psychism of each individual increase progressively; and the dissociability of these elements becomes, from probable, certain.

A first support to this statement is furnished by animal psychology, especially in the case of higher animals, and in particular of the "thinking" (or, more properly speaking, "educable") animals, to which I myself have devoted some research, as have several other students in recent years.

But it is when we come to human psychology, both normal and abnormal, that we find absolute certainty of psychic dissociability. We all possess this strange faculty; only, we believe that it remains generally latent with most of us. Whereas for certain individuals it reaches degrees and manifests forms which strike us forcibly.

These dissociative forms are often concomitant with a peculiar state which we call "sleep." But here, as everywhere, we find homology rather than identity: we find, for instance, a hypnotic "sleep" (of several degrees) which is not at all the same as the mediumistic "sleep," though linked to it by one or several elements of similarity.

I think one may, without risking too much, affirm that *all* forms of "sleep," not excepting the normal physiological form, belong to a system of homologies and that one of the constants of these homolo-

gies is precisely this—the phenomena of psychical dissociation. Of course, this dissociation may be more or less apparent. But the "sleep" itself may be only slightly apparent; even not at all, in some cases! One need only recall certain somnambulistic phases of hypnotism, or certain cases of mediumship where there appears to be no trance, even among the most "supernormal" and powerful manifestations.

Besides, this dissociation will differ greatly in the different cases; that is, it will affect very varied psychic elements. Thus the psychic dissociation in the individual will be quite different when he unites with others in order to create any *social* form whatever, and in the case, for example, of a new psychic "individual" emerging from a subject whom we call a "multiple personality"; and so on.

In the special case of mediumship there is, no doubt, a very deep psychical dissociation, of a very special nature; which "nature" for the moment is shrouded in mystery. But it is quite certain for me that this dissociation exists; and the open psychic "valencies" thus liberated are so active, that, for many reasons which I cannot repeat here, I am forced to admit that they are, in all probability, the immediate cause of even the most fantastic results of séances.

I am therefore convinced that it is these liberated psychic valencies, combined with other psychic elements simultaneously dissociated by them *in the medium himself, or in the assistants, or in the medium and other individuals, assistants or not*, which give birth to the "mediumistic personality," *absolutely new* in relation to the medium and to the assistants, which emerges during the séance. Just as the "personality" of the child is *absolutely new* in relation to both its parents, although these have no doubt "given birth"—also psychically—to the child. This homology is quite a strict one and has nothing whatever to do with the ordinary and much too simple "explanation" of supernormal phenomena by the medium's "subconscious."

The mediumistic personality in question is, mark it well, a *product*, and not the result of a simple addition; this being the point which has probably not been exactly grasped by such writers as Gibier, Ochorowicz, etc., whose hypothesis of "collective fluid" we know. And this is why the "personality" in question, when complete, (for there are also abortive degrees) is decidedly *new*, as well as "supernormal." There is here a new psychic "dimension" or faculty, just as there was in our Diatom, from the moment the union of its "individuals" was accomplished. The homology remains perfect.

Once we admit the plausibility of these views (and nothing is more admissible than the constancy of natural laws), we have no reason

à priori to limit the possibilities of the new polypsychic " personality." The mathematical faculties of our Diatom, which surpass anything we could normally do ourselves, are supernormal in no stronger degree, compared with the normal individual (that is, with the isolated individual of the species), than are, compared with each of us, the most formidable results of the mediumistic séance.

The mediumistic personality or entity may prove quite capable of the mathematical marvels which " Stasia " showed me in Brussels, and of which I made a lengthy analysis in my book, as well as of the most " living " and personal productions, both subjective and objective, (preferably: static and dynamic) which serious metapsychical literature has, up to the present time, recorded.

For that new " person " is essentially plastic and mimetic. This is, mark it well, the double attribute of *every* living " person " in nature. But it may well be that a maximum of plasticity and mimetic faculty is the specific quality of the mediumistic person as compared to the others.

Let us not forget at this point of the question that one of the conditions under which mediumistic phenomena are produced seems to be a special form of " sleep " or trance (this being in no way contradicted by the fact that such sleep is not always apparent). Now, sleep has its *dreams.* And if homology exists between physiological and mediumistic sleep, a similar relation will also exist between the dreams produced by the one or the other of these states.

But nothing is more plastic or mimetic, than are dreams. And recent research of psychologists, especially of psychoanalysts, has shown that the two attributes in question find their *raison d'être*, apparently by necessity, in the ever-present, though not always manifest, *symbolism* of the dreams themselves.

The deep cause of this necessary symbolism lies in our need to realise, by fictitious and roundabout means, our hidden aspirations, our repressed desires; in a word, our whole " Eros " longing for life: a life almost always contested by the exterior conditions of our existence.

This Eros of which I speak is, by the way, by no means to be identified with the sphere of the sexual only; though this plays, of course, an important part in the silent drama which is constantly going on in our interior depths. Fundamentally this " Eros " may rather be identified as a whole with our " vital impulse " itself; this term being taken in a more limited and individual sense than it possesses in Bergsonian philosophy.

Well, nothing contradicts the idea that a symbolic manifestation

of this vital impulse may be the psychological key to the enigma of mediumship. The highest manifestations of it, that is, of the mediumistic "dream," are formed of most impressive subjective or objective "personifications." And all, or nearly all, these fictitious but living "persons" obstinately affirm that they have already lived *before*. They are obstinately determined to *prove survival;* and, for some people, they do prove it.

Is there not here perhaps a striking symbolisation of the most profound desire of our whole being, of our whole "vital impulse": to live, again and always to live, in spite of all, in spite of death itself?

This "will to live," which Schopenhauer held to be the very foundation and the absolute of Being, manifests itself to us impressively in the vast pulsating and swarming world of innumerable organisms by which we are surrounded. And we, who find ourselves at the top of the pyramid, have inherited the sum of this tremendous impulse. It is therefore not surprising at all that life itself no longer satisfies us, and that we wish to break the apparent barriers of it, and to prolong it indefinitely, in the impenetrable mystery of the Beyond.

But to gain perfect certainty, that is, to entirely satisfy this all-powerful desire, we must have a *proof* appealing to our *intelligence* through senses and reason. Hence, from the depths of our collective subconsciousness, the "proof" emerges. It is the "discarnate," who animates the ectoplasmic phantom, or who "possesses" the medium, making the one or the other say or do things appearing sometimes to carry absolute "evidential" value.

* * *

Alas! Nothing absolute can ever be offered us in this poor world. For us there is only the relative, always and everywhere. And the most "absolute" of the spiritistic "certainties" sanctioned by the phenomena of mediumship are only relative certainties.

On this point I go even a little farther than my great master, Professor Richet himself. I do not believe that there is *a single* established suprenormal fact, however extraordinary, which cannot be as well or as badly explained by a biological hypothesis *inter vivos,* as by hypotheses of the spiritistic type.

Once more let us note here, by the way, that this is *not in the least* the real problem of metapsychics; for the intervention of "spirits," more or less discarnate, would never explain in any way the nature or mechanism of supernormal phenomena. It would not "explain" in the slightest degree what, for example, ectoplasm is; either how it is

produced, or how it acts; nor how a feat of psychometry or a premonition is effected.

But here is the objection made by spiritists: the " supernormal " is only one of the *means* by which the discarnate prove their existence and power. And anyway, my amiable opponents will further say, you cannot refuse to admit the proofs of survival given by discarnates, when such proofs appeal imperiously to your *common sense.* For all other explanations, such as general and universal cryptesthesia, selective telepathy between the living, etc., are much less *simple* and plausible than ours.

As for myself, I strongly mistrust " common sense " and the " simple," especially in biological and psychological matters. I must confess that I find little around me which is " simple." And as for " common sense," mine assures me, for instance, without the shadow of a doubt, that the sun revolves punctually each day around our pleasant, flat earth.

If the spiritistic hypothesis, bold as it is, were " coherent " with the rest of my small sum of knowledge so laboriously acquired up to now, I should say to the spiritist: we may discuss spirits and discarnates. But this hypothesis demands of me a great and " incoherent " effort—at least, for the moment—in asking me to accept the idea of an individual life's continuity *after the cessation* of what—still for the moment—I consider to be the real, biological " life " of each organic " individual "; that is, of each " psychism."

And so I reply to the spiritist: (1) I do not say that you may not be right, but (2) if you wish to prove this *objectively,* that is to say, by " scientific " methods, you must give me incontestable proof; (3) this you cannot do.—Consequently, if I have any other possible hypothesis at my disposal, even a provisional one, but which is " coherent " with the rest of our knowledge, and which at the same time covers as many facts as yours could cover, *the least which can be affirmed* today is that the two hypotheses, yours and mine, are at least *equivalent.*

In the time of Ptolemy it was absolutely " coherent " with all other knowledge of the day, to believe that the sun revolved around the earth. Evidence and science, common sense and reason, all agreed upon this. Later came Copernicus, Galileo, Newton. And it was the rotation of the planet which became " evident," in spite of " common sense."

Today we are at a third stage; we gravitate right in the midst of the zodiacal sign of relativity. And not merely the relativity of Einstein: for Einstein is but the son of his time, like the rest of us.

Now, when we ask if it is really the earth which " turns," or if it

is not rather the firmament which turns around it, scientific relativism answers: from the kinetic viewpoint, the only one which counts with me, the two affirmations *are absolutely equivalent.* All depends upon the conditions of observation, or rather, of the observer. It is even possible that neither the sun nor the earth " turns " at all. But in any case we have no *fixed point of reference*, no " absolute space " by which to *prove* experimentally any absolute movement. For us the only objective reality consists in the *relations* between diverse magnitudes; that is, between the different " phenomena " of nature. The hypothesis that the earth turns is merely more practical, *more convenient* than the other; nothing more.

Well, I find myself in metapsychics precisely at this third stage of modern scientific thought. If I were to express myself somewhat paradoxically, I might say that, at least for the moment, I do not believe in the " absolute defunct " possibly communicating with us, but that I believe in the " relative defunct." And I have for this the precedent of high authority. I mean a thought of the already quoted Schopenhauer, who, long before the Einsteinian relativity, had clearly expressed the relativity of the " objectivation " of a defunct, this being possibly " repeated " or reconstructed by the subconsciousness of some living, inasmuch as the living is also an " objectivation " of the same subject; that is, of the same universal consciousness of World Will.

But my own metapsychical relativism is not precisely based upon this analogical precedent. It is founded rather upon a theory of *symbolism*, which in turn is based upon bio-psychic realities, and of which I shall presently speak.

What I wish to say now is that, just as the physicist can know only relative realities (magnitudes), we have neither the means nor the right to consider " absolute " the apparent reality which the mediumistic personality offers in the form of a polypsychic product of the living, any more than the apparent reality of the supposed " defunct " communicating during the séance. We have there only two " relative realities."

The necromantic hypothesis is merely the easiest and *the most convenient.* But *no* reasoning, *no* observation, will advance us one step toward the solution of this dilemma. When the mediumistic personality seems so plausibly to personify the defunct, is it *actually the person himself*, or only *his mask*, assumed by the polypsychic personality *inter vivos* through means of the marvelous symbolic-mimetic faculty with which *all* living polypsychic personality is endowed?

Alas! Mask and person are two words which originally had the

same meaning; for the Latin "*per-sona*" was only the mask of the actor through which his voice sounded, coming from the hidden lips.

* * *

Please recall now what I have said about the symbolism of dreams. And remember also that it is not only in dreams that nature appears to work by symbols. On the contrary, I myself am convinced that *everything* in nature is only a "symbol"; that is, that each homological system is but the symbol of some other one of its congeners. Not having space to elaborate this subject here, I will merely allow myself to recall what I remarked about man and the Diatom, when I asserted that the Diatom already contains and expresses the whole formula of life; the formula which man later repeats in his turn, in the "language" adapted to his special nature.

We understand very little about these different "languages"; but that is only a matter of ignorance. If this were diminished in sufficient measure, we should be able to "read" plainly the signs of shells and stars, without having to repeat Schopenhauer's query (he again!) which he once addressed, in a low tone, to a marvelous exotic plant in the public garden in Dresden: "*What is it you are saying to me* with these strange forms and colors—what is the mysterious Will which tries to manifest itself to me through you?" . . .

Each organism is, from any point of view (which may be freely chosen), the living "symbol" of another. And this explains many things into which I cannot go here, but which make, of the whole Being, a sort of dreamer, or artist—the two terms are equivalent,—seeking to realise his *deep aspirations through means of apparent forms*, even though indecipherable for us.

We have seen that in the dream of our physiological sleep, symbols are (sometimes) decipherable by means of the key furnished by psychoanalysis. But the psychoanalysis of the mediumistic dream is yet to be made. For my part I warmly herald it. Nevertheless, it is not certain that it will go far: for if, back of the symbolic or manifest contents of the normal dream, there are the more or less occult realities of our daily life, we can have no idea what the supernormal dream may serve to conceal.

Under these conditions, "polypsychism" and "spiritism" may only be considered as *names*, serving to designate two symbols, both of which are at present unreadable.

Consequently, to say that a supernormal phenomenon takes place *as though* it all came from the medium and assistants, or *as though* the

phenomenon were produced by a " spirit," *is to say one and the same thing.* The language, the notation, the *cipher* chosen to express the thing will differ in one case from the other; but the thing " expressed " *will equally continue to hide* behind one or the other of those two symbols.

On the other side, we have no right, as I have said already, to set limits, *à priori*, to the possibilities of the mediumistic entity. Whatever " spirits " can do, it also can do. I remember that once the spiritists made great capital of the " proofs " of survival furnished by trance mediums in reproducing the exact handwriting of the " discarnate." But one day came the Viennese, Schermann, who, by looking at one whom he had never seen before, and without any trance, wrote *in that person's own handwriting, or that of some friend* of whom the sitter had been thinking.

Let us then be very cautious in our conclusion! The real object of our research is still absolutely beyond our grasp.

For the moment, I wanted to show that the possibility exists of regarding the whole field of our infant science *biologically*, without fear that the facts (or as many of them as are yet known) will impose any restrictions as to this method. For there is not one case known, I repeat it, which can be better " explained " by the spiritistic views than by a biological *inter vivos* hypothesis: provided that one does not insist upon the " certainty," guaranteed by " common sense," of the " evident " fact of the sun " revolving " around us.

In addition to that I have thought it possible to suggest that the phenomenon of the polypsychic personality, as being *new* and necessarily " supernormal " by comparison with its constituent parts, is a general fact and a constant of life. And that the most plausible homologies lead us quite naturally from the so-called " lower " biological regions to the very special case of human mediumship.

The polypsychic rapport, which is the fundamental condition of life, becomes more and more apparent as we rise on the imaginary scale which life seems to form. Already the " premediumistic " cases are surely polypsychic. No " thinking " animals without human beings to make them think; no " turning-tables " without several assistants; no telepathy without at least two psychisms in play. And the fine research of Dr. Osty has recently shown that many of the rapports which might seem to be between minds and objects are indeed actual rapports between living minds.

As for the supernormal phenomena of which Dr. Geley and others have made so masterly a study, I could easily show their probable polypsychism, if it were not time for me to close.

In résumé, I will say that *the hidden key of metapsychics should be sought in life*, and not in death; that life is, above all, a matter of grouping; that if a medium could really find himself *alone* in the world, he would no longer be a medium, by definition; and that in any case our ultimate conclusions can never be more than *relative*.

But we are still far from ultimate conclusions; and our science will have enough to do if it will carefully collect and classify facts, and their most immediate causes.

A REVIEW OF DR. WILLIAM MACKENZIE'S "MODERN METAPSYCHICS"

BY ERNESTO BOZZANO

TRANSLATED FROM LUCE E OMBRA, BY MME. LOUISE L. DE MONTALVO.

After the magnificent flowering of metapsychic works which appeared in Italy during Eusapia Paladino's demonstration followed many years of deplorable inactivity; whereas in other countries [especially in England] the great ascending flight of metapsychic discipline continued without interruption. This can be explained by the fact that we did not have other powerful enough mediums of the Paladino type to stimulate the researches of science.

However conditions are changing here and the awakening comes through Dr. Mackenzie's "Modern Metapsychics," one of the most important books published in Italy. The author is a noted naturalist and biologist whose attention to the subject was attracted by the phenomena of the "Thinking Animals" (of Elberfeld and Mannheim) which he personally studied during several years preceding the war. After his initiation into this new field of research it did not take him long to master the subject not only by his study of it, but by personally experimenting with the best mediums in Europe; his perfect knowledge of four languages greatly facilitating his studies, and it is no wonder that after ten years of such training he should offer to the world such a profound and learned book as "Modern Metapsychics," which contains an adequate and complete exposition of the most recent metapsychical demonstrations. We also have the advantage of his personal testimony on the mediums examined as he conducted his experiments

in their own cities—Paris, Brussels, Mannheim, Monaco, Warsaw, etc.

The first chapter is devoted to the "Thinking Animals" whose extraordinary manifestations (specially in mathematics) constitute a formidable psychological enigma; an enigma which the writer tries to explain primarily by a small proportion of the fundamental intelligence of the animals, and a large proportion of a transference of human thought. The more mysterious manifestations being caused by a "psychic rapport" established between the experimenter and the animal, resulting in the typtologic automatism which converts the animal into a "talking table."

The enigma of the animals converted into extemporaneous calculators is closely connected with another formidable and subtle enigma discussed in the second chapter of the book, which treats of the wonderful mathematical, telesthetic, and telekinetic demonstrations of the famous mediumistic personality of "Stasia" exhibited in Brussels by the engineer Pautet. Our readers must be familiar with these manifestations as Mr. Pautet's own account of them was published in *Luce e Ombra.* However the account given by Dr. Mackenzie seems even more extraordinary and interesting, because he adds to his own experiences the many other marvelous feats gradually attained since then by "Stasia." The impression experienced by the reader is one of deep astonishment and a keen desire fully to realize and understand the mysterious entity capable of doing all these marvelous things; and not the least among these the fact of dominating the will-power of all those present, and compelling them to extract a certain card (previously announced) from a pack, or obtaining the indicated card by making it jump out of the pack while the experimenter is in the act of shuffling them. Also by introducing a pin in the thickness of the pack where the card happens to be, and many other combinations and variations of the modality of execution; with the peculiarity that the experimenter thinks he is acting of his own volition whereas he is unconsciously obeying the mandates of "Stasia." The circumstances under which occur these manifestations appear so complex, so contradictory and mysterious that the profoundest meditation on the subject is not sufficient to produce a satisfactory explanation of the mediumistic personality which is responsible for them. Dr. Mackenzie presumes it is an ephemeral entity, poly-psychic in its nature; that is, a collective psychic personality. As far as I [Bozzano] am concerned I cannot admit such an hypothesis but I do not dare affirm anything. I prefer to suspend my judgment.

In the third and fourth chapters the author reviews all the medium-

istic phenomena—physical as well as psychical—and it is done in a skillful and complete manner, specially considering the experiments of Prof. Ochorowicz with the medium Stanislawa Tomezic, Crawford with Miss Goligher, and Schrenck-Notzing with Eva C. and Willy S. Two chapters of most interesting synthesis and eminently instructive for those who want to form a clear conception of the great progress which has been accomplished by metapsychic discipline from a scientific point of view.

Finally two more chapters are given to a discussion of all these marvels and the theories and conclusions of the author.

I feel it my duty to say that Dr. Mackenzie although not a spiritist, shows a great deal of deference and courtesy to those whose opinions differ from his; this seems very natural but as a matter of fact it is not so. It is very well known that among the men of science who deal with the problem of psychical research, there are many who have allowed themselves to use, in their criticisms of those who hold different opinions, expressions of contempt and disparagement.

This is very irritating, and also unnecessary and improper; all the more so because among the supporters of the spiritistic hypothesis there are many who stand very high in the world of science—such as Wallace, Crookes, Zollner, Gibier, Myers, Lodge, Hodgson, Hyslop, Lombroso, Flammarion, and many others. Dr. Mackenzie, as I said before, is always a perfect gentleman, considerate of the opinions of others. He is not an opponent, or an enemy, much less a denigrator; he is simply a researcher, conscientious and calm, who is not yet ready to adopt the spiritistic hypothesis. In such cases those who have accepted the only scientific solution of this great enigma, must conform to the rights of liberty of thought. This does not mean that Dr. Mackenzie is not imprudent—as we might call it, at least not in his judgment of the Spiritists, for he sometimes breaks out with unseemly remarks on the subject of some unusual mediumistic manifestation where reserve and respect would have been more appropriate. As an example I give the wonderful incident of "Katie King" when she entertained Dr. Crookes's children with an account of her terrestial existence. These are the words he used in speaking of it. "Just think of the precious information that would have come to us if a psychoanalyst had the enormous metapsychic luck enjoyed by Dr. Crookes when he was able to experiment for months with a perfect living, talking phantasm such as Katie King; and had he included in the record an account of the various fables of the previous life of the phantasm. What would have been the associative reaction on the methods of psychoanalysis!" (Page 355.) Had Dr. Mackenzie objected to the information about

Katie King's previous existence because of the impossibility of scientifically controlling and verifying it I would not disapprove; but it is evident that such is not his feeling, and under the circumstances I think it my duty to remind Dr. Mackenzie that although the information given of "Katie King's" previous existence has no scientific value because of the impossibility of verifying it, nevertheless nobody can affirm that the whole thing is nothing but a fable. When he expresses himself in that manner he no longer speaks in a scientific way, but simply obeys that impulse of blind faith which he so much criticises in the Spiritists. Besides, he forgets that those who accept "Katie King's fables" are not quite as negligible as he thinks, and that having seen the prodigy of a materialized phantasm, a living, talking, reasoning phantasm, appearing in full day light near the medium and conversing with her, they were perfectly justified in concluding that "Katie King" must be an autonomous spiritual entity perfectly aware of who she is and what she says.

I also want to call attention to another rather important equivocation of Dr. Mackenzie's apropos of "clairvoyance of the future."

He writes as follows:

"To assert for instance that clairvoyance or lucidity can be explained by Spiritism is simple tautology or as one might say a begging of the question both worthy of the *virtus dormitiva* or of the *nisus formativus* of other times. Whenever certain determinate supernormal faculties are found to be mysterious, the simple transfer of the mystery to the field of Spiritism does not clear it in the least. Of course anybody is free to *believe* that the spirits possess such marvelous powers: but to imagine that the applying of the *belief* to a natural fact can advance us one step toward a scientific understanding is really absurd, naïve!" (Page 304.)

I deny that the spiritists have ever tried to attribute the premonitory phenomena (as a class) to the intervention of spirits. Such phenomena may undoubtedly be spiritistic, as may also numerous animistic cases; just as many spiritistic cases might be found to be animistic; but aside from this nobody has ever pretended that premonition is of spiritistic origin. As far as I am concerned, I have always maintained, and still maintain in the name of logic, that the phenomena of clairvoyance of the past, present and future, bring an important contribution in favor of the existence and survival of the soul, inasmuch as they demonstrate that there exist in the human subconsciousness, marvelous supernormal faculties, in a latent state, and that the genesis of these faculties does not depend on the law of natural selection; but they are the faculties of the spiritual existence waiting to be released and to

act in a spiritual atmosphere; in the same manner as the faculties which are to be used on the terrestial plane are pre-existent in the human embryo, and released at birth. These are my convictions and I have waited in vain to have them refuted.

But enough of such digressions. I now pass on to a brief discussion of Dr. Mackenzie's poly-psychic hypothesis, which is analogous to Ochorowicz's "collective psycho-physical creations;" but it is however strengthened by a more ample scientific treatment resembling a comparative analysis, in which the rudimental life of unicellular algæ and of the diatomæ bring their explanatory contributions, due to the following psychic phenomena now observed in them; when they assemble in polyzoic—poly-psychic colonies, a collective "new spirit" emerges from the assemblage, and this "new spirit" is adapted to the higher type of existence—which they have now attained. This is a good analogy in favor of the "poly-psychic" hypothesis, according to which the mediumistic personality is supposed to be the result of the collective psychism of the experimenters, thus forming a "new spirit" like the diatomæ. According to Dr. Mackenzie in the mediumistic séances there must be dissociation (ultramolecular) of the psychic cell in the experimenters, a dissociation similar to radioactivity, and whose product could form a synthetical mediumistic personality of an ephemeral nature.

Such is the resumé of Dr. Mackenzie's theory, and the objection previously formulated against Ochorowicz's old theory again confronts us in this new one; and that is that they do not agree with the analysis of facts. But the chapter treating of it is exceedingly instructive and interesting on account of the erudition shown by the writer, an erudition however which is not sufficient to redeem the theory, as I shall now try to prove as briefly as possible.

In the first place, even if the poly-psychic hypothesis were true, it would throw very little light on the problem we are trying to solve; and the reason is that there are many categories of importance in mediumistic personalities which would remain outside of his explanatory orbit. One of the many which comes to the mind is that in which the medium conducts the experiments by himself. I select now for illustration the case of the Rev. William Stainton Moses who obtained a long series of most imposing proofs of spiritistic identity when he was alone in his study; some of them with automatic writing and some clairaudient and clairvoyant: that is, there appeared before him (in the latter) phantasms unknown to him, brought to him by Imperator who wished to give him the required personal proofs of identification, and these phantasms told him incidents of their earthly existence which were later

satisfactorily verified. However Dr. Mackenzie admits that his hypothesis is somewhat limited and that some of these personalities are for the present inexplicable; as for instance those cases of identifications which he calls impressionistic; or those of haunted houses or the very mysterious "cross-correspondences," the "solid rock" of Spiritism; and certain apparitions of the discarnate in which the percipients are children. It is quite true that from Dr. Mackenzie's view-point all these are "so far inexplicable" and it is also true that many others will remain equally forever inexplicable as long as he rejects the spiritistic hypothesis which does explain them perfectly. In view of all this, it is understood that the poly-psychic hypothesis refers only to those cases in which the mediumistic personalities manifest themselves in the presence of numerous experimenters. If this hypothesis has any foundation, the character and mentality of the spirit-guides who manifest themselves should change radically according to the different experimenters; and yet everybody knows that "John," the "spirit-guide" of Paladino, maintains his own personality in spite of the different changes made in the circle: Phinuit, George Pelham, Imperator and Rector never change in their idiosyncrasies, in spite of the various changes made in the group of experimenters who worked with them for years. As to the spirit-guides of Stainton Moses: Imperator, Rector and Mentor, it is well known that they manifested just the same when he was alone in his study in the evening as in the evenings with the regular circle, and that in both cases they maintained their high minded and special characteristics.

Under these circumstances the logical conclusions are that Dr. Mackenzie's poly-psychic hypothesis cannot stand in view of the analysis of facts. Dr. Mackenzie was influenced in favor of his theory by his own observations of "Stasia's" manifestations which showed that the intellectual idiosyncrasies of those present sometimes greatly contributed to the success of the séance. This is very true; but he should not from that conclude that the psychism of the persons present contributes to the *creation* of the mediumistic personality which is acting; although it does utilize it for its own purposes, as it also utilizes their will power by dominating it. In other words; if there are sensitives in the group of experimenters, the mediumistic personality uses them and thus provides two or more mediums in addition to the regular one. This is an evident fact which escaped Dr. Mackenzie because of the inhibition forced upon him by the naturalistic thesis adopted by him. Yet, it must not be assumed that I pretend to assert that "Stasia's" personality is a *discarnate* personality, and I do not assert it because the marvels accomplished by her are not beyond those that are possible to

the subconsciousness; specially because "Stasia" has never furnished any proofs for her identification; I simply say, that the mediumistic personality is not a collective psychophysical-personality. I shall never tire of repeating that in metapsychic manifestations "Animism" and "Spiritism" are alternate causes; and this is so for the reason that man is already an incarnated spirit, and so there may exist mediumistic personalities of a subconscious and Animistic source just as there may exist mediumistic spiritistic outside personalities. And until science admits that they both contribute to the manifestations (as one complements the other) it will fail to understand this high form of mediumistic phenomena. The consequence is that when they persist in explaining everything in their own way they end by constructing very ingenious card houses which can be destroyed by a breath. I have never had any trouble in demolishing them; not because of any personal merit, but because of the merits of the cause I am defending. On the other hand my arguments have never been confuted.

And now I must end this part of my argument as there are many more very interesting things to discuss in Dr. Mackenzie's fine work. Among these I refer to chapter 4, where he discusses a new method of general classification of metapsychic phenomena, a most interesting scheme from a scientific point of view, but it cannot be synthetically reviewed here.

There are many profound analyses and illuminating ideas on the subject of the Thinking Animals; on that of "Stasia's" marvelous doings; Crawford's experiments; ectoplasm in its relation to materializations; and other valuable material in this collection of the very latest mediumistic manifestations which give a highly scientific value to the book. As to the insufficiency of general hypotheses, it does not diminish this value; in fact I am glad the author is not a spiritist, because this negative feature will probably recommend the work in certain scientific circles where it would otherwise never have been introduced, and accomplish the important work of metapsychic propaganda.

SPIRIT COMMUNICATION OR CRYPTÆSTHESIA?

BY ARTHUR H. WESTON, PH.D.

Department of Classics, Lawrence College, Appleton, Wisconsin

There are those who disclaim any intention to deny the *possibility* of survival, with retention of consciousness and power of intelligent activity, but profess themselves as yet unconvinced of the *fact* of such survival. All phenomena offered as proof thereof can, they say, be explained with equal or greater ease on an alternative hypothesis, namely, the operations of the incarnate mind, acting subconsciously.

This argument is that of Hudson's "Law of Psychic Phenomena;" it has recently been mentioned with respect by Mr. Bird, of the "Scientific American," and is put forward with skill by Professor Richet. The terminology varies, but the idea seems to be the same. "Cryptæsthesia" means "perception of that which is hidden." Hidden from what, or from whom? I suppose, from the conscious portion of one's personality. And hidden where? Apparently anywhere, including the depths of the subconscious mind of the person endowed with cryptæsthesia, or that of anyone else, as well as in any hypothetical "cosmic reservoir" of memories, or body of associations perchance clinging to material objects. So that the newer term seems to include, under a broader appellation, what earlier writers have denominated "telepathy." We do not know the limits of the powers of the incarnate mind, we are reminded, and hence dare not ascribe any limits to them.

To illustrate: let us assume that a certain fact was known, consciously, to no one save Julius Cæsar, yet is, somehow, verifiable at the present day. A medium gives me a purported message from Julius Cæsar, containing this fact. Upon inquiry, I verify it. Am I therefore justified in concluding that the soul of Julius Cæsar exists, discarnate, and has communicated through the medium? By no means, for may not the true explanation be as follows: Julius Cæsar, without realizing it, shared this knowledge with the properly attuned subconsciousness of some contemporary. It never arose above the threshold of this man's consciousness, so that he lived and died unaware of the possession of such knowledge. But from him it was passed on

to the consciousness of another, and so on down the centuries, ever buried below the surface, yet ever accessible, under proper conditions, to the faculty of "cryptæsthesia." I form the last link in this long chain, and from the depths of my own subconscious mind the long-lost fact is dredged up by the medium's cryptæsthetic ability. For some reason, not easy to understand, this involves a dramatic impersonation of Julius Cæsar by the medium, so that I seem (but seem only) to be dealing directly with him.

Dare we pronounce this, categorically, impossible? How do we know it is impossible? Some of us, perhaps, may profitably learn from the French as to the dangers of the universal negative, and the value of "l'art d'ignorer."

Let us approach the problem from another side.

Proof of survival boils down, really, to proof of identity. A communication is undoubtedly made. But from what source? From a discarnate individuality, or from the medium's entranced personality, which, perhaps honestly self-deceived, impersonates another source? We must prove, if we can, that the real source is identical with the purported source. Now what is identity? Can it be proved? How can it be proved? Upon the answers to these questions the whole matter depends. If there is no such thing as identity, or if, existing, it cannot be demonstrated, we face, indeed, a hopeless task. But is such a position seriously held? Is it seriously affirmed that a living individual cannot establish his identity? But how can he do it?

Sir Oliver Lodge, in the November *Journal*, hits the nail squarely on the head when he raises the question, "How would Richet, assuming his survival of bodily death, proceed to convince us of that fact?" But the nail is not driven home. Let us add: "How would Richet, in his life, convince us that he is the person he purports to be?" Certainly not by our recognition of his outward appearance, or of the tones of his voice. Our senses are notoriously deceptive and unreliable. If I meet my best friend, how am I to be sure, scientifically sure, that it is he? Perhaps it is an impostor who looks just like him. Perhaps this impostor possesses the faculty of cryptæsthesia, and the ability to impersonate, in a remarkable degree. Universal negatives are dangerous: it is difficult to say that such a thing is absolutely impossible; and if it be possible, how am I to identify my friend? Every item of proof this person offers, I am at liberty to reject on the ground that he has obtained it supernormally from my own subconsciousness, since there is no telling what may not be concealed there.

Now is it fair to impose a requirement on the discarnate spirit (granting his existence) who is attempting to prove his identity to us,

which we ourselves could not meet? We say, he must make statements that can be verified. This implies that the knowledge contained can be obtained by us independently, if we make proper efforts. And yet, if the knowledge is accessible to us independently, we say, the medium may have acquired it by cryptæsthesia.

We might apply the same reasoning to natural science. A certain acid, let us say, causes a certain reaction when added to a given solution. But how do we know it does? May not the true explanation rather be, that the addition of the acid merely renders the solution sensitive to certain "vibrations" from some unknown source? These vibrations really cause the reaction, and without them we could add acid from now till doomsday without producing the desired effect.

Such theorizing does not seem very profitable; in fact, it even seems a little absurd. But where is the absurdity, in the application of the theory, or in the theory? Can it be that we have gone too far in postulating a faculty of the human mind which implies potential omniscience?

The only way of escape which the writer can see (and he suggests it subject to criticism from those wiser than he) is "cross-correspondence." If we get a meaningless jumble through medium A, and another through medium B, and find that when combined they make good sense and are characteristic of a certain deceased acquaintance C, I cannot see how cryptæsthesia furnishes an explanation. There is so obviously selective power at work, and Lodge's question "Quis deligit?" thunders insistently in our ears. Until that question is satisfactorily answered, the hypothesis of an intelligent directing personality, foreign to the medium, must be preferred to the hypothesis of cryptæsthesia.

EDITOR'S NOTE. *Dr. Weston was born in Mt. Vernon, Maine, in 1886. B. A. from Yale, in 1908; Ph.D. from Yale, in 1911. Instructor in Greek and Latin at Yale for four years and now professor of the same at Lawrence College, Appleton, Wisconsin. Interest in psychical research about five years old.*

RESEARCH DEPARTMENT

EDITED BY WALTER FRANKLIN PRINCE, PH.D.

ANNUNCIATION OF THE BIRTH OF A SON

BY HERMAN L. LUTHER, A.M.

This and the following are cases of compound hallucination. Dr. Drown has been (1924) for thirty-four years a professor in the Episcopal Theological School, Cambridge, Massachusetts.

1. Letter from Professor Drown

LAWRENCE HALL, CAMBRIDGE MASS., April 13, 1888.

"DEAR SIR:—I enclose two filled copies of Blank H, also my copy of Blank G, partly filled out. I also enclose an account of rather an interesting case of hallucination, which I heard of in reply to one of the questions of Blank G. I read the account or a part of it to Professor Wm. James, and he seemed to think it was of considerable interest. I would notice in it as rather remarkable the coincidence of the three senses, touch, sight, and hearing. In reference to the voice, Mr. Luther assured me that he actually *heard* the words, and could for some time afterward have repeated them perfectly. I pressed him closely on the matter of the voice, but he declared that it was not of the nature of 'a voice within the head,' or anything of that sort, (a so-called pseudo-hallucination), but was actually heard, being apparently a case of genuine hallucination.

"In reference to Mr. Luther, I can say he is a man of education, an A.M., and is now a member of the Harvard Divinity School. He is well-known to me and I can speak for his character, etc.

"Yours very truly.—EDWARD STAPLES DROWN."

2. Statement by Dr. F. S. Luther

The following letter (Dated Nov. 20, 1923) from the Rev. Dr. F. S. Luther, former President of Trinity College, establishes the character and standing of the man whose experience is to follow:

"Herman Lillie Luther, as to whom you inquire, was my brother.

He was born March 12, 1855, at Brooklyn, Conn. He was graduated from Racine College, Wisconsin, in 1881. From that date he taught mathematics in various preparatory schools—Racine Grammar School, Holderness School (N. H.), Cheshire School (Conn.), Shattuck Military Academy (Minn.).

"In 1888, witnesses his work at Holderness and that at Cheshire. He was at Cambridge Divinity School as a special student. While at Shattuck he read law and was admitted to the Minnesota Bar *about* 1900. He died suddenly February 2, 1904.

"In 1885, he married Katherine C. Blake, of his native town, who survives him. There was one child who died in infancy."

Letter of H. L. Luther, A.M.

54 Mt. Auburn St., Cambridge, Mass., Jan. 16, 1888.
(Enclosed with Doc. 1.)

"My Dear Drown:—In response to your request to write out my experience of October 30, 1886, I will inflict you with a sort of a letter.

"On the day above mentioned, October 30th, 1886, I was teaching. I had performed my regular routine work for the day, and was sitting in my room working out Trigonometrical formulæ. I was expecting every day to hear of the confinement of my wife and naturally my thoughts for some time had been more or less with her. She was, by the way, in Brooklyn, Connecticut, some fifty miles from me.

"At the time, however, neither she nor the expected event was in my mind. As I said, I was working out Trigonometrical formulæ, and I had been working on Trigonometry the entire evening. About eleven o'clock, as I sat there buried in sines, cosines, tangents, cotangents, secants and cosecants, I felt very distinctly upon my left shoulder a touch, and a slight shake, as if somebody had tried to attract my attention by other means and had failed. Without rising I turned my head and there, between me and the door, stood my wife, dressed exactly as I last saw her, some five weeks before. As she turned she said: 'It is a little Herman, he has come.' Something more was said but this is the only sentence I can recall. To make sure I was not asleep and dreaming, I rose from the chair, pinched myself and walked toward the figure, which disappeared immediately as I rose. I can give no information as to the length of time occupied by this episode, but I know I was awake, in my usual good health. The touch was very distinct, the figure was absolutely perfect, stood about three feet from the door, which was closed, and had not been opened during the evening. The sound of the voice was unmistakable and I would have recognized it as my wife's voice if I had not turned, and had not seen

the figure at all. The tone was conversational, just as she would have said the same words, had she been actually standing there.

"In regard to myself, I would say, as I have already intimated, I was in my usual good health, I had not been sick before, nor was I after the occurrence, not so much as a headache having afflicted me.

"Shortly after the experience above described, I retired for the night and, as I usually do, slept quietly until morning. I did not speculate particularly about the strange appearance of the night before, and though I thought of it some, I did not tell anybody. The following morning I rose not conscious of having dreamed anything, but I was very firmly impressed with the idea that there was something for me at the telegraph office. I tried to throw off the impression, for so far as I knew there was no reason for it. Having nothing to do I went out for a walk and to help throw off the impression above noted, I walked away from the telegraph office. As I proceeded, however, the impression became a conviction, and I actually turned about and went to the very place I had resolved not to visit, the telegraph office. The first person I saw on arriving at said office was the telegraph operator, who being on terms of intimacy with me remarked: 'Hello, papa. I've got a telegram for you.' The telegram announced the birth of a boy, weighing nine pounds, and that all were doing well. Now then, I have no theory at all about the events narrated above, I never had any such experience before, nor since; I am no believer in spiritualism, am not in the least superstitious, know very little about 'thought transference,' etc., but I am absolutely certain about what I have tried to relate. If your Psychical Society can make any use of the experience, or if any explanation of the queer circumstances can be given, I should be happy to have either or both done.

"I should be happy to answer any questions in connection with the affair, and you may feel at perfect liberty to use my name whenever and wherever it may be seen desirable to do so.

"In regard to the remark which I heard: 'It is a little Herman,' etc. I would add that we had previously decided to call the child, if a boy, *Herman*, my own name, by the way.

"I am very sincerely yours.—H. L. Luther."

Answers by Mr. Luther to Questions by Dr. Hodgson

April 18, 1888.

"Dear Sir:—In reply to your favor of the 15th, I would say:

"1. I did preserve the telegram for some time and I think it is now among some papers and letters of mine in Brooklyn, Connecticut. I doubt if anybody except myself would be able to find it, but I shall

be in Brooklyn early in June, and would be pleased to send it to you if it would be of any use.

'2. There is a possibility, and perhaps a probability, that the telegraph operator would recall the circumstance, if I were to refresh his memory. I will write him on the subject, if you would like me to do so.

'3. My wife was *awake* and entirely conscious at the time of my experience. As near as we can figure it, she had just sent for her physician.

'4. Our child was born at 4:30 a.m., October 31.

'5. My experience was between 11 and 12 p.m., October 30.

'I have never had any experience similar to the one in question, either before or since.

'I should be pleased to answer any inquiries you feel disposed to make, and should be pleased to hear from you at any time. Hoping that my answers are clear, I am, respectfully.—H. L. LUTHER.'"

This is an interesting case, involving (a) a compound of visual, auditory, and tactual hallucinations; besides a quasi-sensation of the joints and muscles, it would seem, since Mr. Luther felt "a slight shake;" (b) a close coincidence with the hour when the birth of the child first seemed imminent; (c) a coincidence with the sex of the child.

The standing and mentality of the writer, and his lack of predisposition to believe in "occult" happenings, as also his state of health, are circumstances to be taken into account. Of course he expected that one of those days the event would occur, but such an expectation is not apt to induce in an educated, "unsuperstitious" man's mind, at a time when he is in perfect health, a vivid hallucination in which three senses share, much less to hit the trying hour, and correctly announce the sex of the child. Nor must we leave out of account the powerful impression that a telegram was awaiting him. This could have resulted in the way of auto-suggestion from the vision, it is true, but that does not destroy the force of still another coincidence with fact being added to the group.

HER SON TOLD OF HIS DEATH

REPORTED BY PROFESSOR J. C. PICKARD

This item, in the "Portland Transcript," of April 17, 1889, was written by the brother of its editor, Professor J. C. Pickard, of the University of Illinois. The names in brackets were inserted by Professor Pickard, at the time of his letter to Dr. Hodgson.

Item in the Portland (Maine) Transcript

The instances of warnings of distant events in some way not appreciated by our ordinary senses, lately published by us, have called out other stories of like tenor. A professor in the University of Illinois writes to us:—

"Since reading those accounts in the Transcript, I have heard the following. Dr. H. [of Urbana, Ill.] is our family physician. He has a wife whom it was necessary to put under the care of a private hospital for the insane. While she was there, a son, John, was killed in some railroad accident in Colorado. Dr. H. went himself to Batavia to break the news to his wife, fearing the result of telling her. He found her calm and cheerful. At length he said, 'I have news which I must tell you.'

"'Yes, I know,' she said.

"'But this is news which may give you pain.'

"'I know all about it; our son, John, has been killed,' spoken with perfect composure.

"'How do you know? Who has told you?'

"'John himself came and told me.'

"No one else had told her.

"A singular affair happened here the other day. Several men were standing by the postoffice, when one of them, our chief of police, [Mr. Armstrong] said:

"'I have a strange sensation in this arm, and can feel the blood running down,' and he bared his arm for examination. There was no blood, no bursting of a vein as was feared, no bruises. At that very time, his son, a brakeman, on the Illinois Central railroad, was killed by catching his foot in a 'frog,' and being run over. A strange coincidence—J. C. P."

Letter from Professor Pickard to Dr. Hodgson

Champaign, Ill., April 26, 1889.

"Dear Sir:—In reply to your communication concerning the experience of Mrs. Dr. ——, I have to say that I have seen the doctor, and that at present he wishes no more said about the matter, fearing the effect upon his wife, who is still weak, if the matter should come to her notice. I am sorry my brother gave out as much as he did, in the Transcript. What I wrote is true however, and more too is true!

"I do not know Mr. Armstrong's address, but he is constable here, and a letter so addressed would doubtless reach him. I rarely see him. Yours truly.—J. C. Pickard."

BORDERLANDS OF SCIENCE

P. G. NUTTING, Ph.D.

Human knowledge may be classified roughly as follows:

I. The known and knowable—science—covered by rather simple, easily comprehensible and absolutely invariable laws, elements and principles.

II. Borderlands of the unknown but perhaps knowable, not covered by the simpler laws of science but subject to more general laws and concepts of which these may be special cases.

III. The unknown and unknowable, in part the subject of belief—religion—and of feeling but too complex and too vast to be comprehensible to the human mind.

Many phenomena of various classes, so familiar as to be commonplace to most of us, defy analysis by any of the simpler laws and tools of mathematics, physics, chemistry, biology or psychics. The evidence is ample and irrefutable but we can make nothing of it under the old, familiar rules. The next step is obviously to find what are the simplest extensions and generalizations of the older laws by which they may be made to cover these outlaw phenomena.

A good start has already been made in the field of our oldest and most highly developed science, mathematics-mechanics-physics. The recondite problems in this field involve the nature of gravitation, electricity, matter and energy together with their interrelations. Between the theory of relativity and the behavior of the electron, this whole field is in a state of flux and significant results are promised. Two ideas of far reaching importance in several different fields have been evolved namely, (1) that space and time are interrelated and coequal and (2) that our simple straight-line, right-angle geometry is but a special case of the more general one governing the universe.

Many phenomena in the field of the biological sciences are difficult of explanation in the light of present knowledge but this field is comparatively new and undeveloped. Much may be expected from intensive research before the limits of knowledge have been reached. The problems that then remain unsolved may be expected to lie on the borderland with psychics and involve instinct, heredity and the like.

In the psychic field, unexplained phenomena range from the simplest communication of ideas from one mind to another to the reading of the very distant in time and space. It is hardly worth while to theorize about materialization or survival until they have been established as existent. And in seeking extensions of the simpler laws to explain all established phenomena, flat contradictions of those laws cannot be considered.

Perhaps the simplest objective psychic phenomena lie in the realm of wordless signless communication of ideas from one mind to another. It appears to work better between individuals near and familiar to each other—husband and wife, parent and child—than between those widely separated or strangers to each other. However it exists also among animals and between humans and animals. Some insects are particularly adept at such communication. In the psychic attraction of attention by another, it appears to be more effective if the male looks at the female than vice versa. A simple explanation of such phenomena is obvious to any one familiar with modern radio communication. Indeed some insects appear to be provided with special organs for such communication. We may all be provided with simple crude sending and receiving apparatus functioning more or less automatically. It is for the physicist to investigate these phenomena; to find out whether a message may be transmitted through glass or iron, whether it may be reflected and focused and how its intensity varies with the distance.

Not so simple of explanation are the impressions produced on our minds by events about to happen. The premonition is stronger the greater the impression about to be made upon our minds and the nearer in time and space. Since a purely physical effect cannot project itself as such into the future, a psychic explanation is to be sought. Our memories bring within our grasp experiences distant in time and space, the nearer in time and space and the more impressive being more vivid. With the aid of the mathematician's time and space geared together and bunched near at hand it is not difficult to think of the mind as able to reach out and grasp what is assembled so near. We must live through the experiences according to the simple laws but the mind may sense its approach across the leaves of a hyper space. It is for the mathematician to throw more light on these points.

Other psychic phenomena not included within these two classes are in evidence but not well authenticated. Their further investigation is of course, important. But there is little purpose in piling up data on points already well established. If progress is to be made we should

bend our efforts to discovering the simplest and most reasonable explanations of the phenomena and to testing out those explanations.

EDITOR'S NOTE:—*The author of the preceding article, Dr. Perley Gilman Nutting, is a Physicist, born at Randolph, Wis., August 22, 1873. Student, Carleton College, Northfield, Minn., 1891-2; A.B., Leland Stanford, Jr. U., 1897; B. S., U. of Cal., 1899; U. of Göttingen, 1902; Ph.D., Cornell, 1903. Asst. physicist, 1903-9, asso., 1909-12, Bureau of Standards, Washington. Physicist and asst. dir. research lab., Eastman Kodak Co., Rochester, N. Y., 1913-1916; dir. Westinghouse Research Lab., E. Pittsburgh, Pa., 1916-21, consulting engineer, 1921. Assistant Professor physics, George Washington University, 1907-9. Author: Outlines of Applied Optics, Visibility of Radiation, New Precision Colorimeter, Organized Knowledge and National Welfare, Factors in Achievement.*

NOTES AND COMMENT

BY GERTRUDE O. TUBBY

The "materialistic complex," with its effect upon the mind in dealing with psychic phenomena, is discussed in an interesting article on Human Survival, by W. R. Bousfield, which appears in the April number of the *Hibbert Journal.*

With the assistance of Freud it is explained how this complex is formed, and in the light of the principles involved, there is an examination of the conclusions offered by Professor Richet after his thirty years of psychical research and investigation.

Many quotations are used from his valuable book which clearly show that he is acutely affected by the materialistic complex when he sweeps aside the evidence indicated from the great mass of collected facts, by deciding that the mind cannot survive the material brain. The possession of this complex is undoubtedly an admirable qualification for the investigation of psychic phenomena, and while we may accept Professor Richet's facts as genuine because of the materialistic complex—indeed it is the plain man's guarantee that they *are* genuine —yet it is the very reason why we must reject his conclusions.

But as one reads the end of his book there are unmistakable signs that the complex is weakening and breaking down under the great mass of material which he has collected in his thirty years of research, and this is shown when he says, "In my humble opinion, proof of survival

has not been given by subjective metaphysics, but I hasten to add that a near approach to proof has been made. . . . . All the words of powerful mediums are pregnant, so to say, with the theory of survival. These are semblances perhaps, but why should the semblances be there?" This surely shows a state of mind in which the complex is wearing through.

Mr. Bousfield offers a theory that "the question of human survival rests upon the hypothesis that the surviving mind will have as its vehicle some substratum which we must class as immaterial or ethereal. This is the only kind of survival worth considering. The persistence of soul or mind as a shapeless, bodiless entity interests no one. . . . . So far from negativing this conception, the latest advances in our knowledge of the structure of matter positively invite it. Matter which seems to us so solid and impenetrable, is in reality an open network. . . . . . This 'too, too solid flesh' only occupies a fraction of the space which it appears to occupy. . . . . The possibility of some kind of ethereal body linked with this material body and escaping at death is clear. Our senses can perceive only material bodies, and leave open the question whether an ethereal vehicle, withdrawn at death, may not carry on the mind and personality of the man. The facts accumulated by Professor Richet point clearly to this solution, and only his complex-born assumption that the human mind requires as its vehicle or organ a material brain stands in the way of its acceptance, upon the facts which he has demonstrated."

—Katharine Young.

* * * * *

Miss H. A. Dallas, in "The Voice and the Echo: A Study of Spirit Messages," in *Light*, July 28, 1923, attempts to solve the question why some passages in automatic writing are "obscure or oracular." We quote the following paragraphs:

"One of the problems which confront experimenters in automatic writing is that sometimes the replies to questions are obscure or oracular in character. There may be diverse reasons for this. Many persons are not clear thinkers, and as the source of automatic script is often solely the subliminal part of the mind of the writer it is not wonderful if, in these cases, the outcome is obscure. Even when the script is truly inspired by some other (discarnate) mind the channel through which the ideas flow will affect the product, and if that channel is confused and not capable of receiving clear thought, then the script is likely to be obscure. Sometimes the obscurity may be due to the attempt of some undeveloped entity who tries to impose on a too receptive mind. But there is yet another possible explanation. When

there is evidence that the script emanates from an independent mind, and when the character of the communications is elevated the reason for the obscurity may be purposeful. If the communicator veils his meaning and seems to evade the simple answer it may be in order to educate and incite to further reflection. All wise teachers understand the importance of stimulating the thought of their pupils. What is learned without effort is easily forgotten; only that which has been acquired by personal thought and study becomes a permanent possession.

"In the *Revue Métapsychique* Professor Santoliquido gives an account of a series of psychic experiences, with a personal friend (or relative) which have profoundly impressed him, not only because they proved to him that his thoughts were known, and that his future could be correctly foretold, but also because the character of the communications was lofty and sincere. When he inquired of the communicating intelligence whether it was really an independent spirit the reply was 'Je suis' (I am), but this did not satisfy the inquirer, it seemed to him ambiguous and he further asked whether the communicator was quite distinct from and disconnected with the subliminal mind of the medium. To this the reply was disconcerting, no clear assertion of *independence* was given, but the only answer was, 'J'ai pitié de vous' (I am sorry for you).

"As the previous communications were coherent, thoughtful and apparently significant, it would be unfair to dismiss this curt reply as merely evasive and mystifying. It is quite possible that the exclamation of pity indicates the unreasonableness, not of the communicator, but of the inquirer. Unreasonable in that the demand was made for an assertion which was impossible. A claim to be altogether disconnected from the subconscious strata of the medium's mind was probably impossible because the communications were made through that agency—they were presumably the result of the action of some unseen intelligence *upon the incarnate mind of the medium.* The contents of that mind were utilized, the activities of that mind were *directed* in order to express thoughts which the medium alone could not express, which she had no intention of expressing. The stimulating force may have emanated from, and the ideas may have been suggested by, a controlling mind; but complete independence could not truthfully be claimed.

"We note in many of the commuiications published in the S. P. R. *Proceedings* that the process is evidently an effort on the part of a discarnate spirit to guide the thoughts latent in the medium's mind so that they may *unintentionally* express ideas *intentionally* inspired by the control.

"An experience of my own convinced me that this is sometime (perhaps often) the way in which communications are made.

"The experience was briefly as follows:

"I had been reflecting earnestly on a matter which concerned me and considering what assistance I could render in this connection, not without asking help from Above. About an hour later I assisted at a séance for writing (automatic, or rather impressional) in my own family circle. I asked whether I might have a reply to the thoughts which had occupied me. I gave no hint as to what these thoughts were.

"The script which was handed to me, at the outset made no reference to the matter; it was quite general and contained nothing that might not have emanated solely from the writer. In the middle of the rather discursive script, however, I found a direct answer to my wish to know how to assist. Whether this message emanated from someone in touch with my thoughts (as I think it did) or whether it was due to unconscious mind-reading on the part of the writer, in either case it supports the contention that it is through the unconscious stratum of the incarnate agent that the communication is made and by *directing* the current of thought into the desired channel I imagine that the flow of thought may have been at first uninfluenced, but was gradually brought under control to express what was desired.

"If this was the method adopted by the intelligence communicating with Professor Santoliquido it is not difficult to understand that when pressed to disclaim association with the subliminal of the medium the reply should be vague and curt.

"A fuller explanation, even if it was possible to impress it on the medium, might have been misunderstood, and in any case would not in all probability have been accepted as authoritatively settling the question.

"Such questions cannot be settled authoritatively; their resolution can only be arrived at as the result of study and the exercise of human judgment on the mass of experiences which study supplies for consideration. . . . .

"The Voices from Beyond may be strong and clear, but the incarnate human receiver may only be able to catch the echo, this echo sounding in the deeper regions of the mind cannot give the full rich tone of the communicator. Some of the meaning may be lost, some only faintly understood. The voice and the object towards which it is directed are co-operating. If that object is, as described by Wordsworth, a 'mountain echo, solitary, clear, profound,' much, very much, of the original message may be received and expressed by the recipient; but when, as often, the receiver is in conditions which do not correspond

at all to the mountain solitude, then the echo will be weak and faulty."

The *Atlantic Monthly* for April presents an article by "M. M. G." entitled: "What Death is Like." It is a report of experiences in hypnosis whose subject had vivid impressions of hovering, in consciousness, above the physical body, and witnessing the occurrences going on in the physical environment. In particular, the distress of the friend who produced the hypnotic sleep, and who feared that death might be imminent, held M. M. G.'s attention and she with great difficulty forced herself to re-enter her physical body and return to consciousness,—or thus she accounts for her experience. It is not unique in the annals of hypnosis, of course, but there is interest in the fact that it forms matter of sufficient claim to attention to be printed by the editors of the *Atlantic*.

The *Journal* of the S. P. R. for January reported a case of telepathic impression coincident with death. The account was sent to England from an American Associate in Mobile, Ala., Mr. Bromberg, who thus sums up the account:

"Mrs. Wilkie (who had the experience) is in my office and states that the feelings that she had and the statements she made to her son positively took place before she received the newspaper containing the obituary . . . She also distinctly remembers that as soon as she received the paper, and observed the date of the death, she remarked to her son and also came down and told the writer that the obituary showed this death occurred the same evening that she had thought of him and of hearing his voice."

There is also a note "Concerning the 'Price-Hope' Case," by the Rev. C. Drayton Thomas, with a reply by the Editor of the *Journal*, manifesting on both sides good will, with diverse opinion, which is the same state in which the case rested when we last mentioned it.

The same *Journal* prints notice of two groups formed for psychical research on the Continent: one in Vienna, a "Parapsychic Institute," initiated by Herr Regierungsrat Tartaruga, for "systematic and impartial enquiry into psychical phenomena;" the other, in Paris, is the Société d'Études *Télépathiques* (Cercle S. Hotel des Societes Savantes, 28 Rue Serpente, Paris 6). This organization would be glad to be put in touch with possible percipients, with a view to arranging experiments.

The February *Journal* of the S. P. R. reports two cases, a veridical dream and a telepathic impression. The former pertains to the case of a dream picturing the condition of the body of one known to the dreamer, but not known to be drowned at the time when the dream was dreamed twice over. The condition of the body as seen in the dream was later proved to have been in accord with the facts, and the dis-

figurement was such that the dreamer did not in the dream recognize the identity though she felt certain it was someone she knew.

The telepathic impression is a very pretty case. Two friends, Miss Brown, the recorder, and A. H. G. sat reading one evening, two separate tales. Miss Brown broke the silence to inquire of her friend concerning the name of some people who had lived at "B——— House," without knowing why she asked. A. H. G. could not recall it. Miss Brown proceeded to retail a piece of information pertinent to a divorce case which also flashed into her mind for some inexplicable reason at the same time. A. H. G. remarked that she was reading of just such a case at the moment in her book, with the exception that in the book the case centered upon a woman, Mary Pembroke (in "The End of the House of Alard," by Sheila Kaye Smith) and in real life the story centered about a man. Later in the evening, Miss Brown thought she recalled the name of the people who had lived at "B——— House," and told A. H. G. that she recalled now, the name was *Pembroke.* In reply, she was assured that she was in error and that that was the name of the people in the book! Later they both recalled the name of the family in real life, which began with C and ended with D.

Miss Edith Harper, in "The Harbinger of Light" for April 1, is quoted as having heard the following statement from the lips of Sir William Crookes: "Sir William volunteered the remark that he considered Daniel Douglass Home the greatest medium he had ever met. And he went on to relate what is, I believe, a pretty well-known episode, how he placed his hand over some printed words in a newspaper without having read them, and how Home, who was sitting in another part of the room, at a distance which entirely prevented his being able to see the printed matter, instantly wrote down words which were found to be identical with those over which Sir William had placed his own hand. Telepathy between two human minds in physical bodies was here quite out of the question." In conjunction with the experience of Miss Brown above quoted this is thought-provoking. Did A. H. G.'s mind and eyes play a part, or not? Can we be sure?

The same *Journal* gives a three-page review of Dr. Pagenstecher's experiments in Psychometry as reported by him and Dr. Prince in our *Proceedings,* volumes XV and XVI.

The March number is taken up with the annual report of the Council of the annual general meeting of Members, held January 31. These reports correspond with our annual ones of the Active Members and the Board of Trustees, the responsible background of our own activities and organization.

The S. P. R. is to be congratulated upon its new séance room, an

achievement of the year ended in January. This Society will be proud to be able to announce such an acquisition itself, at perhaps no distant date.

We are in receipt of a reprint sent us by its author, Dr. Pierre Janet, from the *Revue Philosophique*, which comprises an extended review of Professor Richet's "Traité de Métapsychique." We shall place our readers in possession of the substance of the review later. Such a work reviewed by one of the world's leading authorities in hypnosis should afford interesting food for thought and we look forward to presenting it.

Psyche for January has a short discussion by S. E. Hooper, entitled "Are Unconscious Processes Mental?" This query in itself furnishes, in my opinion, a wholesome offset to the concept of an omnivorous, omniscient "subconscious mind" in each individual, manifesting itself in the psychically endowed particularly. The paper is a good, simple statement and discussion of the difficulty of supposing the neural-sensory continuum and the conscious continuum as parallel and equivalent. Mr. Hooper inclines to accept the suggestion of Professor Broad that:

"'Conscious' and 'unconscious' are being used in two senses totally disconnected from each other. 'In the first sense, an experience either is conscious or it is unconscious: and if it is one it can never be the other. In the second sense, one and the same experience may sometimes be conscious and at other times unconscious, since there might well be times when a person could remember it normally, and other times when he could only be got to remember it by special technical methods.' (From Broad: 'Variou Meanings of the Term Unconscious,' *Proc. Aristotelian Society*, 1922-23.

"He suggests that in the interests of exactitude it would in such cases be better to substitute for 'unconscious' the term 'inaccessible.' An experience would be accessible if it could spontaneously be remembered; it would be inaccessible when it could only be remembered by special technical methods . . . For some reason or other certain experiences are readily accessible to memory, whilst others are not. *It does not, however, entitle us to say that an experience which may once have been vividly conscious persists, though inaccessible, in the form of an unconscious psychical state. Revival in memory of a long forgotten experience affords no proof of an unconscious mental realm of the mind.* 'Experiences' do not persist when once they have been limited through, but only the 'traces' which the experiences leave, and in our present state of knowledge we know nothing about the intrinsic

nature of 'traces.' The phrase 'mnemic continuants' has recently come into use to describe traces and dispositions left behind by various experiences, and, being non-committal in regard to the nature of traces, has the advantage of avoiding a pretence of knowledge which we do not possess." (Italics mine.)

Mr. C. W. Soal has an excellent letter in the "Occult Review" for April, commenting on Miss G. D. Cummins's article in the previous number on "The Strange Case of Oscar Wilde" and the automatic scripts of Mrs. Hester Travers Smith and Mr. V. Mr. Soal assures the reader that he has succeeded in tracing to its possible source in biographies and books of reference every one of the supposed "memories" except that of "The Pensive Salmon." He also assures us:

"I have recently experimented in reproducing blindfold, memorized but previously unpractised passages in imitation of Wilde's handwriting. On three separate occasions I produced scripts of 740, 915 and 1,020 words in an hour and the imitations were judged to be obviously better than the best imitations of Mr. 'V.' Previous to these attempts I had practised Wilde's caligraphy for about half an hour daily for five or six days. Wilde's habit of separating letters makes his handwriting peculiarly easy to imitate."

This is the sort of check-up that has value and interest and weighs far more with sceptic or advocate than any mere opinion. It should always be the method of those who discuss most points in automatism and indeed in other psychic problems. Opinion runs high and wide of the mark, and snap judgments are easily presented but hardly sustained when challenged.

PASQUALE ERTO

BY STANLEY DE BRATH, M. INST. C. E.

Attention has recently been directed to alleged phenomena produced by Pasquale Erto, an Italian medium, a young man about 28 years of age. He has been under scrutiny at the International Metapsychic Institute (Paris). I was present at three séances with him conducted under the usual thorough precautions, the medium being completely stripped, re-clothed in garments provided by the Institute, a lead-sealed veil over his head, his hands being in some cases enclosed in laced and sealed boxing-gloves.

The ostensible phenomena were of two kinds—luminous flashes quite different from the phosphorescent lights that are not uncommon accompaniments of physical mediumship, and finger-prints on photographic plates in sealed enclosures, resembling those used as identifications in criminology. It seemed inadvisable to publish a full account of these, pending more complete information; and this reticence is justified by the event. The Director of the Institute, in view of the publicity already given in some quarters, has sent the letter here translated, to the Paris journal, *Le Matin*, of April 7th, 1924:—

"It is my painful duty towards the readers of the *Matin*, and the friends interested in our studies, to furnish the following information.

"The latest experiments at the Metapsychic Institute show that the luminous phenomena produced by the medium Erto can be imitated; and, moreover serious presumption has been established against their authenticity.

"Despite our precautions against fraud, I have had persistent doubts on the genuineness of these luminous manifestations because I have never observed them when the medium's hands were held by me. I have therefore deferred publication till some revelation should be made by others than myself. For some time since, with the valuable collaboration of some eminent chemists and physicists, we have at the Institute sought to reproduce these luminous phenomena by artificial means. After having successively rejected electrical apparatus, radio-active and phosphorescent substances, and explosives, we succeeded with ferro-cerium handled under certain conditions. One of our colleagues has been able to construct a minute instrument with which Erto's lights have been reproduced to perfection.

"We concentrated our investigations on this and established the following facts:—

"1. A small rectangular block of ferro-cerium one centimetre long was found in the siphon of a sink in which Erto washed immediately after a séance and before the final X-ray examination which Erto was to undergo.

"2. Analysis of the working of the medium revealed the presence of minute but unmistakeable traces of ferro-cerium.

"3. At the close of the last séance he refused to allow himself to be examined by the doctors present, at the level of the pelvis.

"4. A circular hole sufficient to enable a small pencil to be pushed through was found in the tights he had worn, at this level.

"Such are the facts. I give them without comment; adding that the medium vehemently affirms his innocence and declares himself ready to submit to new tests.

"As to the phenomenon I have previously communicated to the readers of the *Matin*,—finger-prints on photographic plates in closed and sealed slides—this remains unexplained. It will however be prudent to hold this in suspense for the present.

(Signed) G. Geley, *Director of the Metapsychic Institute.*"

This illustrates at once the extreme difficulty that weighs on these investigations. Instigated by desire of gain and also by the impish delight of some uneducated persons in befooling men of science, the most ingenious devices are resorted to by pseudo-mediums, which the resources of science are taxed to unmask. Careful and exhaustive control succeeds in the end, but readers who are not familiar with scientific procedure will always retain the suspicion that phenomena disparate to the sequences of ordinary physics *must* be produced by some fraudulent trick that has not yet been discovered. They are apt to forget that such phenomena as have been finally accepted by investigators have been reached by scores of experiments in which fraud has been made physically impossible.

In such investigations no method is more effective than the very simple one of holding the hands of a medium by two experienced and reliable experimenters, after, and in addition to, the precautions of medical examination. It is the concurrent evidence obtained by many hundred experiments of all kinds taken together, that has convinced a great body of scientific investigators that there actually exist energies in Nature that do not fall within the known laws of mechanics and physics. The scoundrels who becloud these investigations do not, in their inconsequent levity, realise the malignant effect that their frauds have upon genuine mediums, nor their mischievous effect on an infant science which has to contend not only with the inherent difficulties of the subject, but also against the truly infernal ingenuity of human perversion.

* * * * *

The crux of psychical research is the existence or non-existence of an etherial body. Many partial materialisations seem to be such local accretions to the limbs of an entire person. Sir Oliver Lodge considers an etherial body to be a possibility. Spiritualists have long maintained its existence, but have not offered convincing proof. But, as all the three great classes of phenomena admitted by the French metapsychists as pertaining to strict science are confirmations of the reality of phenomena maintained by Spiritualists through seventy years of contempt, obloquy, derision, and even persecution, it seems not impossible that this also may prove correct. It would be curious if the question of an etherial body invisible to our evolutionally derived senses, should be

proved by so humble a means as finger-prints. We may expect light on these obscure phenomena from Dr. Geley's forthcoming work. It deals with practical methods for the scientific study of mediumship as an opening section, followed by two distinct parts.

Part I, is a luminous study of clairvoyance, as applied (a) to things, (psycho-cognition); and (b) to human objectives as in Osty's book; with (c) some more general applications.

Part II is devoted to ectoplasmic phenomena, and gives in logical sequence fresh experimental matter on Eva C., Franek Kluski, Jean Guzik, referring to telekinesis, animal materialisations, direct voice, and luminous phenomena. One chapter is devoted to the medium Erto, three of whose séances are cursorily described above. There is a chapter on human radiations under their physical and plastic aspects and a final chapter on pseudo-materialisations and pseudo-mediums.

The great merit of Dr. Geley's work is that it is always philosophical and constructive; not merely analytical. The large majority of scientific works on these subjects have not that character; they are most valuable classifications of facts and show the careful reader what he may regard as proven and what is still under scrutiny. His work "*From the Unconscious to the Conscious*" showed that the cause of the variation from which species proceed is a psychic energy conforming to a pre-existent idea. It throws a clear light on physiological and psychological processess and is a reasoned anticipation of the enormous influence that the new facts cannot fail to exert in the near future.

It is gratifying to state that a London publisher has been bold enough to undertake an English version of the new work. Such books as Geley's "*From the Unconscious to the Conscious*," Richet's "*Traité de Métapsychique*," Osty's "*Supernormal Faculties in Man*," Bozzano's "*Hantise*," and "*Préconnaissance de l'Avenir*," and this later work by Geley, ought all to be accessible to English-speaking students. As yet only the three first have been translated, and English-speaking students rarely consult works in French, German or Italian. They are mostly cognizant only of books in their own tongue, and as English works deal almost exclusively with the subjective and psychological aspects of the phenomena, the complementary, and in some sort fundamental, objective side is comparatively little known. Conviction of reality will however always depend more on things that cannot be referred to, that refuge of the sceptic—the subconscious functions of the mind; and to ignore the solid work that has been done on the objective side must inevitably lead to sketchy and inconclusive theories.

The subject is one which is even beginning to compete with the average novel and broadcasting in public interest, and its appeal to

human reason has already begun profoundly to modify fundamental concepts in Religion and Science. The ultimate decision on all questions will surely rest with the amount of proven fact on which such decision is based, and the objective facts do at least convince those for whom the psychological facts are only matters for nebulous argument.

"Merlewood" Castle Road, Waybridge, April 10, 1924.

Dear Mr. Edwards:—The letter of Dr. Geley's of which I enclose a translation puts an entirely new complexion on the subject of Pasquale Erto. I have lost no time in acquainting you with this new development.

Erto has a druggist's business, and in it may very well have acquired a knowledge of the possibilities of ferro-cerium. The case against him seems to me quite conclusive, and it is fortunate that the unmasking has been done by the Institute itself and not by outside investigators.

I was myself convinced that the luminous phenomena could not be produced by electrical means, but I was not aware of the possibilities of ferro-cerium. It is important that the first notice of Erto in the *Journal* should be the unmasking of his infernal trickery.

Yours sincerely,
Stanley de Brath.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, Sc.D.

Manhood of Humanity. The Science and Art of Human Engineering. By Alfred Korzybski. E. P. Dutton & Co., New York, 1923. Pp. 264.

This book seems to be an attempt to find a mathematical and scientific basis for a socialistic economy. It has been greatly lauded by a few admirers, but although it shows considerable originality and power the author's economic conclusion does not follow from his premises. Korzybski either overlooks the established doctrine of vested rights which is recognized in every civilized country, or classes it as a characteristic of the childhood of the race. But the book is too important to pass without notice, and its perusal is an intellectual stimulus. It shows that the growth of civilization as measured by accumulated knowledge should form a geometrical progression while time is taken as an arithmetical progression. The progress of civilization has not actually been as great as such a law indicates because man has failed to

recognize humans as belonging to a category above the animals, or has attributed human superiority to supernatural endowments. His aspirations and achievements have been hampered by misconceptions inherited from the cave man.

Because mankind is a magnificent natural agency by which the past lives in the present and the present for the future, Korzybski defines it as the time-binding class of life. To understand man he must be analyzed in his three capacities or dimensions: physically and chemically as plants are, as an autonomous agent in space as animals are, and—most important of all—as an autonomous agent in the time whereby he is an heir of the accumulated knowledge of the race and a trustee of posterity,—a historian of the past and a prophet of the future.

"The fittest-in-time—those who make the best survive—are those who do the most in producing values for all mankind including posterity. This is the scientific basis for natural ethics, and ethics from which there can be no side-stepping or escape."

The same method of reasoning might be applied to psychical phenomena. The higher realm of spirit can no more be explained by purely intellectual processes than the latter can be explained in terms of animal life, or animal life in terms of plant life, or plant life in terms of chemistry, or chemistry in terms of neutral atoms. The thought is a great one which perhaps will be taken up by some researcher who is also a philosopher. Psychical research would thus gain a domain or "dimension" of activity and faculty above intellectual philosophy. It has long been hampered by the unfriendly or indifferent attitude of many psychologists of the old school.

Perhaps if the researchers should boldly claim a higher domain as their own they would find themselves free of some hampering associations, and gain the advantage of a nascent science working on data which have accumulated for thousands of years. The spirit domain might be called that of the mind binders—the domain in which telepathy is normal. As Professor Keyser has pointed out, it may be of great advantage to science to recognize that there exists a hierarchy of categories, and that to an understanding of the higher categories the lower ones, though necessary, are not sufficient. Such a classification of human phenomena has the advantage of relating and yet segregating all supernormal psychic phenomena. It is true no such classification could explain the phenomena; neither does Korzybski's classification of normal human phenomena explain anything; nevertheless the latter has been hailed as an epoch-making conception which promises to be fruitful, and its extension as here proposed might be the beginning of a new supernormal psychology to be called the science of soul-binding. By analogy, the direct influence of soul upon soul would be superior to intellectual activity as the latter is to animal intelligence. There is a borderland between domains; as many animals give some indications of human feelings, so many humans give occasional indications of psychic faculties, e.g. telepathy.

The part of Korzybski's work which is particularly open to criticism is the chapter on "The Manhood of Humanity" in which he attempts to outline the process by which his dream of a new civilization will come true. He proposes a Government Department of Coöperation with ten sections. The Promoters' Section (No. 6) would collect data and elaborate plans which would be published; but no private person, only coöperative societies, would be permitted by law to use them.

A practical psychologist might describe the feelings of the average taxpayer toward a government which maintained an expensive census department for the exclusive benefit of corporations or societies of any kind. Another suggestion for a "Section" is exceedingly naïve; a large daily newspaper is

to be published which will give only "time" news. After a jury has considered the evidence to establish the truth of a news story, how much of its news character would remain?—GEORGE H. JOHNSON.

The Dream Problem, and Its Many Solutions in Search after Ultimate Truth. Vol. Second. Part I. Edited by RAM NARAYANA, L. M. S. Published by "Practical Medicine." Delhi, India, 1922. Pp. lxx+588.

In this ambitious work, the first volume of which was reviewed by Dr. Hyslop in this *Journal*, issue of October, 1921, the editor has made one of the best presentations of the Vedanta philosophy to be found in the English language. Volume Second consists of a so-called editorial of lxx pages, introduction and dialogues, 86 pages, and "Contributions in answer to 14 Points" by 47 different authors, 498 pages. The "14 points" are 14 questions propounded by the editor regarding the philosophy of dreams and addressed to prominent Indian and "foreign" writers—the former being mostly Swami and other kinds of "saints"—the latter representing a variety of views on philosophy and religion.

The plan of such a book was courageous, and the result is a unique "symposium." It appears that each writer made his own contribution without seeing those of others, and hence there is no debate. Each author is a free lance in that respect and most of them are very dogmatic. So far as positive and unproved assertions can destroy one another the distinction of all answers to the 14 points has been so complete that the reviewer feels like a coroner. No life is left even in the dreamer.

The second dialogue describes the sad end of a *yogi*, or holy man, who had acquired great powers by meditation, and had thereby attracted many disciples.

"He was once crossing a barren country having no tree to give shelter to a traveller or any well from which to get water. The *yogi* got very tired and thirsty, and seeing no relief he employed his *yogi* powers in creating what he wanted. He thought of a green shady grove and of a fresh water brook, and there and then they appeared. After quenching his thirst, when he was sitting under the shade of a big tree, he thought of a bed to lie on, and immediately the bed was there. Then a thought came to his mind that the place was lonely, and if he went to sleep a lion might come and kill him. With the thought of a lion the brute appeared, and the *yogi*, forgetting all about his powers, began to run, followed by the lion, until he was caught, torn into pieces and eaten. Thus ended the self created personality of the *yogi*, and when he was reborn he did not know even that in his previous state he was a *yogi*."

The philosophy of creation is thus described:

"If the self wants to see itself the only means lies in creating another self, and as the self possesses the creative power another self at once appears for it to look at. Again, as this other self is the creator's own reflection, another self at once appears for it to look at. Thus the second self creates a third and the third a fourth, and so on until a stage is reached where the innumerable selves forget their origin and wish to know how, why and wherefrom they come. The first creator (Brahma) knows that the created beings have no separated existence and are only in His imagination, but the created beings wonder who created them."

The Third Dialogue concludes with the *yogi's* claim to have superseded chemistry by dividing all material objects into four classes or phases in which they appear to the senses. These are solid, liquid, gaseous and etherial. If the Vedanta contribution is philosophy, and religion was no more important than its contribution to physical science it would scarcely need more than one volume to summarize the results.

Of the 47 contributions to this volume that of David P. Abbott is the only one of particular interest to psychic researchers. Mr. Abbott is well-known as the author of "Behind the Scenes with the Mediums," "Independent Voices," etc. The feature of this contribution is the narration of several evidential dreams in the author's family. The other contributions are interesting examples of dialectics, but they may be dismissed with few words since they are mutually destructive.

The theology of the book has further interest as showing how men persistently seek after God, if haply they may find him. Moreover, there are gleams of something better than the book teaches. For example, R. N. Tatia, author of "The Hindu Theology," writes, "The trend of present circumstances points to the probability of the Christian religion being a universal religion," and Mr. R. K. Aigar writes, "The highest conception of the creator is a personal God."—G. H. J.

BUSINESS NOTICES

MEMBERSHIP LIST, JUNE 30, 1924

No satisfactory comparison of this list with former years appears possible, for the following reasons:

1. The list was not regularly reported from year to year.

2. A great deal of dead wood was carried in it; that is, persons in arrears for dues, sometimes for a period of years. The total of such was considerable. It has all been weeded out and we carry now only a fully paid up list.

3. In the reported totals of membership were apparently included honorary members, people on the free list, exchanges, and so on. That is to say, the mailing list was figured rather than the actual membership list. As this at one time amounted to about a hundred and fifty, the error was considerable. This supplementary list has now been reduced to sixty-five and is not included in the above totals.

We believe we are quite safe in saying that the actual membership of the Society is now the largest in its history.—The Editor.

Membership Account as of March 31st, 1924		Additions to June 30, 1924	Less Resigned, Died, etc.	Total as of June
Founders	5			5
Patrons	14			14
Life Fellows	7			7
Life Members	21			21
Life Associates	26			26
Fellows	34	1		35
Members	491	21	6	506
Associates	406	25	11	420
Memorial Members	8	1		9
Memorial Associates	1			1
	1013			1044

—During the three months five associates resigned (one on account of travelling); four members resigned (two from the Proceedings only); four associates and one member were removed from the list for non-payment of dues; two members were reinstated; three associates became members and one member a fellow; one associate died.

FINANCIAL STATEMENT FOR SIX MONTHS—JANUARY 1st TO JUNE 30th, 1924.

The following statement for the first six months of the current year speaks for itself. Notwithstanding the fact that the salary of the Research Officer has been increased one thousand dollars a year, dating from January 1st of this year; and that during the coming autumn we shall probably have to sustain the added charge of a salary for an Assistant Research Officer, we still hope, by rigid economy in publication, to finish the year out of debt. At the moment of writing, the Society has no bills unpaid and no outstanding indebtedness of any kind. We are hoping that the *Proceedings* for 1924, to appear soon, will be paid for out of the Publication Fund.—The Editor.

Bank Balances January 1, 1924.			
National City Bank	$5,637.41		
Corn Exchange Bank	46.00		
Seaboard National Bank	2,738.10		
Total		$8,421.51	
RECEIPTS—January 1st to June 30th, 1924.			
Annual Dues		3,537.78	
Interest on Investments.			
Accrued Interest—1923		4,207.95	
Interest—1924		2,555.23	
Donations.			
Publication Fund		2,432.10	
Research Fund		25.00	
Warsaw Congress Report		105.00	
Endowment Fund		553.60	
Sundries.			
Sale of *Journals* and *Proceedings*		367.13	
Sale of Books		22.69	
Miscellaneous		180.88	
Bank Interest		29.51	
Total			$22,438.38
DISBURSEMENTS—January 1st to June 30th, 1924.			
Salaries		$4,033.35	
Rent		900.00	
Light		42.44	
Telephone and Telegrams		77.02	
Publications		4,497.35	
Postage		210.64	
Incidentals		86.73	
Research		391.35	
Transferred from Research a/c to W. F. Prince		1,000.00	
General		1,053.34	
Auditor		50.00	
Warsaw Congress Report		85.00	
Loan		3,511.08	
Total			$15,938.30
Balance on hand July 1st, 1924			$6,500.08
Moneys held in Reserve.			
Research Fund		$1,067.25	
Endowment Fund		1,186.45	
Publication Fund		1,936.52	
1925 Dues		35.00	
Total			$4,225.22
Balance available for 1924 expenses			$2,274.86

Publication Fund Receipts from July 19th, 1923 to June 30th, 1924 amounted to		$4,787.10
Expended for 1922 *Proceedings*	$1,113.38	
Expended for 1923 *Proceedings*	1,737.20	
Total		$2,850.58
Balance on hand for 1924 *Proceedings*		$1,936.52

—The price for the *Proceedings* for 1923 is five dollars. It contains the following studies: (1) The Mother of Doris, 216 pages; (2) Heinrich Meyer Case; The Rise and Education of a Permanent Secondary Personality, about 64 pages; (3) The Charleburg Record: A Study of Repeat Tests in Psychometry, about 60 pages. The first two are by Dr. Walter Franklin Prince, the third by Miss Nellie M. Smith. This volume is bound in black cloth with a white label. Future volumes of the *Proceedings* will be similarly bound.

—All contributions intended for the Journal should be addressed to the Editor.
—All other correspondence should be addressed to the American Society for Psychical Research, 44 East 23rd Street, New York.
—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."
—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

Psychical researchers the world over regret to learn of the death of Dr. Gustave Geley. At the time of this writing no details have been received further than that soon after boarding an airplane to go to Paris from some unspecified point there was an accident from which resulted a fall which killed him.

Dr. Geley was Director of the *Institut Métapsychique International*, with headquarters at Paris, and the largest contributor to its organ, the *Revue Métapsychique*. His principal published work was, in its English translation, entitled *From the Unconscious to the Conscious*. Many of his papers in the *Revue Métapsychique*, the character of which has been made familiar to readers of this *Journal* by a liberal use made of them, were gathered recently into a book entitled *L'Ectoplasmie et la Clairvoyance*. Therein the phenomena of Ossowiecki, Mme. B., Eva C., Kluski, Guzik, etc., are treated, according to the views of the author.

Dr. Geley was an investigator who, because of his general philosophical and scientific intelligence, his industry and his intense convictions, became an advocate and expositor whom other investigators cannot afford to neglect, even though they may come far short of adopting all of his conclusions.

Firmly convinced of the reality of "ectoplasm," he yet did not think it a proof of spirit survival, even though he appeared on other grounds to favor that doctrine.—W. F. P.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

VOLUME XVIII SEPTEMBER, 1924 No. 9

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JOURNAL
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TESTING RAFAEL SCHERMANN

BY W. FRANKLIN PRINCE

PREFATORY NOTE:—*At least nine out of ten of such incidents sent in to the Society as were probably genuine and evidential in themselves, are unavailable for use because of defects of record and corroboration and because of generally uncritical handling. More ambitious attempts on the part of amateur psychical researchers to supply good material are frequently thwarted by insufficient knowledge of the principles and methods which determine and make good evidence, and by consequent failure to apply them. The following paper was prepared mainly because the material upon which it was based is especially well adapted to a simple exposition of the art of critical discrimination and estimation, and so may be useful to such readers as only need patient study and practice in order to become useful workers in this difficult field.*

Toward the first of November, 1923, there arrived in New York a Pole named Rafael Schermann, heralded by many press notices as a "psycho-graphologist," or a person able by looking at handwriting to tell facts regarding its author beyond the purported reach of the graphologist, who reaches his conclusions by an explainable process, from characteristics of the writing. Mr. Schermann came to deliver a lec-

ture describing his achievements, in different parts of the country. The press notices, as well as the dinner given by Mr. George P. Putnam on his arrival, and attended by a number of well-known New Yorkers and six or eight newspaper reporters, were meant for publicity in aid of the projected lectures. There is nothing to be said against this procedure, but science is put on its guard, since it was made practically certain that the case had been put in the most glowing light of which it was capable.

The stories antecedently spread by the press, generally speaking, cannot be quoted here, since we cannot tell how much the press agent exaggerated nor to what extent they represent picked details. More important appears to be a statement by Dr. Oskar Fischer, said to be professor of psychiatry and neurology at the University of Prague. Dr. Fischer states that he has worked with Mr. Schermann for two years, and conducted more than 200 tests, that he began as a skeptic and ended by becoming fully convinced that here was something that transcended what " is considered as scientifically possible in the field of psychic phenomena." That Schermann can, after a glance at a script, " tell you what the writer looks like, what diseases he had as a child, what color his wife's hair is and how many children he has. He can tell you where, under what conditions, the lines were written." That he goes beyond the generalities of the graphologist, and gives " a specific characterization of the writer—he can imitate his characteristic gesture—how he eats, twirls his moustache, wipes his brow, blows his nose, etc. He can diagnose diseases the very names of which he does not understand." He can tell that a man wrote a script while sitting in a bath tub, pick out two scripts and correctly say that the writers are engaged to be married, and even say " This man will commit suicide," the act having been already accomplished at the time of the utterance, unknown to the sitter who showed the script. Prof. Fischer from time to time simply drew zig-zag lines, and declares " Schermann *always* [my italics] knew in what condition I was when I drew the lines. He would say: ' These were drawn on an empty stomach ' or ' These were drawn after a heavy dinner.' There was no visible difference, yet this diagnosis *never* failed."

The above-quoted statements seem to indicate inerrancy or very close to inerrancy. There is not a word in the article indicating that any mistakes are made, even though it does not expressly say that none occur. It is impossible, on reading it, to gain any impression other than of an ability to give a large number of specific particulars about any writer, such as define him beyond a doubt. It is possible, however, that the article by Prof. Fischer does not comprise his complete state-

ment. In another paper Mr. Schermann's manager is quoted as saying that the Professor had estimated 71 per cent. of hits.

But the statement that 71 per cent. of the particulars given by Schermann are correct, granting that it is justified, does not give a very adequate basis for measuring the significance of his achievements. Quality as well as quantity must be taken into account. We should know precisely what the hits were and what the misses. Declaring that the writer of a script has a broken nose would outweigh a half dozen particulars which are more common, whether the particular of the damaged organ was correct in fact or not. If correct, it would greatly add to the evidential value of the other particulars; if incorrect it would bring the quantitative 71 per cent. below a qualitative 71 per cent.

Likewise we should know to what extent a particular is in fact true or to what extent it is not. Frequently a statement about a personal characteristic is at the same time true and untrue. Or to express it differently it is true or untrue, depending on where the line is drawn. Suppose it should be said that I am very good at figures; this is correct or not correct. I am good at figures, and fond of figuring, up to a certain mathematical level and in certain directions. But higher mathematics would drive me crazy, and I never could keep a set of books. If it were said that I am good at figures I could regard it as a hit remembering my enjoyment in calculations within my range. If it were said that I am not good at figures I could regard it as a hit because I could not be a bookkeeper and have no genius for advanced mathematics. Let it be said that I have been much embarrassed in my lifetime by infirmity of memory, and I can respond " Yes, my forgetfulness of faces and dates has been a source of lifelong embarrassment." Let it be said that I have been greatly aided by my good memory, and I can respond " Yes, my memory of events and of literature has been a great benefit." Diametrically opposite statements may equally count as hits, if one does not take care.

Or the words employed may be ambiguous in themselves. Say that an object weighs three pounds, or that it is three feet long, or that it is colored red, and there is no ambiguity, but say that a man has an "attractive" or a " pleasing" face and the expression applies to the gnarled countenance of Lincoln or to the handsome one of his slayer, each in a different sense. Suppose a " fortune teller" should say of Augustus Thomas, for example, or a graphologist should say of the writer of his script, " He has a prejudice against water." It would be thought a very clever hit seeing that Thomas has been so doughty an opponent of the Volstead act. But if it had been said of Henry Ward

Beecher, the fact that he was not keen for beer would not have kept the sentence from being a hit in his case also, since he was seasick every time he took an ocean voyage.

These are some of the difficulties of gauging the evidential value of a set of statements mostly about mental and physical characteristics of a person, unless the statements are precise, and unless they definitely define some of the recognized chief characteristics of the writer.

Unless a complete record is made of what the "psycho-graphologist" says on the basis of a script, and a man with the requisite knowledge of the writer of the script carefully estimates all or nearly all of the items in it, I would not give much for the case. For it is almost a law that in the absence of such a record the memory clings more fondly to the hits than to the misses, unless one is violently prejudiced against anything coming out right, in which case it attracts the failures. Of course there are some cool and scholarly heads comparatively free from such aberrations, but mere professional prominence does not infallibly insure against the tendency.

No such record was made of the tests at the Putnam dinner. Two tests were made before the whole company. One proved to be on the writing of Edgar Allan Poe, and appeared to be very faulty. The other was on the script of Theodore Roosevelt and was regarded by some present as, on the whole, very good. Let us assume that the reporter's version is correct. It probably is not, but it probably has been improved in correspondence rather than impaired, and it represents what a layman in these matters thinks is impressive.

"He was a man who had struggles, but none of them broke him. He led, in many ways, a sad life. He was especially interested in the intellectual and spiritual sides of life. He was interested in art. He was a clear thinker. In his old days he had a youthful outlook. He helped anyone who tried hard. Whenever he failed he went on strenuously working."

In the first place, Roosevelt did not in many ways or in any, according to his own consistent testimony, lead a sad life. He was not interested in art any more than one has to be if he is intelligent. He did not live to be really an old man.

In the second place, while the most of the clauses fit Roosevelt, they are so general that in one sense or another, to one degree or another, they would fit at least one person out of two who has attained any degree of prominence, as it would be practically certain that a man whose signature was carefully hidden had done. In what the reporter collected as the cream of the description, there is not a hint of Roosevelt's greatness. It is not asserted or intimated that he was preemi-

nent in any of the particulars named. The description would fit many a small man. It fits me in as many particulars as it fits Roosevelt. What really captured the audience was the use of Roosevelt's favorite word "strenuous" which could easily be a mere coincidence. If, as Professor Fischer's statement encouraged one to think might be the case, Roosevelt's smile exposing all his teeth had been mentioned, this single reference would have outweighed half of what was said about him.

The rest of the tests that evening were made to sitters privately behind a screen, and the results reported to the company from memory. Who would not, under these circumstances, a guest at a dinner complimentary to the psychic, put his very best foot forward in his report? I have no disposition to underrate, and think it very probable that Mr. Schermann has a peculiar gift, but such evidence does not go far. One sitter came immediately from quite a long talk and stated that about 70 per cent. of the statements were true of him. He must be a lightning calculator. He also rehearsed approvingly the assertion that he was "thirty-four years old mentally and physically" though his birth was considerably longer ago. Who could fail to believe such agreeable testimony? I was present at the dinner and did not feel that any scientific conclusion could safely be based on the tests conducted as they were.

On November 9th a number of physicians, among whom Drs. Chas. L. Dana, J. Ramsay Hunt and Foster Kennedy are especially prominent, conducted tests of Schermann, in regard to his ability to diagnose disease. But a new element was added, for it was required that the patients as well as their writing should be seen. The verdict seemed to be that two out of the five cases were convincingly described, two were entire failures and one inclined in the direction of being a success.

Apparently no stenographic record was made, which indicates that noted physicians have something to learn in the methodology of psychical research.

The following are claimed to be statements given out for publication by the participating physicians, and as no disclaimer afterwards appeared, they are presumably authentic:

Dr. J. Ramsay Hunt:—"It looks very strongly to me as if this man has supernormal powers. He has an amazing intuition and a power that impresses me. I cannot explain it, but it is something in the realm of intuition."

Dr. Charles Loomis Dana:—"I do not think this is trickery. I am convinced that the man has something very unusual. He seems to have a vision. Telepathy and clairvoyance are not recognized by science, but there is undoubtedly something of the sort here."

Dr. A. L. Goldwater:—"What power this man has I am not prepared to say, but he undoubtedly has something approaching the supernormal. He made practically a 70 per cent. correct diagnosis and the best doctors are admitted to make but 56."

Dr. A. L. Garbatz:—"I do not pretend to explain this man's power. Possibly he has a special sense not possessed by most of us. He may have special nerve centres in the brain."

Dr. C. Ward Crampton is reported as saying: "I think that human qualities are improving, and that this man has a gift that we all may have in a thousand years from now. I think he is a saltation—a jump—way ahead of the rest of us, but we can see him and follow after. He appears to have developed an intuitive quality—a sort of intellectual radio outfit, perhaps."

It is evident that the physicians, some of them eminent, were profoundly impressed. There seems to be no reason why they should not have been. They were on their own ground, the present and past condition of each of the subjects was known to them, and the statements of Schermann were explicit. In two cases the nature of the illness was correctly stated, though the outside appearance of the subjects did not indicate it. In one case the psycho-graphologist said, "I do not see anything," but added, "there *may* be some disturbance of the stomach or intestines." Had it not been for the qualification the diagnosis would have been exactly correct, for the subject is a man in excellent health. In two cases there was entire failure. This is enough to prove that such a power as Schermann is supposed to possess cannot be depended upon for diagnosis, but at the same time indicates something beyond chance.

The statements made by the Doctors point to a close—and generally necessary—relation between personal experimentation and conviction on the part of the scientifically inclined mind that there are supernormal facts. Concrete groups of facts within the psychical field have long been within reach of and probably some of them have been inspected by these very men; groups a hundred times as impressive as these diagnoses. If correctly quoted, (and he has not repudiated the statements attributed to him in all the metropolitan newspapers), one of them said, "I don't know whether there is such a thing as telepathy. There have been some very strange cases, but I do not believe that telepathy has been proved." Yet the long and immeasurably more convincing series of tests with Professor Gilbert Murray of Oxford University has been called to the attention of this learned man, and several of the groups cited in his hearing. The tests were made under at least as precise conditions as those with Schermann, and the ones

cited contained more numerous and far more extraordinary hits than those in relation to any of the patients in the New York experiments. Other records made with scientific exactitude were also cited. Yet this eminent and fair-minded physician was unable to admit that there is any such thing as telepathy. But after being personally present at a test which comprised just about one hundredth of the number of tests employed in the case of Professor Murray, a far greater percentage of failures, and much less astonishing successes, he is willing that he should be quoted as saying: "Telepathy and clairvoyance are not recognized by science, but there is undoubtedly something of the sort here."

I am not finding fault with the propensity of the intellectual man to resist the reports of a score of his peers in the methodology of scientific investigation and analysis until he has had and taken advantage of an opportunity to react from a personal inspection of similar phenomena. Most investigators of the severely critical type who have finally become convinced that certain types of phenomena which may be called supernormal exist, have had to do this, and some of them, including the present writer, have needed a much longer course in personal experimentation than sufficed these doctors, before acceding that the results were not due to a combination of normal causes.

Two practical inferences may be drawn at this point.

1. The evidence for certain types of the purported supernormal has now so accumulated in recorded form, and the spectacle of scientific men becoming impressed as soon as they personally investigate has become so familiar, as to make it encumbent for thinking people really to study the evidence gathered under scientific auspices and to seek opportunities for personal inspection, if they wish to keep up with the progress of the times.

2. If one is not willing to do these things, the same considerations recommend the policy of preserving silence on the entire subject, and leaving its issues to be fought out by those who are.

In the New York Times of November 18th, Mr. George McAdam has an article which is the most valuable report of Mr. Schermann's work apart from diagnosis which has yet appeared in America, for the reason, mainly, that it is founded on and in large measure consists of a stenographic record of what was said in the tests conducted by the writer referred to.

Six scripts were presented, of which the writers were George Washington, William J. Gaynor, General Pershing, Lady Astor, Franklin K. Lane, and Mr. McAdam himself.

I venture to think that a mistake was made in using scripts, in all but one case, of distinguished persons who have had successful careers. It is probable that Mr. Schermann is accustomed, when he goes to a new place and is tested by a person who intends to make the result public, to having the scripts of more or less noted people presented. He is not to blame if this is done, but if it generally is (as it was certainly done at the Putnam dinner and in the McAdam interview), he cannot help reacting appropriately, whether or not conscious that he is doing so. I submit that most men and women who achieve a notable career experienced struggles in the course of it and had to have force of character to overcome obstacles. Something like half of the tests should have been related to persons of marked peculiarities but unknown to the public, or at least whose career was not a notable success. Unfortunately, the one test which did not have to do with a famous person, that related to Mr. McAdam, he was too modest to print, except for one or two particulars, so we are unable to tell whether or not any expressions which may in substance be found in all the other cases were omitted in this.

Mr. McAdam informs us that he knew in advance who wrote three of the scripts, but not who wrote the rest. He concludes that there is no evidence of telepathy, since no better accounts were given in the first three cases than in the others. But he forgets that there are theorists who, ignoring the fact that experimental telepathy seems to indicate that proximity gives a better chance of success, would find no difficulty in accounting for correct results even though only a Mandarin in China or a missionary in the South Seas knew who the authors were.

I shall assume what I believe to be the case, namely that experience has shown Mr. Schermann that a representative of the press was likely to use mainly the scripts of noted persons.

Mr. McAdam acknowledges that in the first test, at any rate, the natural inference would be that the writer of the script was distinguished, for it was a photographic copy.

1. George Washington

Mr. Schermann said:

I think it is a very old handwriting.

It could hardly be that a man who has been examining writing all his life, has travelled in English speaking countries and himself speaks English fairly well, does not know the fact that an s like an f with a back loop indicates very old handwriting.

The writer had a very bad time in his life and was afraid that some-

thing was going to happen. He felt that his will would sustain him and that he would not get crushed.

Everyone has bad *times* in his life and at one period or another or at many is afraid something is going to happen. But the expression employed—" had a bad time in his life"—would naturally indicate a rather thwarted or melancholy sort of career, whereas Washington was in the end successful in all he undertook. The expression, including the following sentence, would better fit Columbus who, in addition to his hardships before he sailed to discover America, was afterward a prisoner in chains and died in poverty and neglect, although his will sustained him to the last. Of course one, after being informed that the script was Washington's, thinks of the " bad time " of the Revolution in which he might have been whipped, but antecedently, from the language employed, he would be more likely to imagine that a man was meant whose life was to an extent disastrous, though he was not utterly crushed.

I see a man here who believes in God. If things go very wrong, he talks to God. He derives help from God.

Here the reporter reminds us of the legend of Washington being found on his knees in prayer at Valley Forge. Here is the tendency of the human mind to hunt up some illustrative incident to support a general affirmation. But one would suppose, antecedently, that some specially pious person was meant. I do not mean that the affirmation was an error, but it was not a marked success. Washington was not a *very* devout man. He believed in God and was a church member and may have been in the habit of prayer. But there is, I believe, no evidence that he was more devout than Judge Gaynor or General Pershing or Lady Astor or Mr. Lane, or a host of prominent men and women.

It is not an ordinary person—he is one quite extraordinary.

Of course this is correct, and it is what we would expect if the psycho-graphologist had reason from experience with experimenters seeking " copy," to believe that he would have scripts of noted persons to deal with. If he had said " he was superlatively great ! "

There is a great experience, a very great thing about it—there is about this man something that doesn't happen every day or year.

Here is the affirmation that the man had had some remarkable, " very great," experience, such as is not common. The last clause weakens it. One, to be sure, is reminded of the Revolution and the Presidency. But the affirmation does not by any means necessarily imply experiences so important in the history of the world. In the life of almost any eminent person, if the same had been said of him, we could find something to which the statement would apply. The over-

throw of the McKane ring which brought Mr. Gaynor to a seat in the Supreme Court was a very great thing in his life—certainly such as does not happen every year—and a great thing in the political history of New York. The election of Lady Astor as the first woman member of the House of Commons was a great thing. The experience of Pershing as generalissimo of the American forces in the World War was a great thing. The appointment of Lane to a position in the Cabinet was a very great thing to him, and one which does not happen every day or year. So, though a correct general statement, it remains a general statement correct in one degree or another of most famous persons.

He communes direct with God.

This is a reaffirmation of what we have already commented upon.

McAdam: " Can you describe his appearance? "

Here was a chance for the display of the power alleged by Professor Fischer to " tell what the writer looks like . . . . . whether a big, heavy man or a small, slim person . . . . . how he eats, twirls his moustache, wipes his brow, blows his nose, walks." We may not know how Washington blew his nose, but we know that he was a large man about six feet and two inches tall, that in his latter years ill-fitting false teeth forced his lips forward, that he walked and deported himself with extreme dignity, that he powdered his hair, etc. But this is what was said:

> *When you see this person, you feel that you are in the presence of some one quite extraordinary, a person you can't see every day, to whose presence you are not admitted every day.*

But this is practically a repetition of what had been said before, and quite unresponsive to the question. Besides the general assumption that he would be shown scripts of noted persons, there was the eloquent fact that this old piece of writing was photographed.

McAdam: " Do you see anything more specific? Did he, for instance, have blue eyes or a hook nose? "

Washington was a man of very marked appearance. Will the seer describe the tall figure, the wide mouth, the square jaw, the piercing eyes, the hair, red, or white from powder?

He was extremely forceful in appearance and presence.

Yes, but in what way? A man not in the least resembling Washington could be that. He could be that through mere manner. I once knew a man who was that, though small, quiet and unobtrusive, merely because of his extraordinary eyes, which seemed to flame.

McAdam: " Anything as to his size or build? "

If the subject was a very large man, the experimenter would be wiser not to ask about the size, which is a question that as naturally suggests large size as the knowledge that Washington was large suggested the question itself. But the lead was not followed, or at least not explicitly.

When he comes into a room all eyes are upon him, he is very conspicuous; he attracts the eyes.

This again is a shotgun answer, it might apply to the particular which Mr. McAdam must have had in mind, or to anything else which makes a man conspicuous and the object of attention in a company; it would apply to Charlie Chaplin or to Tom Thumb or the Tattooed Man. Despite several invitations to do so, it is evident that in this case the assurances of Professor Fischer were not borne out, for Mr. Schermann was not able to give a word of physical description which would discriminate Washington from a great number of people.

McAdam: " What was his career? "

I have the feeling that he had been in an exalted position but was facing a collapse, a collapse was ahead of him, a fall from heaven to earth.

Unless we are to torture language in our efforts to construe it favorably to the psycho-graphologist, this can mean but one thing,— that the person underwent a disaster so extreme that it could be likened to a fall from heaven to earth. But Washington successfully achieved every large undertaking of his life, and died the most exalted in fame and reputation of any man in the country.

McAdam: " Can you be more specific? Was he a soldier, a statesman, financier, or —? "

Precisely the three things in which Washington excelled were named in the question, and in the exact order of their prominence. The psycho-graphologist's reply would have been more impressive had this not been the case. The newspaper man says he did not know that the writing was Washington's. But that would not affect the possibility that the terms actually uttered in the question may have influenced the answer. If McAdam did not know that it was Washington's writing, it shows that chance may sometimes beat a supposed mysterious faculty, for the terms chanced to be used in the question make a better fitting combination than Schermann's reply.

Absolutely no financier. He exercises power over men. He ruled men. I would say he was a statesman, but he had a very great interest in military matters, and he was a great diplomat.

But Washington, on the contrary, was a very able financier. Much of his means came to him through marriage, it is true, but he was very

keen in the husbanding and accumulation of property, and despite the fact that so much of his time was given to public service, for seven years of which he received no pay, and for eight more of which he probably received less than his expenses, he died worth a quarter of a million of dollars, one of the richest men in America. He was indeed a statesman, one of the particulars suggested by the questioner. And he did have a "very great interest in military matters," another particular suggested. But this would be true of many a man who never saw a battle in his life, and comes far short of marking the subject out as a great military chief. *Was* he a "great diplomat?" Most statesmen have to learn something of diplomacy, and Washington had great common sense and immense experience, but I do not understand that he specially excelled in diplomacy, as such. We are not accustomed to hear him denominated a great diplomat, as we are that he was a great general and a great statesman.

Furthermore, there is in the very wording of the document presented information which would help to form the judgment that the writer was a statesman and "ruled men." It reads thus: "The original letters and papers from the Chev'r de Hurtz, respecting the order of the Knights of Divine Providence, were transmitted to Congress without a copy being taken; I am a little at a loss therefore in what manner to direct my letter to him, more especially as I have a fair recollection that their [sic] is a mode pointed out for the address by the Secretary himself. Let me pray you therefore, my good Sir, to examine into this matter, and after giving my letter another [cover?] put it into the proper channel for conveyance." Supposing the reader of this article had been the graphologist, and had noted the capitalized words "Congress" and "Secretary" with a bit of the context, would he not have guessed that the writer was a statesman? And if the capitalized words "Chev[alie]r de Hurtz" with something about "letters and papers" connected with him had caught the eye, would they not suggest that the Chevalier might have been a foreign ambassador or envoy with whom the statesman was in diplomatic relations? One who has read Prof. Fischer's article may think that such possible assistance is denied by the terms he employs. "Schermann does not examine it [script] as the ordinary graphologist would, he merely glances at it for one or two seconds." But Mr. McAdam later remarks: "Gaynor's handwriting did not require as much study as Washington's," which implies that there was a considerable appearance of studying the Washington script nevertheless, as I can testify was the case on the earlier occasion when the scripts of Roosevelt and Poe were passed upon.

2. William J. Gaynor

It will be remembered that Gaynor, by his extraordinary energy in breaking up corrupt political rings, became a national figure as early as 1892, that he was a judge of the Supreme Court of New York for sixteen years, that he became Mayor of New York City and died possibly indirectly in consequence of a bullet fired by an assassin.

It was a woman.

If it had been an ordinary graphologist speaking, this would have been a venial error. But in one who is supposed to be able to call up a vision of the person and to describe physical appearances, it is a cardinal one. Certainly women are not given to wearing Vandyke beards.

She has accomplished a good deal in her life.

A likely remark if the scripts of noted people were expected. True of Washington, Pershing, Lady Astor and Lane. Probably Mr. McAdam would admit that is true of himself.

She has a very generous, big heart and she was helping others.

I don't know whether these particulars especially fitted Gaynor or not. Some one who knew him well should have been consulted. They would apply to some, if not all the others.

An exceptional spirit.

So are they all exceptional spirits, Washington, Gaynor, Pershing, Lady Astor, Lane. Very likely McAdam is. So am I, and the dear reader is another. We are all exceptions to some rules of the average, and noted people are especially so.

Here the reporter says: "It is possible that the handwriting of our scolding Mayor being taken for that of a woman brought a smile to my face." Passing by the problem of what bearing the descriptive term "scolding" is supposed to have upon the issue of sex, I call attention to the fact that my suspicion, expressed earlier in this article, that the journalist, from inexperience, gave betraying tokens in his manner, is justified by himself in this instance. And it is equally possible that what followed the possible smile was a consequence of it. For at this point Mr. Schermann's manager had some conversation with him in German and then said, for him:

"*Mr. Schermann is not quite sure whether it was a woman.*"

But he had stated positively that it was a woman. The very "possible" intervening smile renders it impossible to give him the benefit of the correction.

If it was a woman, she had the intellect of a great man.

What sort of an intellect is that? One might as well say that *she* had the complexion of a human being. If our first assumption, that

the seer expected scripts of great persons, is correct, he would naturally suppose some sort of an intellect as comports with greatness.

McAdam: "What was the disposition—very suave or rather irascible?"

Whether this was a leading question depends on the manner in which it was said.

Good manners; very forceful; very quick in his or her action; and irascible—just jump like a tiger.

I have an impression that all this is correct; but some one who knew Gaynor far better—I met him but once—should have commented.

McAdam: "Do you see any other characteristic?"

Travelled a good deal; has seen a good deal; has ordered people about.

I have an impression that Gaynor was not much of a globe-trotter, but may be wrong. Some one who knows should have been consulted. Who hasn't "ordered people about?" The remark would apply to every shop-keeper who employs clerks, to every woman who has maids; to the occupants of a host of positions. There is no intimation that the person ordered people about by virtue of a high office.

McAdam: "Acute, mentally?"

Very keen.

So were they all, and so are most people of note. It was a comparatively safe bet.

McAdam: "Would you say that the writer was well liked in the general contacts of life?"

Not often well liked because, although there was a foundation of real goodness, he was too sharp and had a tongue like a penknife.

From all I have heard I should suppose that this is a distinct hit.

Has weakened his heart by too strong living. Spoiled his eyes by overwork.

In the absence of information we are unable to judge the value of these remarks.

McAdam: "What was his or her personal appearance?"

Conspicuous.

From my recollection I should not say that Gaynor was particularly conspicuous in his physical appearance; or that one would be likely to single him out if he did not know him or see him in his official seat. At any rate "conspicuous" is a term which falls far short of the ability to describe size, figure and physical mannerisms which Prof. Fischer asserts.

McAdam: "Anything more definite than that?"

I don't see it at all. It is a person very difficult to penetrate.

We must not be drawn off to think that this means that the person had a sphynx-like manner concealing his thoughts. It is the outside appearance which the questions called for. And this was not in any degree indicated, any more than in the case of Washington.

McAdam: "What was the career?"

It has something to do with writing.

Writing was a frequent incident in Gaynor's career but it is hardly correct to say that the career itself was in any degree defined by such essays. He was a lawyer, a judicial and an administrative magistrate, and not the least idea of any of these is given by the expression employed. Similarly, Whistler's, Sarah Bernhardt's, Barnum's, Nero's, "Newman Noggs's" and Ex-Kaiser William's careers had "something to do with writing." But that fact would not even hint that these were, respectively, an artist, an actress, a showman, a tyrannical emperor, a common harmless bookkeeper, and the later partner of the Deity.

I think that this person had an interest in highly spiritual literature. [Mr. McAdam here reminds us that Gaynor enjoyed reading Epictetus.]

Taken in connection with the preceding sentence, this plainly indicates that the "highly spiritual literature" entered into the career as such, and probably that the person was a writer of it, not merely that he had a casual interest in some other writer of such literature, which would be true, probably, of a large majority of noted or cultured persons.

If this person had been a surgeon he would have been a very good surgeon, because his hand is very adroit, very precise, very exact.

If this is true we are not informed to that effect.

McAdam: "Did the writer have anything to do with politics?"

If I had been the graphologist I should have inferred that the writer did have something to do with politics.

You can safely say that the person was a diplomat and brought continents together.

The probability of inference from the query, and the awful overshooting of the mark rob the reply of all evidential force. Gaynor did not bring continents together. His services were limited to the State of New York. He was never technically a diplomat, nor do I think that he could have been called diplomatic, but rather the reverse.

So extremely busy he hardly had time to breath. Everything was done at the most rapid pace imaginable.

McAdam: "Done thoroughly or superficially?."

Very quick and yet thorough.

Until some one who knows informs us what the facts were, this can count for nothing either way.

The temperament of a tiger but yet diplomatic ability. The qualities are those of a born diplomat.

That Gaynor could be tigerish I believe is a fact.

McAdam: " Is the person alive? "

I cannot say if the person is alive but I will say that the person has had very great success in life.

So had all the rest of the five had great success, and so have the vast majority of noted people, though a considerable minority have not.

But again the wording of the script may have suggested some of the hits. It reads, so far as I can judge from the reproduction in the newspaper: " or [am?] able to stand the continuous strain of work at my office, or can imagine how I fret on reading the enclosed trumped up fiction in this." Surely here could be pointers in the direction of the psycho-graphologist's references to " overwork," " tongue like a penknife," and " tigerish," whether or not the clues were, as a matter of fact, followed up.

3. General Pershing

There is no question of hints from the wording in this case, for it consisted of the single word " John." There remains only the likelihood of inference that the worker was a very prominent man. For what reason would the last name of the signature be carefully covered except that it would otherwise have been recognized?

This is a wide-awake intellect.

True of nearly all famous persons.

McAdam: " Man or woman? "

There is too little handwriting to be seen but I believe it is a man.

If I were shown the name " John " on a sheet of paper with matter above it and to the right of it carefully concealed, as was the case, I am inclined to think that I also should believe that the writer was a man, and so would any reader of the *Journal* who keeps his wits about him.

He is very conscious of his personality. He knows that he can achieve a great deal. He is extraordinarily able.

But all this is probably applicable, in different degrees, but still within the scope of the terms employed, to Washington, Gaynor, Lady Astor and Lane. The artist Whistler was conscious of his personality —very, knew that he could achieve a good deal—knew it before anyone else, and was extraordinarily able, and yet he was far from resembling Pershing.

He has eyes in the back of his head. He sees everything that is

going on; you can't humbug him. He comes in a room and in a second knows more of what is going on than other people would in years.

This appears to be a very good piece of characterization. I find in in the *Forum*, in 1918, an article which says that on a certain occasion "Pershing looked at every man on the platform, at every button, legging, gun,—there wasn't a detail that his sharp eyes missed." The descriptions tally, even if both of them are slightly exaggerated.

He goes through with whatever he tackles. If he says something it stays put.

But energy is ascribed to all, Washington, Gaynor, Pershing, Lady Astor and Lane, and it is difficult to see why the differing terms in which it is expressed could not be interchanged and be as suitable. It may be answered that all these persons *were* energetic and Mr. Schermann could not say otherwise. Yes, but the failure on the part of the experimenter to present the script of some person lacking in energy, and the consequent failure of the seer to discriminate that script from the rest, makes the reiteration of the terms announcing forcefulness unimpressive. We cannot tell that it is not a stock idea with him, when noted people are supposed to be the subjects.

If he wants something and looks at a person [*Here says the reporter, "Mr. Schermann stood up, threw his shoulders back, head up, and from under knit brows shot a piercing glance*"] *that's the way he looks.*

From all one hears of Pershing and from his multitude of portraits, this appears like a flash of that descriptive power of which Professor Fischer told us.

He is very aloof in manner, keeps people at a distance. But if he gets to know a person well he turns out to be a good fellow and to be very witty. When some one he does not know talks to him, at the end of the interview the interviewer does not know whether it is good or bad. He can keep what he thinks to himself.

The first sentence, according to all reports, is true, and I gather the rest is not far from the truth, but how nearly identical with it has not been learned. Really it is not encumbent on me to be at pains to find out—my business is to ascertain how far the published reports are evidential, in the light of what the reporter says and common knowledge. Yet I have done a moderate amount of research.

McAdam: " But suppose the writer wants to let the man he is talking to know what he thinks?"

Although this is a somewhat leading question, it could lead only to the first six words of the reply.

Oh! then he can do it—in a word. He insists upon brevity; he does not want many words.

This accords with the testimony. In the *Forum* article it said that Pershing " is a man of few words."

McAdam: " *What was his personal appearance?* "

Athough he is extremely busy, he emphasizes his appearance as very well dressed and exceedingly good manners.

Both statements accord with what is told us about the General.

McAdam: " *Do you see any outstanding thing in his career?* "

He must be a leader of something big. He has two big enterprises on hand.

McAdam: " *Can you see whether it is past or present?* "

I don't know how old this letter is; I see that he is conducting big things.

McAdam: " *Past or present?* "

Present.

" Big things " is very indefinite and most men of note are conducting at one time or another some enterprise or undertaking which is big, whether the big thing is geographical discovery, scientific research, painting a picture, writing a book, thinking out an invention, etc. There is not the least indication that this person's big thing was commanding an army. And the applicability of the term " present " is doubtful. The war is five years past, and while Pershing still has an exalted office, it is not apparent that he is at present conducting any big enterprise. Of course " present " is correct relatively to Cæsar or Washington.

4. Lady Astor

It should be a cardinal rule with an experimenter in matters of this kind to present scripts concerning the writers of which he either knows or can find out a great deal and to be in a position to tell us considerable about the truth or error in the statements made. This Mr. McAdam almost entirely neglected to do. Particularly in the case of Lady Astor we are in the dark about many particulars which, if we knew them, might make this case on the whole a crowning success or might show it to be decidedly otherwise.

Mr. Schermann said:

The characteristic thing is the pronounced good temper.

This, from all accounts, appears to be a hit.

High intellectual and spiritual level.

Another bull's-eye seemingly, but it would also be a bull's-eye in at least several of the other cases.

I think he has a good deal to do with his stomach and I also believe something in the mouth—perhaps the teeth.

McAdam: "You mean there was trouble there?"

Yes, terrible.

McAdam: "Trouble with his teeth?"

Yes.

The questions elicited answers which show that more was meant than that the person chewed and digested his food—there should be trouble with the stomach and teeth. Had it been Mrs. Asquith we would probably have means of finding whether or not the statements are correct, but regarding Lady Astor I know no way of testing them.

"After another study of the writing," Mr. McAdam says, showing that in America the psycho-graphologist does more than "glance for one or two seconds", the account went on:

I see this person's nature is very soft and good—very kindly.

No doubt Lady Astor is good and kindly, but it is doubtful if the term "soft" applies.

Thinks very clearly and rapidly.

She appears from her speeches to be a clear thinker, and a quick one, judging from her repartees. This same would have been true if said of Gaynor, Pershing or Lane.

First deliberates and then goes to work and acts very quickly.

Very likely, but I am not sufficiently informed.

Can't restrain himself any more.

This appears a very doubtful statement. I think that Lady Astor gives the impression of restraining herself all that she needs to do, of keeping herself well in hand.

Broods too much over the past.

Until shown the contrary I shall entertain the opinion that Lady Astor is too buoyant of temperament to do much brooding over the past.

Has seen a good deal and can't forget.

This may mean anything.

Has had a great many struggles.

Most successful people have, Lady Astor probably less of a painful nature than most. She was born with a prosperous spoon in her mouth.

Quite extraordinary sense of criticism.

She has a piquant way of speaking, but I know of no evidence that her sense of criticism is more extraordinary than that of many other members of the House of Commons.

Whatever he undertakes he achieves.

Strictly this is not true of anyone, and Lady Astor has been de-

feated in more than one measure introduced in Parliament. If it means that she is very energetic it is true, and true of the others of whom substantially the same thing is said. Most persons of note have been energetic enough to carry out their main projects else they would not have become noted.

But observe that up to this point this writer of the script has been called " he." Certainly Schermann was not able in this instance to " tell what the writer looks like," as Prof. Fischer tells us he is, for Lady Astor does not look in the least like a man.

McAdam: " Do you see the personal appearance? "

O! Yes. I see before me a personality extremely sympathetic, well liked. Everybody loves this person.

Probably true, within bounds. But this is not personal appearance, nor does it add much to what has already been said.

McAdam: " Do you see whether it is a man or a woman? "

Since " it " had been spoken of throughout as a man this is a direct hint that a blunder has been committed. Therefore we can allow no force to the modification.

It may be a woman.

McAdam: " Do you see that definitely? "

No, but by all indications it should be a woman.

This surely must be hedging, for if all indications were that it was a woman why had it been referred to as a man until the hint came?

McAdam: " But of the personal appearance—Do you visualize that? "

No.

Either Prof. Fischer should have spoken less positively or else Schermann is less successful in America than in Europe. In only one case out of the five is there the appearance of visualization.

McAdam: " What is the outstanding thing in the person's career? "

I think an interest in art.

McAdam: " What kind of art did she excel in? "

Music.

I do not know whether or not Lady Astor is interested in music or any other species of art. A very large percentage of prominent people are. Washington played on the flute when a young man. Lane was a singer and what Gaynor's and Pershing's musical accomplishments may be, I am ignorant. But music is certainly not the outstanding thing in Lady Astor's career, nor is any kind of art.

McAdam: " Has the person had a public career? "

Yes.

I think that if I were to psycho-graphologize and this question was

asked when I was about through, I would think it safer to answer yes than no if I answered at all.

McAdam: "Is the person still living?"

I think the person is alive.

And she is very much so.

Now was the script such as could furnish hints which could be utilized, either consciously or subconsciously? I think so. The expression "I can't tell you how fond"—and there the exposed part breaks off—occurs. Would that not hint of a warm and sympathetic nature; one that would be likely to attract? Would not "help save civilization and *en passant* save her own soul, instead of oil concessions!" hint at a critical disposition? And would not the same, together with a reference to the "County" and Mr. McAdam's query, make a public career likely?

5. George McAdam

Unfortunately the newspaper man's modesty kept him from printing what was said on his own script with two exceptions. Had he done otherwise it might conceivably have thrown in doubt our theory that Schermann counted on being shown scripts of noted people. If a marked contrast with the four tests which preceded and the one which followed were here shown; if no public career were indicated, no leadership of big enterprises, no binding of continents together, no ruling of men, etc., then we should have to ask why and how. But as it is we do not have to ask anything.

I can see earliest incipient symptoms of asthma, but very slightly.

McAdam explains that he has had "smoker's throat" for years, which isn't asthma, and has wondered whether he had contracted asthma. That is all except that the writer was pronounced living.

6. Franklin K. Lane

It is a person who has done a great deal of work in life.

Of course this, so far, is true of the vast majority of people of note.

As a consequence the body is fatigued and I have a feeling that he bends forward slightly. It is as if his blood was sultry from tension and overwork and excitement day and night.

While not so many prominent people are overworked as those who have done a great work, still the percentage of the overworked must be very large. The reporter says that Mr. Lane is said to have died of an illness caused by overwork. Leaning over a little is the only attempt in this case to describe physical appearance and it comes far short of what is claimed for Schermann. The particular appears to be correct

and should be allowed a little weight—not very much, since so many people " bend forward slightly."

It is very hard to talk to him; he has only a few seconds at a time for persons. His brain works so rapidly that no stenographer can keep up with him, and one thought chases another, one thought overlaps another. He can talk, use the telephone, see people and debate all at the same time.

This is perhaps the best hit of the whole series. One of Mr. Lane's secretaries said (Letters of Franklin K. Lane. By Anne Wintermute Lane and Louise Herrick Wall, p. VIII.): " I have never known anyone who could with equal facility follow an intricate line of thought through frequent interruptions. I have seen Mr. Lane, when interrupted in the middle of an involved subject of dictation, talk on some other subject for five or ten minutes, and return to his dictation, taking it up where he left it and completing the sentences so that it could be typed as dictated, and this without the stenographer's telling him at what point he had been interrupted."

Quite extraordinary power for diplomatic ability. Can influence people tremendously and large crowds.

These statements are, in a general way, correct.

His words are like thunder. He is not a man who would attack, but when attacked he crushes people, cuts them to pieces, but he does not like to do it.

Mrs. Lane writes me that this is an incorrect characterization. The husband indeed was not a man who would attack nor did he like to do it, " but he would never crush the man, though he might attack his method or the idea he advocated if necessary." Nor were his words like thunder, if that expression is to be given its natural meaning. The paragraph presents a picture quite the reverse of the real man. A writer in *World's Work* (1913, pp. 396 ff.) says: "Lane's predominant quality is not austerity nor combativeness, it is nothing more complex than superabundant good nature." Again: " What really piled up his majority was his general, smiling, conversational style of oratory, to say nothing of his handshake that overcame opposition." We are told that he held hearings on reclamation projects for three weeks " and simply radiated benevolence." He himself said (" Letters," p. 14.) "I have never seen any good come by blurring an issue by conflict or antagonisms . . . . . I have no time to waste fighting people . . . . Pinchot wrote me thirty pages to prove that I was a liar and rather than to read that again I will admit the fact."

McAdam: " A man's writing? "

Yes.

McAdam: " Do you get anything of the personal appearance? "
Very conspicuous. When he enters a room one feels as though an electric switch had been turned on.
McAdam: " But of the details? "
I don't see.

Four at least (we are not told as to McAdam) of the six workers he has now said were conspicuous in appearance, so little weight can be given the term. But the following expression strikes Mrs. Harriet Blaine Beale as very apt. She thinks some of the points made are truly descriptive, " especially the description of his coming into a room like an electric current."

McAdam: " Can you see anything of the man's career? "
He has a tremendous big name.

This is easily inferrible.

McAdam: " How did he acquire it—in business? "
No—not business.
McAdam: " Statesman, writer, soldier? "
I think he is a Minister of State. I think as a matter of fact, Minister of War. If I should be in a position to say it, I would say, " Let me have this man as a Minister of War."

Mr. Lane was a Minister of State, but not Minister of War. He was Secretary of the Interior.

McAdam: " Is he alive or not? "
I feel that he is alive.

But he was not.

Now let us see if the script submitted could have given hints. In it were references to the " Declaration of Independence," the " Constitutional Convention " and " the Generals on both sides in the Civil War." Surely here are expressions which might have acted as suggestions, even though Schermann was not aware of it, that the writer of the script had opportunity for the exercise of "diplomatic ability," was a " Minister of State," and, incorrectly, " Minister of War." If so, it would probably follow that the writer was a person with a " big name " which he did not acquire in mere " business," etc. So I agree with Mrs. Lane that though most of the points made are correct, the most are " too general to be of any particular value." Still, it is doubtful if there is not a larger factor of commonplace and striking true statements to be likely as the result of chance plus inference from this script. The same remark applies to the case of Pershing.

Finally Mr. McAdam asked Mr. Schermann if he himself had written any of the six scripts. Surprising claims had been made to which Professor William Mackenzie appears to give full credit, judg-

ing by the following extract from an address: "I recollect that formerly spiritists made out a great case of 'proofs' of survival furnished through a medium in trance by the exact handwriting of the 'discarnate.' But one fine day, there came a medium of little general fame, but studied carefully by physicians in Zurich (it was the Viennese Schermann), who, by looking at you, without ever having seen or known you before, was able to write in your own handwriting, or at least that of some friend of whom you were thinking."

Personally I doubt both alleged feats. But here was a good chance to get light on that attributed to Schermann. If, by looking at McAdam he was able to reproduce McAdam's characteristic handwriting, he would surely be able to pick it out from only six scripts. But, though he studied the specimens "some minutes" he picked out that of Mr. Lane. The second trial was correct. But the scrutiny of some minutes would surely rule out the archaic writing of Washington. And with two guesses out of five he had nearly equal chances of being right. In other words, if he had simply drawn the slips in lottery fashion, it would not have been in the least surprising that the second drawing brought the right slip. If the reporter's writing had even resembled that of Lane we probably would have been informed of the fact.

Taken as a whole, the results achieved in America, so far as I am aware of them, do not bear out the claims broadcasted in advance, whether by Mr. Schermann's lecture-manager or by Professor Fischer in Prague. The tests at the Putnam dinner were not such as could satisfy me, nor would I have been prepared to go as far as the eminent physicians went in their statements after only a very few experiments. The series of tests just canvassed contain some good and striking hits, a number of misstatements and a great many more or less inferrible generalities. It certainly does not surpass, if it equals, a set of tests made for me by a graphologist who claims to derive his conclusions from script characteristics and not by any occult power.

And yet, it does not seem to me fair to judge Mr. Schermann by his work done in America. I can easily conceive of his getting remarkable results in the quiet of Prof. Fischer's study, at ease in congenial fellowship, by the possession of an unknown power more or less akin to that which we term psychometric. And it is easy to picture a dreamy, reflective psychic persuaded and taken captive by an enterprising business agent, and carried off to America to lecture, to exhibit his powers, and make money for himself and his manager. In such a case what would probably happen is what actually did happen. On the eve of arrival and before recovery from the qualms of the voyage, he would be given a big dinner and required to show off before forty

guests. Reporters would thereupon swarm to him and demand demonstrations on the spot for their respective papers. His business manager, filled with blundering enthusiasm regarding his prize, would plant him before a solemn conclave of professional men and bid him perform. Heralded by a blare of trumpets, dazed by the glare of publicity, the most genuine and extraordinary psychic would under such circumstances achieve comparatively meager results, and, assailed by more or less skepticism and ridicule, and feeling that even his manager was disappointed, he would very likely, as it is said Mr. Schermann did, become nervously ill and flee to his more tranquil Europe.

It is to be hoped that Professor Fischer will publish a full account of his experiments.

CONCERNING KNOWING THINGS

BY PHILIP PRESCOTT FROST

Especially with reference to knowing things which aren't so.

One of the compensations of slightly advancing years and of a reflective cast of mind is experience of the successive blowings up of popular fallacies, combined with the continuing childlike faith of the dear public in the fallacy which has not yet exploded.

It was the misfortune of the writer in the summer of 1902 to be an automobile salesman on a straight commission basis in the little city of Middletown, Connecticut. I had a little "sewing machine action" steam car which, without a whimper, would take four people where one would hesitate to go with a next year's model, and where the car would be pretty sure to hesitate if the driver didn't. It would not be a bad looker on the road today, with its somewhat stream-lined body and wire wheels. But did I sell any? Well, hardly!

"They aren't practical." "The automobile never can take the

Editor's Note. Mr. Frost graduated from Wesleyan University with the class of 1902. He spent about six years in engineering work with the cities of New York and Evanston. His first signed article in a magazine of national circulation appeared in February, 1903. Among the magazines to which he has contributed articles or short stories are the World's Work, Outlook, Independent, Metropolitan, Century, and Scribner's. In 1917 he went to France with the American Field Service, and enlisted in Paris. He wears the silver service button issued by the army to those "honorably wounded in action." He was nine months on the western front and seventeen months in France.

place of the horse." "You just get off out on the road somewhere and blow up." "Nothing but a fad." "It is a question whether the horseless carriage has come to stay." "There ought to be a law against the things!"

The more I demonstrated, the more determined Middletown was to down it. I believed in the automobile and in steam and in my car, and I remember the patronizing sneers and ill-mannered abuse of the well-to-do citizens of Middletown even yet with a twinge of the anger and protest I felt then. Of course they were absolutely in the wrong and I was absolutely right, and they have all long since mortgaged their homes to buy devil-wagons of their own, but in 1902 they broke me and ran me out of Middletown and out of the automobile business, and the decision in 1902 was certainly with them. Yet, I insist, the automobile was practical and had come to stay.

Some years later the Silver-Tongued Orator of the Platte was negotiating peace treaties, the substance of which was that if either country jumped on the other the other would not declare war for one year—thereby making war impossible! A gentleman whom I knew well was a pacifist, and, like most pacifists, could not talk on the subject at all without growing violently angry.

"Do you mean to say that you really believe that there will ever be another great war between first-class nations? I've got too much faith in Christianity and in civilization and in the enlightened common sense of mankind for any such foolishness. Why, you can't make war without money, and the bankers of the world have too much to lose to *allow* it to be done!"

I called attention to the fact, now so absurdly obvious yet not so obvious then, that the bankers would not be consulted, and asked him why Germany was piling a vast navy on a vaster army if it was not to fight. But it was breath wasted. When August, 1914, put an abrupt end to that sort of scrap-of-paper pacifism, he of course had to drop it, and fell back on the "war is murder," "all who take any part in war are murderers," line of nonsense. He stuck to this—with plenty of good company, don't forget—until the day his own son enlisted for immediate overseas service. Then a light did at last break. Not long since I had the pleasure of hearing this gentleman remark, with perfect seriousness and simple sincerity:

"You know, those pacifists, some of them, actually used to believe that there would never be another war between first-class nations! They even used to call our brave soldier boys 'murderers!'" he snorted with derisive, resentful contempt. The last idea in his mind was that *he* had ever held such views!

For the dear public never in the world eats the dish of crow which it has industriously prepared for itself. It ridicules and jeers and abuses what its prejudice of the moment causes it to dislike—and the man behind the fact—and tomorrow adopts the thing, after a brief but significant silence, with joyous shouts of "I told you so!" I have no doubt that if anyone in Middletown remembers me at all, it is as a discredited crank with an automobile which absolutely would not go. I know that my friend, the ex-pacifist, vaguely thinks of me as a man who was all wrong on some important question or other back before the war—sincere, possibly, but visionary and lacking in judgment. The public not only thinks of itself as being infallibly right now, but as having always been right. It doesn't pay to have been right *too soon.* Your real leader of men is always the man who contrived to crawl under the fence exactly in that silent moment when the public was climbing over.

Now for about a quarter of a century (it sounds like quite a long time to put it so) I have had the diary habit. When anything makes me mad, or hurts me, or pleases me very much, I have to go and write it down. This is a bad habit, and I recommend it to no one, but in twenty-odd years it becomes enlightening. There are pages which one reads fifteen years after with a certain warm feeling of the cuticle and a gratitude for privacy. One was not always right. And then again, there are other pages— I have been right a good many times. Among other things which I think I have learned from my journals is to recognize the earmarks of a popular fallacy in that period before it is recognized as a "popular fallacy"—when it still poses as resplendent and sacred truth, that voice of the people which is the voice of God.

The first characteristic of a popular fallacy which I have observed in browsing through my journals, then, is that it is popular. This sounds obvious, but is not so. Looking back upon a popular fallacy, it is almost impossible to believe that the really intelligent people did not see through it all the time. Nothing of the sort ever happened. Every right-minded and sane and intelligent person believed in that fallacy heartily and implicitly, in its time and place, without doubts or questionings. It was self-evident. It did not have to be looked into or investigated. The absurdity and even wickedness of any other point of view was universally recognized. To challenge it was to brand one's self weak-minded, "unsafe," or worse, and eliminate one's self from further consideration. The verdict was unanimous. To accept it without challenge or question was in itself the test of intelligence.

(Of course too much must not be made of this. Just now a healthy

skepticism on the whole subject of "spooks" is very properly a test of a man's intelligence, and is generally recognized as such. A man who has allowed himself to be humbugged by the fraudulent mediums is universally looked upon as credulous and easy, if not a little unbalanced. And rightly so. To allow one's self to become too much interested in the subject, at least seriously so, is unwise. Indeed, it is a question if there is not an element of impiety in it. If God had wished us to know these things, he would undoubtedly have revealed them to us in his Word. There is reason in all things.)

But to return to our popular fallacies. As I go back in my journals and get into the atmosphere of other days and other ideas I find a second characteristic of the old exploded popular fallacy staring out at me. Again it seems absurdly obvious at the first glance, yet is not so. The popular fallacy is false.

The popular fallacy is not only false after it has been exploded, but it was equally false when everybody was accepting it as the self-evident truth. Even then, if a man could rid his mind of the preconceptions of the day and approach the facts with a really open mind, not prejudging them or coloring them, he had no difficulty in detecting the error in the popular attitude. It might be highly impolitic to call attention to the fallacy in the popular attitude, and profitless to be aware of it, but the only requisites to detecting it were a reasonable amount of intellectual honesty, a level head, and a little investigation of the subject. As I have intimated, I have not always been wrong. It is a comfort to come on the pages in which I sputtered impotently against some popular fallacy while it was still closed to argument and the facts and complacently prejudged. One is denied the pleasure of actually saying, "I told you so!"—that is the privilege of the majority who didn't say so at all—but I do think it.

And there is another illuminating thing about this diary habit and what one learns from it of the popular fallacies of yesterday. It throws such light on the popular fallacies of day before yesterday. One is so prone to laugh—actually laugh—at the scientific men and ecclesiasts of the century following the discovery of America in their stubborn fight to keep the foundations of the earth in place and down the absurd heresy that the old world floated, a sphere, in space. In their day it was no joke. They felt about it exactly as we now feel so properly about the really absurd claim that the dead return and bleat in the dark cabinets of mediums. The thing was obviously false. It did not admit of serious argument. When they did condescend to discuss it, they found themselves exasperated and put in the wrong through the extreme cleverness of their opponents and learned not to

make the mistake again. The rack and thumbscrew were quite the proper arguments for dealing with it. Indeed, there were no other. They were the defenders in their day of common sense and truth—and the crowd was with them.

These old fellows who fought for their four-cornered earth were wrong, just as the men of a later time who fought for their six-day "creation" dated only six thousand years ago were wrong, and many others entirely wrong, absurdly wrong, always wrong in the jeering and contemptuous or frightened certainty of their conservatism. Looking back at them, that wrongness is what we tend to see, that absurdity, that unpleasant willingness to resort to the arguments of abuse, persecution and force. We know now that they were all the time vaguely aware of some fatal weakness among their syllogisms, and that was why they grew so instantly angry, insulting, abusive, violent, in the defense. To understand them as they understood themselves one needs to have had the very laws of nature go wrong and the impossible come to pass in his own cosmos, and have day by day written down his reactions to it in a very private and confidential journal, and have gone back to it and read it all over after it had been lived through and forgotten. These old fellows all the way along were just like us—just exactly like us.

Prophecy is notoriously dangerous. Yet if the reiterated testimony of my journals is worth anything I think I can plot the curve of the past so as to project it on a little way into the future. What has been will be. Undoubtedly some of the things of today that "go without saying" will be the grotesquely false, thoroughly exploded old popular fallacies of this time to the people of tomorrow. I am willing to go further. Find the subject which cannot be discussed without heat, upon which only one opinion is possible, which is much better left alone; find the subject in which authority, persiflage, repartee, innuendo, invective, suppression, perhaps violence, pass for argument—and your finger is right upon the sore spot. Investigate, and see if you do not find that such a popular axiom is out of touch with known facts. But, unless you crave the martyr's crown, keep your findings to yourself. A John Brown has to hang before a Great Emancipator can ride to the White House.

(I must repeat, things should not always be taken too literally. I am advancing no argument for freak ideas or mere superstitions. We know, of course, that it is impossible ever to know anything about the spirit world, save what has been revealed to us in the Bible, until we ourselves pass through that great change after which all change is impossible. From this of course we know that any claim of spirit

communication must necessarily be fraudulent. There is no ground for argument. Our common sense—if we have any—makes that clear. And because so-called scientific men like Sir Oliver Lodge, Sir William Crookes, William James, Alfred Russel Wallace, and others—most, in fact, who have investigated the subject—have been overcome by the delusion should not be taken as any argument for its truth. They should be a warning, rather, to turn a deaf ear to the whole subject. The great majority of the scientific world still maintains an attitude of contemptuous indifference to the whole matter, and in this case we can well follow their example.)

But we digress. We were speaking of popular fallacies.

If it may be permitted to borrow a rather ancient and thread-bare old figure, I suspect that one of the reasons for our knowing so much that isn't so is the tendency to water-tight compartments in our thinking. And certainly in that respect the world has steadily been improving. The water-tight compartment of men's minds, which once contained only the first chapter of Genesis, has long been opened up to sun and air, and now contains a fine cargo of geology, biology, and so on—real knowledge, which no one is afraid to have looked at and handled. It took an awful fight to get that hatch cover off, but it's off now for good.

And then there's the hold where we are still stowing away our knowledge of geography, astronomy, and all that. Under that lid there rattled about a few misleading Bible texts and some of the knowledge upon which the old astrology was based. Men died to get that compartment open. (Other men killed them to keep it closed.) That fight has long since gone by. There are other hatches with the covers off and solid cargo going in. A few are still closed, and the covers battened down, with guards posted to see that they are not interfered with. Of course no one objects to the proper safeguarding of the big hold of " human rights " where the Declaration of Independence and the Statue of Liberty are kept! The big steel cover of property rights is well screwed down on it, and the whole power of our modern industrialism and of the Army stands guard. It will be a very clever "Red" indeed who ever gets his nose in there!

Away up forward I have just been noticing another closed and sealed hatch cover around which an increasingly lively scuffle seems to be taking place. A considerable crowd of terribly agitated clergymen, aided by a large crew of angry and apprehensive college professors, defend the compartment with stinging volleys of mud, while their assailants, though badly outnumbered, keep coming on with the cry that they have facts in their possession which must go in that very place.

I am interested. This thing has all the earmarks of a time-honored popular fallacy in distress. If we could only get close without being hit by any of the mud, we might perhaps be able to see—

(I am sorry, now, that this thing happened. It is very odd how we keep running into it in an essay on this subject. I don't understand it. Getting nearer, I observe that the college professors have painted on the hatch cover in big letters the word "SPOOKS," but I know that this is the hold in which certain "miracles" are kept, too. That accounts for the agitation of the clergymen. The men with the so-called facts must be some of these "psychical researchers." Let us join the men on the hatch cover and throw some mud, too. There is plenty of it. After all, to abandon a good, live popular fallacy merely because it was false, would be almost as bad as to cling to it after it ceased to be popular.)

Be not the first by whom the new is tried,
Nor yet the last to cast the old aside.

After all, it doesn't so much matter whether what you know is *so*, as that it is the *right thing* to know, and that you know it without any weak doubts or misgivings. One can always change his mind.

And now, I think, I must go and write a little in my journal.

NOTE

This article was sold to a weekly of national circulation, was paid for, was held for over a year, and was then returned with the following letter on their letterhead:

Dear Sir:—We have had your article, "Concerning Knowing Things," in type for a long time, but an opportunity to use it has not occurred. To speak frankly, we had not realized how much the latter part of the article was a discussion of spiritism and a prophecy as to its acceptance. On consideration, we doubt the desirability of going into this particular subject in this way. The prophecy is problematical and hypothetical, and we really do not see much practical good in such a discussion. We have, therefore, decided to return to you the article itself, together with the two enclosed sets of proofs, and to assure you of our entire acquiescence in any other disposition you may wish to make of the article. You are, of course, in every way entitled to retain the sum sent you when we accepted the article and, indeed, we should much prefer that you should do so than otherwise. Yours sincerely.—The Editors of the ———.

As an illustration and example of the attitude which the article was written to criticize this seems rather good. The name of the magazine is withheld in consideration of its fairness and generosity, both in this case and others.—P. F.

RESEARCH DEPARTMENT

EDITED BY WALTER FRANKLIN PRINCE, Ph.D.

MEDIUMISTIC COMMUNICATIONS AND PHYSICAL PHENOMENON

REPORTED BY OLIVE JONES WHITMER

On the 20th of March, 1920, Mrs. Whitmer sent Dr. Hyslop the following note.

" Under separate cover I am sending you a manuscript with photograph of the glass broken, as described in the article. I do not know that to you it would be anything unusual, but if you can use it in any way to further the interests of your Society, you are most welcome to do so."

The Manuscript

When our father, the late Charles Jesse Jones, who was known internationally as Buffalo Jones, was ill and knew that he could not, except through a miracle, recover, he began inquiring as to the prospects of the Life Beyond. We often discussed it, and I found he had had several demonstrations which convinced him that those who had gone before had the privilege of watching over and helping those whom they had to leave behind them.

He always stated in his lectures that God gave Man dominion over every living thing—beast, bird, reptile, whatever had intelligence. One time I heard him say " and I am not sure but what we will even have that dominion after we pass out of this life." That he would surely come back to us if possible, was a promise he had made, and I had

made the same to him, in case I went out before him. His life, lived as purely as possible for man to live; his clearness of speech, kindness of heart, generosity to all, and his acceptance of every hardship and grief without complaint, surely won for him the right to " come back " to those he loved here.

It would be impossible to say just when we became interested in seeking information as to Life After Death, but it must have been shortly after the passing out of our dearly beloved mother. I had always had more or less confidence in the ability of those gone over to come back to their earth-bound loved ones, for we had been taught that upon the passing over of those who had loved their Maker, they were freed from mortality and took on immortality—free from all the bondage of pain, sorrow, care or suffering.

Shortly before the death of our mother, the Mrs. Sutherland from whom we leased our house was visiting at a neighbor's home. Though the doctor had told us our mother had a good chance of recovery, I had wanted to telephone for an extra nurse, so, not wanting my mother to hear me, I went to my neighbor's house. She asked me how my mother was, and I replied, " Very much better. Doctor said she would be down-stairs soon." Mrs. Sutherland spoke out, " No, Mrs. Whitmer, your mother will not live more than three days. Just until your father comes."

We had been wiring throughout the west, searching for him, as he had gone on a hunting trip in June, and was at this time somewhere in Arizona, though where, we did not know. That night we had a message from him saying " Am on my way home. What is the matter with mamma? " It had been sent from a way station, and he had not had our message telling of her stroke of paralysis.

He came in on Saturday and the following day she left us—just three days from the hour Mrs. Sutherland had predicted the passing.

Many years before, when my eldest brother died, father had been in the West on an expedition after young buffalo. He had received, far from all railways, telegraphs, or means of communication, a telepathic message from mother telling of his son's serious condition. Although he had left them all well, and was on his way out to hunt, he stopped everything, threw his saddle on his horse and rode straight home, arriving only a few hours before the boy breathed his last. I had heard this repeated, and although a little child, I made up my mind that an unseen spirit had sent the message to him.

After my mother had passed out, we naturally turned to Mrs. Sutherland to see if she could tell us of her spiritual existence. She told us that a cousin, Mrs. Charlotta Holngren Benson, had an espe-

cial gift for telling of those who had "gone on." That it made her very nervous (Mrs. Sutherland), and that she preferred to tell of the living and not of the ones who had passed on.

So my sister, my mother's favorite daughter, went to see Mrs. Benson. So vividly did it impress us, that we have never forgotten that first reading, my sister repeating it to me as follows:

Mrs. Benson—after a few seconds pause—"I see a lovely young girl with rosy cheeks and blue eyes and shining black hair. She is in an apple tree. It has very sweet apples on it, and the tree stands to the west of a great grey house on a hill. The picture fades. I see a tall, white haired lady with the same lovely eyes. She has passed out of this life and she said to tell you she is so sorry the apple tree is cut down for you and she have climbed it."

Some time later we were in Troy, where the apple tree had grown, and found that it was dead and destroyed. We asked our uncle about it and he said mother had climbed it many times when a young girl and we had also climbed it many many times for the sweet June apples that it bore.

Mrs. Benson—"The tall, white haired lady is your mother and she said to tell you that she is with two other women with whom she walks up and down. They are very happy to be together. (Further description fitted my grandmother and Aunt Ellen of whom my mother was very fond.) She wants to warn you that there is a change coming to you. That you will be very near death's door and have great difficulty in breathing. That you will soon leave your place of business which has machinery near but not touching you. That she sees you dancing on the wall. That it makes her very happy that you have come to talk to her. That that was all that kept her from being entirely happy on the other plane. That she will talk again some time, but is now losing her breath, smothering."

Fulfilment. My sister had been an ad. writer on the State Journal and been near the machinery when she took copy to the foreman. Less than three months after this, my sister spent the night with an intimate friend, and while asleep, the gas in the furnace came up. It was with great difficulty that she and her friend were revived. She had smothering sensations for a long time afterward. While yet very weak from the asphyxiation, she decided to go to Chicago to visit my father. A few days after her arrival, they went with Mr. Thompson, of the Spoehr-Thompson Company, to the Essanay Studios. He asked her if she would like to see how she looked to other people, and laughingly she told him that she sure would like to do so. He sent her to the wardrobe mistress who outfitted her in a ball gown. In this she danced,

and not until later when she saw the picture projected did she realize that she was "dancing on the wall."

Mrs. Benson had also told her that she would not return for a long time and that I would take her place at the office. At that time I was keeping my home but so that my sister could take the vacation, I went to her place and did her work, so that she would not be missed. When she decided upon a screen career and did not return, I was kept on the advertising force, and have been in that work for four years, although I had had no intention of working at the time. We went to Mrs. Benson at various intervals, always receiving messages from our mother, brothers and various friends who had passed out.

My first message was from a young boy whom I had known in childhood, named Elbert Featherstone. We had been on a bathing pier one night, watching our friends below in the water, and Elbert, leaning too far out over the rail, had lost his balance and if I had not been there to hold his coat until help came, would have fallen many feet to the water below.

Mrs. Benson: "I shiver and am all wet. I am on a high platform, and the water is roaring below. I am ill, and lean too far out. If you had not held me, I would have drowned. You saved me that time, but it was no use. I finally did drown. But because you were kind to me, I shall always help you."

Elbert was thrown from his horse, onto the beach, face downward. The tide came in, and he was drowned while unconscious. This was sometime after the pier episode. As this had happened in Galveston, many years before, and I had entirely forgotten the incident, I could not account for her knowledge of the affair.

About three years after this, when I was at Mrs. Benson's one afternoon in late August—in 1916—she said:

"Mother wants you to pack your bags. Run home now and wash some things, for before the laundry comes home you will have to go to papa. He has not told you he is ill, but he is and you alone can help him get well. You will be gone a long time, so take all your money and lock the house securely."

So vivid was her description of his suffering that I hurried home and did as she told me. The next day, while at the office, I received a telegram saying, "Your father very ill. Come at once. Wyatt."

At that time, my father was working in Denver, perfecting a water elevator which he had patented, and Wyatt was his mechanic. I left on the noon train, and found him very ill indeed. I moved him to a family hotel, and received permission to make toast, cooked eggs, rice, broths and custards on an electric grill. He was too ill to go out to

meals, and needed such food as we could not obtain in restaurants. He continued to feel badly, and an operation was finally performed. From this he very quickly recovered and was quite himself in a very short time. Three months passed from the time I left Topeka until I returned. Alas! I had not heeded the warning, "Lock your house securely," and while away, a valuable rug had been taken from the house. This was eventually recovered, after Mrs. Benson had seen it returned to us through the police.

Just a year after the trip to Denver, we received another telegram, also foretold by our friend, saying father had undergone another operation. A second one told of serious complications. While waiting for the train, I went to Mrs. Benson, who assured me that he would be alive when I arrived, although the telegram said, "dying," and that he would live two years and finish his work. I was not to be frightened.

This time he was in San Antonio, and I wired my sister that I was leaving for San Antonio. She took a train out of Chicago, and we met at Milano, Texas, quite unexpectedly. I had to change trains there, and walking back to the Pullman, saw her getting off there, to see if I had made that train.

When we arrived, we found him very ill, partially under morphine, and in a very bad condition. Again taking charge of his diet, I began feeding him properly, soothing him and getting him in condition to move him to my home. He seemed to fear that we would leave him there. Why he should imagine this, we could not understand, for we had always gone to him whenever he was ill or else had him come to us.

He had several sinking spells, and while the doctors reassured us, we were still uneasy about him. We heard through several people there of a famous medium, Madame Skerl, and found that she was dated ahead for several months. We were anxious to see her, hearing that she had made many exact predictions as to the future. So we went one morning, hoping that some one who might have had an engagement would not keep it. This happened as we hoped, and we had a few minutes with her, and she told my sister that she would be married on the 13th of November, that year. This was far from my sister's plans, but sure enough, it so happened that she married on that date. She told us that papa had several things to finish, and that mother promised that we should all be together several years before he would be taken, although he would never be well again.

We brought him to Topeka, and here he lived just two years to the week and month of the time we saw Madame Skerl.

He finished his book, on which he had worked intermittently, and

also his pump. At various times he had us see Mrs. Benson, and invariably she told us what to do and when this had been done, he found he had surmounted another obstacle which had stood in the way of his progress.

On September 22nd, about six in the evening, papa had a fainting spell, and after he had revived, he said, " I wish you'd see Mrs. Benson, and ask her if I am going to pass out soon. I am very sure I am. I shall be so glad."

I could not go to her house, as I had no one to leave with him, and she finally consented to come over to our apartment. She came at eight o'clock, and I give now the interview.

Mrs. Benson: " I smell white roses. Your mother and brother come into this room, with arms heaped high with blossoms but tonight they are white flowers, and not for you. They pass you tonight without smiling. They go through the house to your father and I see them bend over him and caress him and tell him not to be worried. He shall pass without pain. Your mother says to tell you that she will be so happy when September is over, for then she will have her darling with her again; that she has waited so long, and that you are not to grieve, but give him to her. She has left him with you for twelve years, and now he is leaning to her and she will take him home. He will not live a single day after the last day of September. The change will come between three or four in the afternoon. That you will wear your red cross that day. That he shall surely have no pain."

He had worried so, ever since his first illness, for fear we would let him suffer, and had exacted a promise many times that if he could not speak we would not let him suffer, but give him an opiate.

That night, she could not get into our business affairs as she said all was pausing now in all our affairs, for the great event which was coming.

The days passed, very much as usual, except that where he had before suffered much pain, he now said he had none. He began to refuse food, and when we pressed him to eat or take the broth and medicine, he would say, " What for, you only keep me here longer, and I want to go quickly now." He maintained this attitude for several days, only taking the broth and wine to please me. He said he was all right and would not consent to having my sister sent for, nor would he have a nurse nor the doctor. Finally, I had a nurse come anyway, and he would tell her to " go away; don't bother me. I am going to die, and I don't want to be detained."

When he was setting out to go to Africa on his last hunting trip, he went about it very much the same way. His doctor had told him

he was not equal to the trip, and had warned him of the possibility of his not returning, but he had made up his mind to go, and go he did.

While there he had contracted the dread jungle fever, and it was due to this condition that we feel sure he was unable to overcome the effects of the operations.

I tried to get his mind off death, but no. He had made up his mind to go. He fought, the last three days of his life here, against everything the nurse and my husband and I tried to do for him, begging us to leave him in peace. On the 30th, I became really alarmed, and wired my sister, for he seemed to be very indifferent to everything. I called our doctor, only to find he was out of town. Calling another who was a warm friend of ours, he came. He told us that he might revive as he had done the Christmas before; to tell my sister, but not alarm her. This I did.

The next morning there was a marked change, about three in the morning, so I relieved the nurse and sat with him from then on, until the end.

I realized that he was about to go, although my hopes still were that he would revive. As I sat there, I was thinking of spiritual things, and I began to pray. I said, "if mamma is really here with us, and helping him (he was at this time sleeping like a tired child), please let me have a sign." Nurse said he was unconscious, but when I moved he would open his eyes and gaze about the room until I sat down again. I had heard of tapping in spiritual séances, and once had heard it. There was a big oaken door near the head of his bed, and I really expected to hear taps on it. Nothing occurred, and I was weeping very softly so as not to disturb him. Leaning over him to rearrange a cover, my tears fell on his hand. Slowly the tears formed in his own eyes, and as I wiped them away, I was comforted, for I know he was thinking of us and hating to part from my sister and me.

The day wore along, and his respiration became lighter. The pulse, however, was steady and I felt he might live several days as the doctor had told me he might. As the hour of three approached, however, he seemed to sink rapidly and from two thirty on, he breathed ever so lightly. Nurse tried to call the doctors, but none were in. Just on the stroke of three he breathed his last,—exactly as Mrs. Benson had told us. And not a single day did he live beyond the last day of September.

Now came the miracle, for such it was to me. I had been giving him water from a spoon from a glass of water which was on the table beside his bed. I had laid the spoon aside, as Nurse Marshall had told me to be careful or the water might strangle him. I had then taken

a soft cloth and wiped his lips and mouth from time to time with water from the glass. Exactly as the breath left him, we, Nurse Marshall Wallace, my housekeeper and I, heard two clear tinkling sounds.

It came from the glass in which there was only a little water, and before our eyes, the glass split in two parts, a rim about a half inch from the top breaking from the rest of the glass. I had prayed that if mamma was there that she tap twice, but I had expected it on the door. I had been told that two raps were "yes." The picture shows very plainly the line of the break. No one was near the table then, it being all of two feet from any of us. The affidavit of both women has been taken, and herewith attached, for it was to us a very significant proof that *They do live after leaving us; that They do have power to communicate with us; that They are present in our hours of need.* It seemed to me that mother had kept her promise to be there with him at the last, and that he had passed without pain into immortality.

I wish I might be able to impress on those who have gone through their Gethsemene of parting with their loved ones, the comfort I felt when I heard these two clear strokes on the glass. It meant everything to me, and I felt that he had surely found the rest he craved, and was with those who had preceded him through the Valley of Shadows.

He was carried from the house to the mortuary establishment and brought back to us two days later. We had announced through the press that his friends might see him in the morning of the day we were taking him away. They came, and one man said, "I feel as though I were at a reception for him. It does not seem to depress me as an occasion of this kind generally does."

After we had returned from the journey on which his earthly remains were carried to their last resting place, we visited Mrs. Benson again. In the little town where we took him an old friend had sent white roses for him. When we were seated Mrs. Benson said, "your father comes, with triumphant mien and hands to each of you a white rose from his flowers given by his friend. He says to tell you they are for peace and comfort to you." We asked if he had found mamma and the children and she replied, "Oh, yes, they were all waiting for him and took him to the new home they had been preparing for him."

We then asked if he had been present at the services at the church and was he pleased with all we had prepared in honor of his burial. He replied, "Everything was perfect, only I wished very much that my cowboys had been there to ride each side of the hearse." This called to our minds that as we left the church, a cowboy in full regalia

of shape, flannel shirt, rope, spurs, wide hat and all, had slowly approached us and looked curiously at the hearse. Our father had been called the "King of the Cowboys" on one of his recent African trips, and it seemed very appropriate that one should happen by at such a moment.

We asked, as I had had a very queer feeling as we stepped into the waiting car, that I must walk behind the hearse, whether he wanted me to do that. Through the medium he replied—"No, I did not want you to walk, but I tried to show you where the cowboys ought to be."

We asked if mamma had been at the church. Through the medium she answered us. "Yes, I was there. Your papa did not want me to sit with him at the head of the casket, so I sat between you girls and watched the proceedings. We were so pleased to see the old friends together again. Tell them not to be deceived. That everything here is so much lovelier than of anything they ever dreamed."

We asked about the other home. Mamma said papa was not strong enough to communicate with us any more that day. She would have to talk for him as she was much stronger than he. The house was of the same structural lines of which they had dreamed and talked when they were young and had their children there with them. She said that it contained such things only not of material substance, but following the appearance, of the articles they had planned to buy. That when you have reached the other plane that you are not at first given the full glory to behold. You are not strong enough spiritually to understand and be able to bear the full effulgence of its glorious beauty. That the old turn back the years, as it were, like pages of a book and when they reach their youth again, they have been given strength to bear the wonderful beauty and glory that bursts on their view. That little children turn pages forward until they reach their growth. She said that the spirit, after physical functions have ceased, passes out of the body, but never for an instant leaves the body's side until that mortal shell is interred; that she and papa floated together before and then behind the hearse, but as close to the body as possible.

We were asked by the medium not to try and talk with papa again for at least six or eight weeks, and then only at intervals, for he has to grow in strength, spiritually, before he can be of much comfort to us.

We had both tried to interest him in Christian Science, but he had not been able to accept it. When we asked him if he was entirely happy and satisfied he replied, through Mrs. Benson, "Not entirely. I did not believe all you told me about God."

Since returning, we tried to use an Ouija, but while we had several

answers, he said it made him very irritable, because it was so slow and we were to please go to Mrs. Benson. That he would advise us on business and other matters.

Some time before all these events transpired, I had gone to our friend, seeking comfort and reassurance as I was very much discouraged and almost ill from overwork and worry. The first thing Mrs. Benson said was, "Your mother says she sees you have a new book." I replied, "No, I have not purchased a new book." "Oh, yes you have. It is a black book and has a Cross and Crown on it. She said to read it and know that you had found the Truth there; that there you would have your comfort." Sure enough, I had purchased, several months before, a Christian Science text-book, but had not been reading it.

There have been numberless really as remarkable readings given me, but many of them were of a purely personal character and would be interesting only to those concerned, and not the general public. Others have been peculiar and involved people in grave scandals and intrigues. These, I feel, I have no right to publish. Several people with whom we dealt in business, have been revealed to us through this way in their true light, and afterward were shown to us, just as mother and brother had represented them. We have received advice on every conceivable subject, and so true have been these revelations, some of them actually being names of people unknown to us who afterward appeared, dates named months before they occurred, and places named to which we had no intention of going, but which we did finally visit and events transpire exactly as foretold, that we, at least, are convinced beyond doubting that we do have guardian angels who direct us rightly, if we but let them; that over them is the Great Spirit, Love, which never fails those who trust and believe, and the only thing that we haven't yet solved to our complete satisfaction is how we are going to have Christian Science and Spiritualism, too. When we have solved this, our happiness will be complete.—Olive Jones Whitmer.

Affidavit of the Nurse

Topeka, Kansas, November 1, 1919.

This is to certify that, on the 1st day of October, 1919, while in attendance as nurse upon Colonel Charles J. Jones, as he passed out, I distinctly heard two sharp rings as if a hard substance had come in contact with a water glass. On examining the glass from which Mr. Jones had drunk, we found it had broken, a rim about one-half inch being separated from the body of the glass.

No one was within two or three feet of the table on which it rested. This happened at three o'clock, p.m.—Ella Marshall, *Nurse.*

Affidavit of the Housekeeper

This is to certify that I was in the room at the same time and heard the same two rings on the glass, and that the above is a true statement. I have been in the employ of the Jones-Whitmer family for sixteen years in the capacity of housekeeper.

—Florence Brown Wallace.

Notary Public

Subscribed and sworn to before me this 3rd day of November, 1919.
Harriet Jones, *Notary Public.*

My commission expires March 6th, 1920.
This covers both affidavits.

Photographs of the Glass



1. After the Crack Appeared



2. With the Broken Rim Detached

Cross Examination

On April 1st, 1920, the Principal Research Officer sent Mrs. Whitmer a list of questions, which she answered on the 5th. The questions and answers are here thrown together for convenience.

1. Question. Is Mrs. Sutherland living, and if so are you in communication with her still?

Answer. Mrs. Lottie Sutherland lives at 326 Tyler, Topeka, Kansas. I have not had her work for me for some time, owing to her failing health. Some time after my mother's death she was my housekeeper during the absence of Florence Brown Wallace.

2. Question. Are your incidents of Mrs. Sutherland's and Mrs. Benson's work selected from a large mass of matter, and were there many or few failures, or misses, in their other work? If so, the fact will by no means invalidate what you have received that was so strikingly correct, but we always wish to know the exact state of facts. In other words, we wish to know something of the proportions, respectively, of the correct and incorrect statements made.

Answer. The incidents were only a few from an immense volume of events, predicted and finally transpiring, both by Mrs. Sutherland and Mrs. Benson, who are cousins. Mrs. Benson, who to my mind, both as to detail and correct interpretation, is the better of the two, resides at 714 W. 4th Street, Topeka, Kansas. She has never given me incorrect information except as to dates; for instance, she would say a certain event would transpire in eight weeks,—it might come in eight days, or not until eight months elapsed, but it would eventually occur, and always prefixed by eight.

3. Question. Did you make memoranda at or near the time of the various communications, or are you dependent entirely upon memory? If you made memoranda, are the original notes in your possession at the present time?

Answer. I nearly always wrote in my "Line-a-day diary" any important point, though sometimes only indicated by a word, which to others would be unreadable. Some of it is from memory.

4. Question. Are you quite sure of the correspondences as to time set, and what makes you sure?

Answer. I am certain of times given, because of other events transpiring.

5. Question. Are you quite sure that there has not been, in your consciousness, especially if you did not take notes on the various occasions, "secondary elaboration," or unintentional glossing of the material which approximates statements with external facts a little closer than they did actually resemble each other?

Answer. I am certain of there being no elaboration on my part; in fact, some of it I was most unwilling to believe. The facts were so amazing to me that many times I have understated them, if anything, because of other person's scepticism.

6. *Question.* Many persons give hints to mediums without meaning it, as I have myself witnessed in more than one case. Of course this could not have been the case in regard to the striking predictions which you record, but it theoretically may have been the case in regard to some other things stated. I wish to know what has been your rule and practice in regard to the method of taking your part in such sittings.

Answer. Mrs. Benson always requested upon my entrance, that we should not converse before the trance or impressions came, else it might influence her mind. She was especially interested in my sister and me, because she said we represented a much higher spiritual type than most of her patrons. She was led to my house one evening by an "irresistable force," as she called it, to read for me. She refused all remuneration for this occasion and many other times. We always sat facing one another. I simply relaxed and either sat with hands folded [*sic*] and eyes either closed or open.

7. *Question.* You say that you have numberless other communications through psychics. Do you mean through the same persons, Mrs. Sutherland and Mrs. Benson, or through a number of others?

Answer. Mrs. Benson was the medium through whom we had the most communications. We tried others and were able to obtain fairly satisfactory results, though sometimes they (mediums) would constantly ask for corroboration of their statements. This Mrs. Benson and Mrs. Sutherland did not require. I have had "impressions" come to me direct, but I preferred to have one of these two women do the work, for I feared I might misinterpret what I received.

8. *Question.* Did you or did you not have experiences with mediums whose results were unsatisfactory?

Answer. Answered above.

9. *Question.* Did white roses have any particular relation to your mother, other than as an appropriate symbol?

Answer. My mother was very fond of white roses,—bride, Cherokee, or white climbing roses.

10. *Question.* What was the exact date of your father's death?

Answer. My father died at exactly three p.m., October 1, 1919.

11. *Question.* What is meant by your allusion to "Nurse Wallace?" The affidavits are signed "Ella Marshall" and "Florence Brown Wallace." Has there not been a slip of the pen on your part?

Answer. The allusion to Nurse Marshall Wallace is an error of typist. Nurse Marshall took care of my father and Florence Wallace was my servant for sixteen years.

12. *Question.* The incident of the breaking of the glass is evidential,

in view of your mental request that a sign should be received, and particularly if you are quite sure that you had in mind the sign of two raps, as I infer from your statements. Do I understand correctly that you did definitely have in mind two raps as a sign?

Answer. I had in mind the two raps as several times at Mrs. Benson's we had tried getting answers by taps. The two were affirmative according to Mrs. Benson. However, we had always heard them on the wall or door, never on an object like a glass. I had been dipping cotton (medicated) in the water in the glass an hour before his passing, to wet his lips, and putting a few drops at a time in his mouth. Nurse finally thought he might strangle, so I quit dropping it in his mouth. I asked distinctly for the affirmative two raps from my mother. All three of us heard it,—two clear, bell-like notes. My mother was a highly spiritual woman.

Final queries. Is your settled residence in this city? If so, would it be possible for you to call some time at this office for a short conversation?

Answer. I am only at the Prince George for a few days longer. I can come to your office tomorrow at four, if you will 'phone the hotel.

On the following day we conversed at length with Mrs. Whitmer, who proved to be a woman of pleasing appearance, intelligent and evidently sincere.

It is unnecessary to make any extended remarks on the report. A general appraisal is impossible in the absence of full notes of the sittings, and knowledge of how much could have been normally known to the mediums. Undoubtedly, if stenographic records had been made, the percentage of error would have been found to be greater than the lady thinks. What more attracts attention are the predictions, and especially the two sounds on the glass in connection with its singular breaking, at the moment of the father's death, and just following the mental request for a sign consisting of two raps.—W. F. P.

THE LAMENTABLE DEATH OF DR. GELEY

When we read the few lines on an inner page of the New York *Times* of July 17th, telling of the accident that had befallen Dr. Geley, we immediately cabled to his secretary in Paris to ascertain the truth. Miss Thomassin replied as follows:

LETTER FROM MISS THOMASSIN

Institut Métapsychique, PARIS, July 17, 1924.

"MR. PRESIDENT:—My answer to the telegram of the A. S. P. R. of this morning has already brought you confirmation of the melancholy truth—Our dear doctor Geley has been killed in an airship accident at a distance of four kilometres from Warsaw, just as he was leaving for home. He was to stay here for a few days and then start for England, where he had a series of experiments mapped out. He had gone to Poland for the work he held so dear and seemed pleased with the result. We expected him on Monday—but got only this horrible telegram. I need not say how much we feel this. He is deeply mourned by all. His wife has gone to Poland. She will bring the remains back.

"You will, without doubt, be further informed of the new arrangements decided upon by the committee. Believe me, dear Mr. President,

Sincerely yours.—T. THOMASSIN, *Secretary*."

FROM MR. HARRY PRICE

Later on we received the following note from Mr. Price, enclosing the despatch in the London *Times*.

Arun Bank, PULBOROUGH, SUSSEX, July 17th, 1924.

"From to-day's *Times*. No further news to hand concerning the accident.—HARRY PRICE."

LONDON TIMES

PARIS-WARSAW AIR MAIL ACCIDENT

(From our own correspondent)

PARIS, July 16.

"Shortly after a Spad biplane belonging to the Compagnie Franco-Roumaine left Warsaw for Paris yesterday it crashed, and the pilot and Dr. Gustave Geley, the only passenger, were killed.

"Dr. Geley, who was over 50 years of age, was well known as an expert in spiritualism. Before the war he had a medical practice at Annecy, and had interested himself for many years in psychological studies. He came to Paris during the war, and soon became associated with leaders of the psychic movement. Towards the end of 1920 he began the publication of the results of his sensational experiments with mediums, which aroused the opposition of the world of science, and led to an inquiry into the subject by M. Paul Heuzé. Fresh experiments were tried at the Sorbonne with the mediums Eva, Guzik, and Erto, which gave rise to renewed controversies. Dr. Geley was the author of

various works on metapsychics, including 'L'Etre Subconscient: De L'Inconscient au Conscient: L'Ectoplasmie et la Clairvoyance.'

"The object of his visit to Warsaw was, indeed, to discover, on behalf of the French Metapsychical Institut, new 'subjects' for the study in which he was so greatly interested. Dr. Geley leaves a widow and two daughters, one of whom is the wife of Professor Leclainche, of the French Academy of Science."

Mr. De Brath has also sent us the following:

FROM MR. DE BRATH

It was with actual consternation that I read the telegram on the 16th instant containing the brief notice—"Dr. Geley killed—airship accident." Of my personal loss there is no need to speak: he was a friend of the type that a man can trust in all the contingencies of life, warm-hearted, sincere, cautious in coming to conclusions, and as fearless as he was courteous. To me, and I feel sure to a large circle of other friends, his death is an irreplaceable loss.

It will not be less so to metapsychic science to which he devoted the recent years of his life. Almost alone among writers on these subjects, he showed a constructive and philosophical ability which is rare in the present stage of this science. Analysis, always necessary, has many exponents, and in this branch, his work as seen in the last book he published, *L'Ectoplasmie et la Clairvoyance*, is acute and discriminating; cautious in experimentation and fearless in deductions; but he will be chiefly remembered by his philosophical and constructive ability. His book, *From the Unconscious to the Conscious*, is perhaps the only philosophical expression of the new science. Its essence can be briefly stated as harmonizing physical and metapsychic facts. It presents all evolutionary phenomena as products of *directed* energy. It agrees on the religious side with the idea of the Divine Immanence, which he calls the Directing Idea; and it presents the soul of man as an individualised energy acting subconsciously to produce, maintain, and repair the physical organism. Essentially monist, he presents each of these modes—the physical, the psychic and the higher controlling purpose in individual and cosmic evolution—as graded representations of a single primordial substance; in contrast with the Platonic "body, soul, and spirit, linked to the Divine Reason," as separate entities.

He was led to this presentment by the metapsychic facts (chiefly those of ectoplasmic materialization), though his philosophy is not dependent on those facts, which nevertheless give to it the experimental basis which is necessarily absent from Plato. In profound agreement on the scientific side with the analytical work of Alfred Russel Wallace,

his work is entirely original and experimental, singularly free from merely speculative conclusions.

We have yet to learn how great a man has been taken from among us, but his work will last, and future discoveries will certainly be interpreted by the light of the principles he has presented with such logical clarity.

His place as Director of the International Métapsychic Institut will indeed be difficult to fill, and all the many friends who acutely feel his loss, will wish to convey their most heartfelt sympathy to his wife, who devoted herself so entirely to her husband's pursuits and labours.

This brief appreciation is inserted as preliminary to the more extended notice that we hope to present later on.—STANLEY DE BRATH.

July 17th, 1924.

We close our forms as a rule a month in advance of the date of publication; so this September number contains nothing later than August 1st. As this terrible misfortune occurred in the middle of July there has not been opportunity as yet for a more detailed report. We speak in behalf of the American Society in tendering our deepest sympathy to Mrs. Geley and her family in their affliction and in expressing the profound loss that science has incurred in this sudden removal of its distinguished servant.

BUSINESS NOTICES

PUBLICATION FUND

	Previously acknowledged	$4,492.93
June 4.	Miss Ella Cory	15.00
7.	Dr. George H. Hyslop	104.17
18.	Miss Irene Putnam	175.00
July 18.	Mrs. W. B. Stockhoff	5.00
	Anonymous	200.00
	Total	$4,992.10
	Less Expenditures—1922 and 1923 *Proceedings*	2,850.58
	Balance on hand for 1924 *Proceedings*	$2,141.52

RESEARCH FUND

	Hyslop	*Prince Special*	*General*
Balance on hand January 1	$667.00	$1,000.00	$787.60
Contributions to August 1			25.00
Totals	$667.00	$1,000.00	$812.60
Less Expenditures to August 1			412.35
Balance on hand	$667.00	$1,000.00	$400.25

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JOURNAL

OF

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FOR

PSYCHICAL RESEARCH

MORE SITTINGS WITH MRS. BORDEN

REPORTED BY "MRS. KATE BASSETT."

CASE INSPECTED AND PREPARED FOR PUBLICATION BY
WALTER FRANKLIN PRINCE

I.

INTRODUCTION

Mrs. "Borden" (pseudonym) is the medium whose work was reported by Mrs. "Marian W. Spencer" in the *Journal*, issues of October and November, 1922. Since then there have been taken or sent to her from the office of this Society a number of persons, further to test her powers. Some of these have had, apparently, remarkably good results, while with some the results were unsatisfactory, even, in an instance or two, of almost entire irrelevancy. Of course this is nothing unusual, being true of all evidential mediums of whom I have knowledge. But it is an important fact to state and analyze in regard to this one, as some of the reports which have been filed were not stenographic ones, and their approximation to accuracy depends upon the several reporters.

It may be emphatically said that this difference in surface quality is not determined, as might well be suspected, merely by the measure of

critical ability possessed by the various sitters and reporters; that is to say, the difference is not merely an apparent one, owing to some reporting more fully and fairly what was actually said by the medium, while others reported with unconscious selection of the "hits," and with more or less accommodation of the language employed. In several instances, including Mrs. Spencer and Mrs. Bassett (pseudonyms), the witnesses reporting favorably were among the most cautious and critical of all, and in more than one instance, the unfavorable reports were made by persons comparatively lacking in these qualities of the competent investigator. As to favorable reports by persons temperamentally and through inexperience and inexpertness unqualified,—I would pay no more attention to them than if they had been unfavorable, and vice-versa. There is seldom any difficulty whatever in gauging, from the content of the written report itself and by a searching interrogation of the person who wrote it, what degree of respect is to be given to it.

Although satisfied that Mrs. Bassett is cool and cautious by temperament, was sufficiently versed in the scientific literature of the subject before the sittings began to know the precautions which should be taken in regard to the sittings themselves and in regard to the report of them, and that what she has written represents fairly what was said, I would not have it thought that I present her report as evidence of the first quality. No record of sittings can be that unless it is stenographically reported. It is simply the record of an intelligent, educated and careful person, who took down all that she could by an abbreviated system of longhand, with the endeavor to record the errors and hits impartially, and her report as to correspondences and lack of correspondences in the external facts.

When one reads that the medium talked about two hours at the first sitting, he would naturally suppose that there must be large and important hiatuses in the record. But observation of Mrs. Borden's methods enables me to say that (1) Not being in trance, she often intermits the purported messages with irrelevant remarks, and even chat, which, being unrelated, can be entirely omitted from the record of the longhand reporter, (2) She often says a thing with a waste of verbiage which it is pardonable in a longhand reporter to boil down, though this may sometimes result in some slight inaccuracy as to emphasis or shade of meaning, and (3) There are frequent pauses while the medium is waiting for impressions.

At the time of Mrs. Bassett's first sitting she had never met Mrs. Borden, and had never heard of her, except that Miss Tubby, of the office of the Society, had given her name and address. She wrote for

an appointment, and gave, not her own name but that of a friend. A week elapsed between the letter and the sitting. If any inquiries had been made by the medium in the interval (though to those who know her the suggestion is rather amusing) she would naturally have acquired information about the wrong person, with great improbability of its fitting the right one. But may not the medium have had the sitter followed after the first sitting? I have heard such suggestions from persons who do not reason out what the suggestions imply. In the first place, this theory leaves the results of the first sitting unaccounted for, and if these are impressive, it does not seem necessary to seek some cause other than that, whatever it was, which operated the first time. Again, suppose that some one had followed Mrs. Bassett. He might have found a few facts, such as where she lived, within a few hours, but this would have been hardly a beginning. If Mrs. Bassett is justified in believing that references were made to persons and events of other days and different and widely-separated places, it would have taken a great deal of detective work at a great deal of expense to have gotten together so much information, even could this have been done at all. The idea becomes plainly preposterous. Mrs. Bordon has not the money to employ a corps of detectives, nor would there be sufficient motive even if she had. Besides, there appear to have been statements of fact made by the medium, as those apparently roused in a psychometric way by the handling of covered objects, which could not be explained by the assumption that the entire Pinkerton Agency was set to work looking the sitter up.

In response to questions put to her, I learned the following additional facts regarding Mrs. Bassett. She is a teacher by profession, and has taught in the public schools for many years. I would not have picked her out as a teacher; she looked to me more like a mild but competent housewife, lacking the magisterial demeanor of many teachers. She had never gone to any medium before her first visit to Mrs. Borden. She took notes liberally, and is very familiar with note-taking in longhand, writes rapidly and leaves out many unimportant words which can afterwards be supplied. She had read enough of the literature of scientific psychical research so that she realized the importance of taking as full notes as possible, and of setting down what was wrong or of unintelligible significance as carefully as that which was manifestly correct. This she tried to do.

On September 11, 1923, Mrs. Bassett expressed in a letter her impressions of Mrs. Borden to date, and gave some further particulars.

"Your note asks some questions which I will endeavor to answer fully. Mrs. Borden and I have become quite friendly, for the following

reasons. Having lost her mother, I think she feels drawn towards a white-haired woman of my age. I have made it my business to chat a little, before and after my sittings, upon topics that bear no relation to my affairs. I can see she likes one to be easy and sociable with her. She is very outspoken about her own affairs and has fallen into the way of asking my advice about matters—saying (rather recently) 'I want to ask your advice, because I love you.' She is very childlike, unaffected and sweet-tempered, neither do I see anything about her that is not straightforward. She says she cannot tell any one that she foresees his or her death, has not the heart to do so. Neither can she *make up* a message. That if she is not *given* a message from beyond, she is silent, although it is in her power to do otherwise and thus please the sitter. To illustrate the character of our chats . . . . . [Here follow examples of the topics discussed, quite indifferent to the sittings.]

"During all this time, she has learned *nothing* about *me*, as I talk in *general terms* and never even say 'I do' so and so. I don't see how she can suspect anything about me. She never plies me with prying questions . . . . . Ten days ago, a friend expressed a desire to go with me. I wrote to Mrs. B. inquiring if I might bring a friend. She acquiesced at once. I warned my friend as to her behavior, that she was to be non-committal and without any emotions. The result was all I could wish, the visitor was like a clam in its shell! I did not tell her what object I was taking, but it was the same *quarter* taken at first sitting, to attract my husband. My object in doing this was to see whether my *friend* would 'catch on' to the resulting clairvoyance and any words that might come, and recognize my husband in any way, because she was a frequent visitor in our home. Well, the result surprised *me*, because the communicator, evidently my husband, went, almost at once, to my friend, expressed pleasure in seeing her, and that she and I were still friends. He did this several times, so that my friend was drawn into the circle, and when *my object* was laid aside Mrs. B. asked for my friend's necklace and ring. Then followed descriptions of members of her family, and recent events in her life. Mrs. B. had described this friend to me some six weeks ago, when she was ill in a hospital in Philadelphia. After we left the house my friend said she thought the communicator appeared to be Mr. Bassett, thus discovering it for herself, without any hint from me."

Mrs. Bassett wrote me on July 27, 1924: "She has learned *nothing* from me, for I give nothing, absolutely *nothing*, away . . . . . You may have confidence that I take down everything Mrs. Borden says (unless otherwise stated), for I try to follow her closely and do my 'reflecting' after I return home."

We will now let Mrs. Bassett tell her story. All notes are hers, except such as are followed by W. F. P., the initials of the Principal Research Officer.

II.

SITTING OF MARCH 29, 1923, 10 TO 12 A.M. NEW YORK CITY

As this was my first experience, I had some difficulty in listening, watching and writing at the same time. But in the afternoon, I studied all the notes and filled in while the words were fresh in my memory. I got many sentences verbatim, as she gave them. I went under an assumed name, that of my friend, Miss Watson (pseudonym), giving her name and address at the bottom of my letter to Mrs. Borden.

Note 1. Observe that not only was another name given, as a device for concealing her own and yet getting a reply to the application for a sitting, but it was also that of a person with another address. Thus the clues in the letter were effectually misleading.—W. F. P.

I did not remove the thick glove on my left hand, thus concealing my wedding ring. On my right hand was an opal ring. I wore a hat with color. Took with me, wrapped so as to disguise shape and material, two articles. The first presented was a silver quarter my husband carried in a pocket by itself, for the three years preceding his death. He said he carried it " for luck," frequently taking it out, looking at it, perhaps showing it to a caller, and replacing it with care. After his death, I wore it on my watch chain for a year or more. Before wrapping it, I cleaned it with soap, water and silver polish. The second article will be described later.

My husband died December, 1912.

Mrs. Borden. " When I take this, I get the impression of a man who has gone over, who is so glad to see you, so glad you have come. He loves you and I get the impression that this man would like to take your two hands (psychic stretched out her hands to me) and sit and talk a long while. I don't know whether you are a married woman, but this person is so very, very glad to see you. This man did not want to go over; he wanted to go back and change something. He had a little sensitiveness about a little thing. This article belonged to some one who passed over. You are wondering about the hereafter. He is contented and happy."

Note 2. My husband was very sensitive over small things, also inclined to worry.

What is said about his desire to return and change things is possible,—he left behind him an afflicted child, about whose future he had worried greatly.

[The reader will have noted by comparison with what Mrs. Bassett has told in her introduction, that the reference to a man, the statement that the man loved the sitter, the hint that it was her husband, and the impression that the object held belonged to a person now dead, are all true. It was not affirmed that the person to whom the object belonged was the husband, but every particular mentioned is pertinent to him. —W. F. P.]

Mrs. B. "I hear the name Nora, N-o-r-a."

Note 3. That name conveys no meaning to me. [Sometimes, in the Spencer sittings with Mrs. Borden, a meaningless first attempt at a name or word or phrase underwent changes and developed into a name, word or phrase which had relevance and evidential value. One example is the meaningless "Petuana," which, as though the medium now heard it more distinctly, became "Pet you on your cheek," which the sitter's husband was accustomed to do. Thus, though I do not urge that this is the fact, "Nora" *might* be an arrested development, an attempt at a word or name of similar sound and with significance for the sitter.—W. F. P.]

Mrs. B. "I see a blackboard and some one writing on it—this man. I feel like a teacher or professor. I see a man trying to instruct. Then he writes from Poe's *Raven*, 'Quoth the raven, "Nevermore"' on the blackboard."

Note 4. This meant nothing to me. But while riding home on the bus, it suddenly came to me that my husband used to quote that line, every now and then. He also frequently referred to the Principal of the Albany Academy, "Pop Antony," as the boys called him. Perhaps Pop Antony quoted Poe on the blackboard.

[So in the Spencer sittings lines were given which the husband used to quote or be fond of. What is said about Pop Antony is, of course, only a conjecture, but it is a very possible one, if spirit communications are a fact. In that case, it is probable that such communication is of the nature of telepathy,—that is to say, the thoughts of the spirit, through some near proximity, get into the consciousness of the medium. And if this takes place, it would psychologically imply the likelihood that marginal associations,thoughts suggested by the thoughts that the spirit was trying to get through (somewhat after the manner of the

agent in experimental telepathy between the living) should sometimes get through also without intention. Often the result would be an allusion not recognized by the sitter.

But let us return for a moment to "Nora." I have already mentioned the fact that Mrs. Borden's meaningless names not infrequently resemble, and sometimes are by her changed to names with significance to the sitter by a process of gradual approximation. When this goes on without assistance by the sitter, the final step is exactly as evidential as though the result had been gotten at the very first attempt, and besides, it may throw light upon the process involved. I have intimated that this process may be at bottom telepathy from the dead, but it often, as in the case of Mrs. Borden, takes a quasi-auditory form. It is as if she were listening to a voice over the telephone and gradually making out an obscure word. Now there is a possibility that we have a key to what was aimed at in the hypothetically misunderstood word "Nora." Suppose that the attempt made was to get "Poe—Raven;" the first word and the accented first syllable of the second would approximate in sound "Nora" as much as the word which the person at a telephone thinks is said approximates the word actually uttered, ofttimes. I do not put forth this suggestion with any confidence, but it is just possibly a correct one.—W. F. P.]

Mrs. B. "A man who passed over, was very thin, his face and neck thin, he was wasted, he suffered. He was a little above medium height, and between 50 and 60 years of age."

Note 5. My husband's youngest brother died here, Feb., 1923. He was 65 years of age, but looked younger when well. He suffered, face and neck wasted, body became emaciated. I saw him thus, several times. We were very friendly. He was of good height.

Mrs. B. "I see an instructor at the board and again I see 'Nevermore.' I feel as if drops of water were falling from this package, and running down my finger. I feel cold and icy. That is very strange."

Note 6. The quarter was cleaned on the previous night. [With water and soap. See page 589.—W. F. P.]

Mrs. B. "When I received your letter, a girl of about 16 to 18 walked through my apartment. She was pretty and always smiling, sweet and dainty. She walked about from room to room, looked so happy, looked at your letter and was glad to see it. But she did not talk—that was strange. I spoke to her, but she only smiled."

Note 7. My husband's first wife was my cousin. A daughter was born to them in 1873. Either through injury at birth or a subsequent fall, the child was so injured that she was seriously handicapped, physically and mentally. Partial paralysis of the left side affected the leg and hand, paralysis of the throat muscles made her speech difficult to understand, *hence she disliked talking to strangers.* Her mind was by inheritance a *very* bright one, her figure graceful, but of course affected by her disabilities. She had pretty features and hair and a sweet expression. Her mother died in 1896, and some years after that I married this girl's father, and cared for her until 1915, when she died, outliving her father by three years. Her mind was always affected in certain ways, so that we could not educate her beyond a certain point, and her naturally affectionate nature lay dormant until a year before her death. During that last year of her life, her love for her departed parents and for me woke up as her body weakened, and she was constantly expressing her affection. When Mrs. B. described her, I recognized her in an instant. Kitty was 41 when she passed over, but mentally appeared as if but 18 years of age. The friends to whom I have read these notes all recognize Kitty, before I have read far, and voluntarily exclaim: "That is Kitty."

[Psychologists know that there are many cases of persons of arrested mental development who look far younger than their years. The identification is much strengthened by details in later sittings.—W. F. P.]

Mrs. B. "I see a musician, and hear an organ. He plays on it in a beautiful church. He meditates. I hear the first chapter of St. John. This person is in a helpless condition. He is sitting in church and I hear the organ. I hear the first chapter of St. John, 'I am the voice' *(the psychic hesitates, as though getting the verse, not repeating it glibly as by memory).* 'I am the voice of one crying in the wilderness (*pause here*) make straight the way of the Lord.'"

Note 8. I felt instantly that was the Rev. James Schenck (pseudonym), who with his wife had been dear friends of mine for years. He died with tuberculosis, was indeed "helpless," towards the last. He was a fine musician, preferring the organ, and his wife has told me *since this sitting*—on April 9th—that he was at one time organist of a *fine* church in Philadelphia. Being afflicted with consumption, he was given a small church at L———, New York, where many of his flock had the same disease. He ministered to his people, with all his failing strength, until the end. But with his brilliant mind and social nature he felt lonely and shut-in, in those hills of L———, far from the cultured

minds of his friends in the city. As the verse was repeated, it brought conviction straight to my mind and heart; " in the wilderness " he made " straight," etc. His wife also feels this reference to be evidential. He was in a helpless condition for months before his death. He had become interested in psychical research before his death.

[The identification of Mr. Schenck, also, becomes strengthened as we proceed.

Mrs. Bassett writes, July 28, 1923:

" Kitty, my step-daughter, heard me talk about the Rev. James Schenck, as I was in correspondence with him and helping him in his work, for some time before she died. Could she have been the means of bringing him on the scene so early, following herself? I made the trip to L—— one cold night in March, 1917, to attend his funeral, and stayed with his wife for four days, writing all the letters so necessary at such times. The wife and I are close friends. All of which would account for his appearance in the midst of the family group."—W. F. P.]

Mrs. B. " I see a fire in a house in a town. The house is on a corner; it is well burned, but part left."

Note 9. I have experienced several fires, but the outstanding event of my early youth was the Chicago fire of 1871, when my home, standing on a corner, was burned, the foundations alone remaining. No more vivid recollection have I than of that fire; and it changed the whole life of my family, being a marked event for all of us, here and there.

Mrs. B. " I see a store, a bald-headed stout man selling something behind the counter."

Note 10. I cannot make anything out of this.

[But later, Sept. 12, 1923, Mrs. Bassett wrote.] Of those relatives who have passed on, the only ones likely to refer to that fire would be my parents. That event ruined my father's business, and we left Chicago. The reference *immediately* following is to a " bald-headed, stout man selling something behind a counter." I remarked that I could not place this. I know of no such man in my *later* years, who was in any way related to, or known by, anyone communicating.

This week, however, in talking with my sister, eleven years my senior, whose recollections of Chicago days are more vivid than mine, she asked if I remembered a Mr. Mitchell, who for years before the fire, and for years afterwards, was salesman in the foremost church bookstore in Chicago. Yes, I recalled him and the fact of this position

"behind a counter." At once I asked: "Was he not bald and stout?" She replied that he was.

He was a frequent and intimate caller at our home for years, and we were often purchasers at the store. What impressed his personality particularly on my youthful memory was the fact that at the time of the fire he plunged in Lake Michigan to escape from the flames, and stood there for hours, ducking his head under water, but even so, his eyelashes and eyebrows were singed. The next time I saw him, his appearance was startling. You observe that he had no *hair* to be burned off.

My father and mother both appear to be described later in that sitting, hence I judge it was they who brought up the memory of the fire, as one that would be at once recognized by me. It is equally plausible that this incident in connection with Mr. Mitchell *and* the fire would be one impressed on the minds of my parents, and that they would be likely to refer to it, hoping I too would recall it, and thus recognize the bald stout salesman, whom I saw so often at that time.

Mrs. B. "I am posing you as in a picture. A medical man is examining you, stout and dark, holding your head up, as though examining your face and eyes."

Note 11. A year ago, a dark M.D., not specially stout, held my head, examining my nose. I do not think I require new lenses. The M.D. is living. [See Note 18.]

Mrs. B. "Do you know anyone in your family who had a paralytic stroke?"

Note 11a. I said "No," forgetting that my husband had a stroke six weeks before his death.

Mrs. B. "I get such a pricking sensation from this package (*containing the quarter.*) Has it a pin to prick me? (*I answered,* '*No.*') I get the idea of force, a strong force, that would push out and make itself felt. I feel that from this package."

Note 12. She referred again later to this pricking sensation. My husband was an excessively nervous, high-strung man. When a young man he could give off a spark or snap from his fingertip, if he shuffled across the floor. He was very energetic, went into everything with his whole heart and soul,—no half-way measures with him!

Mrs. B. "I see Dr. Prince pondering over something he has heard —pondering deeply."

Note 13. This would be true of almost every day in the year, and was likely to be true and is therefore not evidential.—W. F. P.

Mrs. B. "Some one likes this article in this package, studies it, handles it with care."

Note 14. That was true, as I have previously written. [See page 589.]

Mrs. B. "Have you ever carried this dangling on your waist? Right here (*indicating the point correctly*)."

Sitter. "Yes, at one time." (*Psychic looks pleased, says,* "I thought so.")

Note 15. On my watch chain, for a year.

Mrs. B. "I see a star on my hand, under this package. Isn't that strange!"

Note 16. There are stars on the quarter.

Mrs. B. "Do you belong to a secret society?"

Sitter. "No."

Mrs. B. "There is a strong Masonic influence around you, protecting you, watching over you, a protecting influence, they want to help you."

Note 17. Mr. Bassett was an active Mason. Mr. B.'s brother was a Mason and a Shriner, died 1909. I knew him well. The Doctor who worked over me for two years after my fall was a Mason. He died in 1921. We became strong friends. The organist of my husband's lodge was an intimate friend of our family. He outlived Mr. B., became blind. I read to him and visited him. He died in 1916. I also knew intimately two other Doctors who were Masons; one died in 1908, the other in 1913.

Mrs. B. "I see that doctor examining your eyes. I feel that you should go and have your eyes examined for new lenses. I see a big bunch of flowers. (*Easter was at hand.*)

"I seem to see water rushing by, a river, as if I were going on a trip. I see water. Don't know whether I am on a boat or not."

Note 18. I make nothing of this, as yet.

[From letter, by Mrs. Bassett, written June 28, 1923.] But, early in June, I went to an optician to have my gold nose-piece cleaned, and

the optician informed me that my lenses were badly scratched, and that I should have them ground down, or be examined for new lenses. I am giving this for whatever it may be worth.

Mrs. B. "Some one from beyond would like to change your environment, is worried about it, would like to change it."

Note 19. My living quarters are very comfortable. But my school environment is unsanitary and noisy. Things have occurred that were trying.

Mrs. B. "I hear the name John. Can you place that name?"
Sitter. "No."
Mrs. B. "He must have thought a lot of you. He talks and advises you. Be cheerful; don't let anything interfere with your work. My heart calls to you. Rejoice and be exceedingly glad."

Note 20. Several days later I recalled two Johns. One was our family dentist, and intimate friend. The other our *first* osteopathic doctor, also an intimate friend of the family. Both have gone.

[So the reference was relevant enough. But the Johns are too plentiful for the name to carry weight.—W. F. P.]

Mrs. B. "There is a mature woman's influence about you. Try and use your intelligence, my dear. Do not let individuals influence you. You have great powers and could influence others and do great things, but you hold back. Now don't do that. You could write magazine articles,—try it. And sit daily for a time and relax, to receive impressions. Be receptive. Try automatic writing. Some one wants to use you. Have you had an accident in your family? An automobile accident?"
Sitter. "No."
Mrs. B. "Well perhaps not an automobile accident, but some other accident?"
Sitter. "No."

Note 21. Here I must confess. I had become dazed by the quantity of allusions to my family and family affairs. My mind was lingering on the previous notes, and I did not fully grasp Mrs. B.'s question, otherwise I would not have replied so stupidly. In the evening, when reading my notes, I realized I had told an untruth. For my father was killed by falling from his horse, and one of my nephews by a blow from a falling telegraph pole.

Mrs. B. "I see a young man, very fond of singing, lively, jolly, ready for a good time, tall, good-looking, always happy. Have you a nephew like that?"

Sitter. (*Thinking of my living nephews.*) "Not exactly, as you describe him."

Note 22. Later I recalled that the nephew killed by the pole was exactly as described, in his childish days when I was with him. Have written to his father to ascertain about his characteristics when a grown man. *April 9.* Letter just received. Richard as a young man. "He was tall, good-looking, had a cheerful temperament, distinctly optimistic and social. Would often sing around the house while at work (or hum), a lover of athletic sports, rarely glum, made many firm friends."

Mrs. B. "I see some one posing with the right hand on the breast."

Note 23. It seems to me my mother did this at times, but I am not sure. *April 9.* My older sister cannot recall this mannerism.

Mrs. B. "I see a woman, younger than you, much around you, pulling out drawers and dresses, as though preparing to pack and take a journey."

Note 24. "Miss Watson" [the person whose name Mrs. Bassett assumed in her dealings with the psychic], my junior, is intending to go away for the summer. She is often with me.

Mrs. B. "I see a woman in black, in an old-fashioned picture, the hair brought down smoothly on the temples. She wears a tight waist and a white collar. I notice particularly the white collar." (*Psychic passed her hand over her brow and waist, indicating the correct lines.*)

Note 25. On returning to my room, I looked up two pictures of my mother. She wore her hair smoothly on her brow and temples. Her waists were black and fitted by darts. In one picture she wore a white ruching. In the other, a strip of tulle folded and laid around her neck, crossing in front and tucked into her waist front. This latter arrangement made a marked display of white around her neck.

Mrs. B. "I see a young woman, in great grief, crying. I don't know whether passed over or here. Slim, boyish form, fluffy hair, heart-broken in excessive grief over a love-letter. There seems to be a young man in it; it might be her husband."

Note 26. I thought of Mrs. Schenck, widow of the musician mentioned earlier. The description answers to her appearance. She has her husband's love-letters. She called on me a week after the sitting, and I asked if she ever read them over. She replied she did, about four times a year, since Mr. S. died. I drew from her the confession that she was always greatly affected by grief while so doing. The last occasion was during Christmas week.

Mrs. B. "I see an influence about you, of schools. I see a lady on a platform, lecturing, a lady about 40 years of age. I see instruction of all kinds. I am in touch with professional people, with schools and colleges and all kinds of instruction."

Note 27. I have taught ——— classes in the public schools for 23 years. Before that I had my own private school. Am a graduate of a college. My sister, also a college graduate, has taught older children and women, privately and in schools, having been Principal of two schools, and lecturing therein, at times. My sister and I have taught Sunday School classes. We have had as friends—ministers, doctors, professors of various sciences and branches of instruction. My brother is a college graduate, and prominent, at one time, as a mining engineer. My three nephews were college graduates, also one niece.

[Here what was evidently a little chat, without any claim to relate to messages, is omitted.]

Mrs. B. "I feel as if I wanted to make you comfortable, make you easy and put your feet on a stool."

Note 28. Those whom I meet *here*, are always trying to make me "comfortable," and so many people offer me a "stool," which I cannot well use. [The meaning is that she is too short.—W. F. P.] I wonder if my friends over *there* are putting this idea into the minds of folks here.

Mrs. B. "I get a professional influence about you, schools, colleges, and teaching."

Note 29. Here it is again. They say one can always spot a teacher, so no wonder [I have already stated that I did not spot her as a teacher, and I was hardly able to believe that she was one.—W. F. P.] Mrs. B. is impressed by the professional people in the family history.

(Just here I handed Mrs. B. a seal which had been taken out of its gold setting as a ring. It was so wrapped as to appear larger and of

a different shape. On the stone is a falcon, crossed arrows, and the initial "B." [This letter is substituted for the real one.—W. F. P.] It is the family crest of the Bassetts. And note the history of the ring. My husband's mother had this crest copied on four red stones, and each stone set in a ring, one ring for each of her four sons. The psychic took the seal, retaining the quarter in her lap.)

Mrs. B. "My attention is called to a pin, important to the party."

Note 30. Does this refer to my husband's Grand Army pin, which he valued highly? As he failed in health, he fussed more over that pin, changing it to whatever suit he wore, if only for a half hour. I changed that pin around for him, times without number, in 12 months. It almost seems as though he missed it in the collection which I had brought.

Mrs. B. "Do they go together? Belonging to the same party?" (*Referring to the objects in the two packages.*)

Sitter. "Yes."

Mrs. B. "I see a round picture, a picture in a round frame, in this other package. Is there one there?"

Sitter. "No."

Note 31. Thinking she meant a small framed photo, I answered "No," not realizing till later that the round edge of the quarter framed the American Eagle and the head of Liberty.

[Mrs. Bassett told me that the psychic held up the packages in turn as she spoke of them, so that there was no question to which she referred. When she talked of the "picture," she held up that containing the quarter.—W. F. P.]

Mrs. B. "This package (*referring to the one containing the seal crest*) gives me a feeling of reverence and respect.

"I see a young man. He says: 'I am very sorry for what I did. I would apologize to you and tell you how much I love you. I grieve over something that happened. Please forgive me.'"

Note 32. This reference points to but one thing, as far as I can recall. My husband and I had some trouble before marriage, which both were to blame for, and both were sorry. We never spoke of it to anyone. This is very touching.

[The most that can be said for this, evidentially, is that it fitted a man who loved the sitter and who had been to blame, though the sitter generously takes part of the blame upon herself, for something which caused trouble between the two long ago. The evidential value cannot

be great, since the great majority of men could make the same confession. But a letter written by Mrs. Bassett later says the matter referred to "was a marked incident in our lives." This statement emphasizes the fitness of the illusion.—W. F. P.]

Mrs. B. "I see a lady wearing old-fashioned black silk lace mitts, without fingers. Her hand is placed over this package [*the one containing the seal crest*]. She smiles and looks pleased."

Note 33. Is this Mrs. Bassett, Senior, who had the four rings made? Those mitts were worn in her day. I was acquainted with her.

Mrs. B. "I hear names—Ella Louise and Annie. That is a strange name—Ella Louise."

Note 34. I have two sisters, Annie who died before I was born; and Louise who died one month after my birth. My mother always spoke of them as "Little Louise and Annie." Might not "Little" come through as "Ella?"

Mrs. B. "There is a literary suggestion around you. I see books and magazines. You make yourself comfortable and sit down to read."

Note 35. The statement is correct in all details. Books, papers, lamp and easy-chair.

Mrs. B. "I see that young girl here. She is dainty, sweet, pretty. But she never talks. That seems strange; she just smiles. She sings as she goes around, sings low, hums, all the time."

Note 36. Kitty did sing, just as described. She had no voice of any value, no ear for music. She made up tunes as she went along, without regard for trained ears. We all teased her about this habit.

Mrs. B. "She gives me the feeling she is dainty, well-educated, not accustomed to the rough side of life."

Note 37. Kitty had a *very* bright mind, a remarkable memory for dates, and events. I found it impossible, however, owing to her mental injuries, to teach her the simplest processes in arithmetic or grammar. Nothing satisfactory was done in geography or history, yet it was always evident that had she been normal, she would have proved proficient in all these studies. Her parents always shielded her from the "rough side of life" in every possible way, on account of her affliction

Mrs. B. "There is an unsettled condition around you. You ponder and sometimes cannot make head or tail out of anything."

Note 38. Quite true. I can make no definite plans, having an older sister in a very poor state of health.

Mrs. B. "I hear 'Mrs. Lewis.'"

Note 39. The following facts come back to me, after puzzling over this name, "Mrs. Lewis," for some days. For a number of years the Bassetts had as a pleasant neighbor a Mrs. Lewis. She took much interest in Kitty, and I knew her quite well. Kitty and I corresponded with her until she was too feeble to write. She died about 1917.

[Here Mrs. B. asked me to give her something I was wearing—my watch-chain. But I handed her my opal ring. Very quickly came as follows.]

Mrs. B. "I see a girl, tall and slender, standing and looking at you. She reaches out to you, she wants you, she loves you. She is pulled down on one side, hair parted in middle." (*Psychic lowers one shoulder and arm, and doubles up leg on same side.*)

Sitter. "Which side is dragged down?"

Mrs. B. "I cannot tell, but she is very much dragged down. Dragged way down."

Note 40. The history of the ring is this. I had, as an heirloom, a pin, containing two opals and one turquoise. I had one opal set for myself, the other in a bar-pin for my niece, Margaret. She was formed as described, tall, graceful, dark, like an Indian girl. She developed a cancer, which necessitated an extensive operation on one side of the breast and arm. The arm never recovered its usual strength.

April 13th. A letter received from her father states that she was not physically "dragged down" after the operation,—not bent over. *My* conjecture is that the expression "dragged down" is symbolic, since soon after the operation the disease progressed and in a years' time dragged her down to the grave.

Mrs. B. "I see a man with brown eyes, with glasses, a professional man. I hear the name of Dorothy."

Note 41. This might be the osteopathic doctor who worked over me for two years after my accident, except that he had dark-blue eyes. He had a favorite patient and friend named Dorothy, whom I have met frequently. I know no other Dorothy.

[The doctor is dead, as stated in Note 17. Of course the identification is slight and doubtful. What little value it has is in the mention

of the only Dorothy of Mrs. Bassett's acquaintance with him.—W. F. P.]

Mrs. B. "Have you lived long in New York?"
Sitter. "Yes, for some years."
Mrs. B. "You will go out of it to live."

Note 42. For some time I have been planning to leave the city after retirement.

Mrs. B. "There is something you are interested in. Be careful, it is fraught with danger. Go slow."

Note 43. Is this a warning about psychical research?

[There is no evidence that it is; the warning could apply to many things. There is just this to be said in favor of the conjecture; Mrs. Bassett has become very much interested in psychical research, and it is a species of inquiry peculiarly fraught with danger to the balance of judgment and to the maintenance of common-sense, when not pursued with caution, keeping the intellect ever to the fore. The advice was therefore good advice, and is precisely such as I am accustomed to give to beginners in psychical research. I do not think that Mrs. Bassett is one of those likely to lose her head and become indiscriminating and credulous, nevertheless the advice remains good.—W. F. P.]

Mrs. B. "Were you born with a veil over your eyes?"
Sitter. "Not that I ever heard of."
Mrs. B. "Have you a condition in the small of your back, that bothers you, makes you want to straighten up, makes you feel stiff? It might be lumbago."
Sitter. "Sometimes I do feel that way."

Note 44. Adhesions, dating from the time I wore a cast, when my leg was broken. Frequently I feel as described. I rise and stretch. The psychic rose and gave me a bending exercise to illustrate what would be good for me. Who thought of this—the psychic or the "doctor?"

Mrs. B. "Have you any ancestors that lived in New England?"

Note 45. While I am very thankful for my good ancestry, I have never shown any ability to retain genealogical data. My mother and sister have traced out the family tree, giving names, dates and relationships, but, alas! very quickly the facts become hazy in my mind. I cannot bring up that information when needed. When the psychic

questioned me, I was stricken with the conviction that I did not know all I ought to know in reply. I recalled that one man by the name of ——— [One of the great Massachusetts names.—W. F. P.], my mother's maiden name, founded ——— Academy, in ———, Mass., and beyond that my mind was blank. Between my desire *not* to give the psychic information and the realization that I had little to give, I took refuge in what might be called an untruth—what my departed parents think of me I don't know!

Sitter. "Not that I know of. How far back do you mean?"

Mrs. B. "Oh, way back—great-grandparents, great-uncles, etc."

Note 46. That finished my confusion and I hoped her mind would wander to other topics. However, that evening I wrote to my sister, who keeps our ancestors on the top layer of her conscious mind, and the following are the chief facts that apply to the question under consideration. My mother was descended from a certain ——— who came over from England in 1630, and settled at Salem, Massachusetts. Among his descendants were men who founded New England Academies. Another was Mayor of Boston. Others were prominent ministers of the gospel. Phillips Brooks and Wendell Phillips were of that family. The line can be traced right down to my mother, and all were New Englanders.

Mrs. B. "I see a girl grieving and she kisses your tears away. She is near you, and if you are blue, she comes and tries to comfort you."

Note 47. I can make nothing out of this, unless it is Kitty again.

Mrs. B. "There is a dropsical woman present, much swollen."

Note 48. My cousin, the first Mrs. Bassett, had dropsy, and I assisted in caring for her. *She and Kitty would naturally be together.*

Mrs. B. "Some one has passed over with pneumonia."

Note 49. My mother had pneumonia and died in January, 1890.

Mrs. B. "I see a man, elderly, a man's face. He wears a beard, a thick one, it comes down on his chest to *here* [*indicating*]. Your face fades away and his face comes in front of yours."

Note 50. This could be my father. He had a heavy beard, down to the point indicated by the psychic—a very noticeable one.

I confess that meeting what seemed to be allusions to so many of those who have gone over gave me a dazed feeling. So much had been

compressed into the time of the sitting, so much more than I looked for! It was a relief to pass out into the fresh air and do some quiet thinking.

[To this note may be appended the pertinent part of a letter by Mrs. Bassett, written on March 30th, restating the precautions she took, and summing up the most important incidents of the sitting.—W. F. P.]

"I took with me, wrapped separately and as per instructions you sent me, a quarter which my husband carried in a certain pocket for about three or four years, and his seal ring. . . . I gave the quarter first, and immediately (apparently) my husband appeared in contact, soon referring to a marked incident in our lives, and then giving a quotation which meant nothing to me until I remembered (three hours later) that he was rather fond of giving it. Then my brother-in-law (husband's brother), very recently deceased, was described in appearance as I last saw him. Mrs. B. described a young woman who visited her (in spirit) the day she received my letter, and remained all day, and presently came as we sat there. The description, habits and in particular one peculiarity (which I had not thought of for years) tallied exactly with those of my step-daughter, who passed over in 1915, three years after her father. I must say I was struck with these details. Then came the husband of the New York friend, remarkably (to me) identified by profession and Bible quotation. My mother (died 1890) apparently was described, as seen in her picture on my wall. A man's face, with a beard, like my father's as to length and heaviness, appeared on my face, blotting me out in Mrs. B.'s eyes for some moments.

"I was *very* cautious about not divulging *any* information about myself, and went there as 'Miss Watson,' using that name because I directed Mrs. B. to reply to my letter—as to a 'Miss Watson' at *her* address. I could not have the letter come to *this* house, under an assumed name—no one would have kept it for me. A reference came to a woman 'much around' me who was packing to go away. 'Miss Watson' is planning for the summer.

"Mrs. B. saw the shape of the quarter and felt a 'star' in her hand, and said the two wrapped packages belonged together to the same person. Then she asked for something I was wearing and I gave her my opal ring, and immediately my deceased niece (to whom I gave my opal's mate), appeared and was described, especially as she was in appearance after the operation a year before her death. There were some 'misses,' of course, among all these 'hits,' as if some personalities not concerned had flitted by. My course of reading in preparation for all this stood me in good stead. I found myself recognizing the same peculiarities and confusions as in the sittings by Dr. Hyslop, etc."

III.

SECOND SITTING, JUNE 2, 1923.

I (Kate Bassett) went to Mrs. Borden, in the interests of Mrs. James Schenck, the widow of Rev. J. Schenck; who died from tuberculosis in L———, N. Y., 1917. He had previously communicated, during my first sitting with Mrs. Borden, in March, 1923. [See page 592.] On this last occasion I took with me the fountain pen he had used to write all his sermons, also carried a letter he had written to *me* three months before his death. The pen was wrapped, as unrecognizable, the letter was put in a plain envelope, sealed, and was not disguised.

I first handed the pen to Mrs. B.

Mrs. B. "I see a woman's influence,—all things in a whirl. She goes from one thing to another, she runs to and fro, hurries up to get from one place to another. A beautiful girl, sitting, hands in lap, in a white dress. She is very pretty. About sixteen years old. This is a picture of her."

Note 51. Mrs. S. came to see me on June 9th, and I went over this record with her, in some cases reading the record first to her, at other times drawing her out to give facts before reading the record. She told me that from about fifteen to twenty-two years of age she was very gay, flying about as described above. Had her picture taken frequently in white. With those facts her husband was of course acquainted. She was a very pretty girl, and she is pretty still.

Mrs. B. "Now she seems to be secluded and alone, everything quiet. She is very sweet."

Note 52. During a couple of years, following the above gayety, she was in poor health, necessitating quiet and complete rest.

Mrs. B. "I see a woman in silk gown, a flowered design."

Note 53. Mrs. S.'s mother, who passed over, several years before her husband, was very fond of flowered designs in silk and cotton gowns.

Mrs. B. "Another comes to me and fixes a necklace around my throat, calling attention to it."

Note 53a. A friend and relative of Mrs. Schenck gave her a necklace, which Mrs. S. wore at times for years—is wearing it now. Mr. S. saw her wear it. The relative who gave it is still living.

Mrs. B. "I see a business office, a man sitting at the desk and thinking something over. He is interested in your affairs. (*Medium turned to sitter here.*) There is a gate in the office."

Note 54. On June 9th, I went down to the office of the American Society for Psychical Research, to go over my record of the first sitting with Mrs. B. which took place in March. Dr. Prince sat at his desk, and looked at my report. I found that I had to pass through a gate in the office. It would appear that Mrs. B. had seen the occurrence she described before my visit to the office. I had never been there before, and knew nothing about a gate.

[If the reference was to the office of the A.S.P.R., it is unevidential for two reasons. First, Mrs. Borden knew that some sitters were sent to her by persons connected with the office, and, secondly, while I think she had not been in the office we were occupying at the time, she had been in the former office in the same building, and there was a gate in that one also. This by no means necessarily nor probably implies that Mrs. B. was practicing an imposition or that she even knew to what office she referred. It may have been that a little earlier she wondered if Mrs. Bassett had been sent by some one in the office of the A.S.P.R., and that this resulted, automatically, in the imagery. If this was not the process, still the statement of Mrs. B. would not probably imply prediction. I had already seen the report of the first sitting, studied it and become "interested" in Mrs. Bassett's "affairs," so far as they had to do with these experiments. Besides, the description is too like that of an ordinary business office to count.—W. F. P.]

Mrs. B. "I see Lord & Taylor's store and Altman's. I seem to cross over from the Waldorf to the opposite side."

Note 55. This means nothing to either Mrs. S. or myself.

Mrs. B. "I see a form vaguely, some one is trying to reach you and cannot." (*Here I handed Mrs. B. the letter.*)

"I hear Martha."

Note 56. On reading this name to Mrs. Schenck, she said at once: "Martha was a young girl who waited on my mother during her last illness. She became part of our family, she was much loved by us all. She was devoted to my husband, cooking dainties for him and waiting on him. Later on, she was to be married and wanted my husband to marry her, but he was by that time too ill to do so. He, however, made out the necessary papers. Martha was married on a Wednesday, and

my husband died on the next Sunday. The bridal couple had supper at our home—the rectory. Martha died a year later."

Mrs. B. "I seem to hear 'arrested.' Some one sings, 'Jesus, lover of my soul.'"

Note 57. Neither Mrs. S. nor I can make anything definite out of the above.

[Of course this is not the same as saying that it has no meaning. There could have been some relevancy forgotten by Mrs. Schenck. Or it *might* have been, if the clergyman be supposed to back of it, that his memories went back to the period before his death, when his life-work seemed to be almost "arrested" and he knew that it soon was to be stopped entirely. The lines which follow that quoted:—

> "Let me to thy bosom fly,
> While the nearer billows roll," etc.,

would have been peculiarly congenial to a devout man, victim of a mortal disease while in his prime, and may have been often in his thoughts. These remarks are merely to warn the student that it is unreasonable to assume that what cannot be proved is therefore not true, and that what is not intelligible is therefore without meaning in fact. I lately received the record of a mediumistic sitting made by a living clergyman, with his notes thereon. One remark by him was wholly unintelligible to me, but he was able to explain it so that its meaning was apparent. If a living man is not always able to express a fact so that his meaning is intelligible, it ought not to be expected that a spirit should, when embarassed by the difficulties of pushing, so to speak, his thoughts through an alien consciousness, always be successful in making his meaning understood. This is true, even on the theory that all the facts which get through were intended to be given, and still more emphatically so if, as is probably the case, some marginal and associated thoughts of the spirit telepathically impinge upon the consciousness of the medium—W. F. P.]

Mrs. B. "I see a beautiful spiritual influence."

Note 58. The above would certainly describe the Rev. Mr. Schenck.

Mrs. B. "There is a hesitation about taking this article (*Medium holds up pen*). A hand stretches out toward it and hesitates, as if it had no right to it."

Note 59. This seemed strange, until the widow stated that her

husband disliked writing sermons; he usually waited till Saturday to write them, and often preached extemporaneously, rather than use a pen.

Mrs. B. "George Walker comes."

Note 60. We cannot identify George. [Mr. Schenck's middle name was George, but "Walker" did not belong to the name. See note 132. —W. F. P.]

Mrs. B. "I see a man, hair parted, raised and fluffy on one side. His clothes are worn loose and he has a moustache."

Note 61. The first sentence describes Mr. Schenck's hair as a young man. There was a picture taken of Mr. S. before marriage, in which he wore a Vandyke beard and a moustache. His friends and wife always joked him about this picture, because it made him appear older than he was. His clothes *were* worn loose. [But the *beard* was not mentioned by the psychic.—W. F. P.]

Mrs. B. "I am now going back some years."

Note 62. This refers to the date of the picture.

Mrs. B. "I see a uniform, perhaps a G. A. R. uniform, but not *on* the man."

Note 63. This does not refer to anyone Mrs. S. knows. *My* husband was a Grand Army man.

Mrs. B. "I see a professional man, a man wearing a long black gown, a brilliant speaker. I see a gavel in his hand which he holds as he talks. A medium build, with thin neck. Studious, and a deep thinker. There seems to be a square yoke in the black gown."

Note 64. This would describe Rev. Mr. Schenck in his Lutheran gown, his physical appearance being as described, and he was brilliant in preaching and very studious. We are not sure about the square yoke. We cannot understand about the "gavel." He was first a Lutheran, then an Episcopal minister.

[On the background of my knowledge of the steps by which Mrs. B. seems to reach her correct or approximately correct pictures, often, it looks as though the uncertain reference to the "uniform, perhaps a G. A. R. uniform," might be the first approach to the designation of the "long black gown." The steps in this case *might* be these: (1)

the idea of a uniform of some kind, a garment different from that worn by the generality of men. (2) The subconscious, by association of ideas, conceives the picture of a Grand Army uniform. (3) The intelligence supposed to be trying to identify itself manages to impress the medium with the idea that this is not what the man wore; hence she says: "not *on* the man." (The very expression "*the* man" would naturally imply that the man already referred to is the one now meant.) (4) And now there is success in depicting in the medium's consciousness the sort of a uniform meant, and she now sees it *on* the man.—W.F.P.]

Mrs. B. "I see him sitting, holding a book open, on a table or desk. He has a small paper in his hand, comparing notes with his book. The book seems to be a manuscript. As he is now sitting and comparing the notes with the book, he looks at you."

Note 65. Mr. S. always used small paper for his notes on sermons. One of his photographs taken some months before his death shows his head and eyes raised, looking directly at the person holding the photo. He is seated at his library table, pen in hand, writing notes.

Mrs. B. "Do you know anyone killed in the Civil War?"

Note 66. Neither of us can place the above. Mrs. B. may have been thinking of the G. A. R. uniform mentioned before.

[Exactly; she may have been wondering what her incorrect impression meant.—W. F. P.]

Mrs. B. "A hand from the grave reaches out for this (*medium indicates the letter*), but is reluctant to take this (*medium indicates the pen*). Long fingers reach out, but hesitate."

Note 67. Mr. S. had long fingers, long and thin.

Mrs. B. "I see a paper already signed. I see confusion around, papers scattered around. It seems like a legal paper."

Note 68. Mrs. S. is a teacher. Her contract with her Board of Education for 1923-1924 had lately been passed upon and was forwarded to her early in June. It was dated June 6th. The official signatures had, no doubt, been written at the May meeting of the Board.

[It will seem absurd to many, the evidence of a determination to find a correspondence at all costs, to skip from particulars in the description of a dead man and facts in his life, to facts in the present in regard to his widow, and back again. But it must be admitted that a

man, if conscious of what is happening to his wife surviving him, ought to be interested in events which concern her in a vital way. He might well appeal to his knowledge of facts present as well as of things past in the effort to identify himself. Or if all this were not the effect of conscious endeavor on his part, yet still his thoughts might wander from the past which interested him to the present regarding his wife which also interested him. The very mention of "a paper" on which he had written in the past might remind him of the paper which in the present was so important to his wife. I am not urging that this *is* the fact, nor am I making a special appeal for the spiritistic theory. But we must respect the implications of whatever theory we discuss, and admit psychological facts.—W. F. P.]

Mrs. B. "I hear the word 'drowned.'"

Note 69. There is this possible light on the word "drowned." Mr. Schenck was on the "General Slocum" when it sank. He saved some of the children. The scene so impressed him that he never liked to speak of it. His wife knew of this.

[The memory of the dreadful disaster which cost scores of lives, nearly blotting out a Sunday-School, would certainly remain a poignant memory to anyone who witnessed it.—W. F. P.]

Mrs. B. "A very tall man seems to own this and this." (*The medium indicates both the pen and the letter, one of which had been owned by Mr. Schenck, while the other had been written by him and so was in a valid sense his property.*)

Note 70. Mr. Schenck *was* very tall.

Mrs. B. "I see another man, with grey hair, broad-shouldered, fair complexioned, not olive, a round face. Passed away several years ago."

Note 71. This describes Mrs. Schenck's father, who died in 1918.

Mrs. B. "I see another man, he is trying hard to show himself. He used to flush up as though he had blood pressure or hardening of the arteries. There was a kidney condition there. When he walked, before his last illness, he had high color."

Note 72. Mr. Schenck's nurse—a friend of the family—was engaged to Rollman, who died a few years after Mr. S. His physical appearance when ill was exactly as described, as verified by Mrs. S., but unknown to me, who did not see him when ill. I also did not know

his first name, which came just after this, nor the circumstances given later, nor about his illness.

Mrs. B. "I hear 'Wellborn.'"

Note 73. Is this "Rollman," indistinctly heard?

Mrs. B. "I hear a musical voice, very sweet, a wonderful voice."

Note 74. This describes Mr. Schenck's voice.

Mrs. B. "He sat up a while before death, in a bathrobe."

Note 75. Mr. Schenck sat up in his bathrobe, on Saturday, for a while. He died on Sunday.

Mrs. B. "In his last illness he would go up and then down again."

Note 76. Quite true.

Mrs. B. "A sweet voice. Now his face gets blue and fades away. I seem to hear a person's name, four letters, 'NA'—I can't get the last two letters. I get 'Admiral.' I hear 'nervous prostration.' I hear 'Frederick.'"

Note 77. Is this Frederick Rollman?

Mrs. B. "He shows me a big dog, like a collie. I see a comfortable room, the dog's nose on a rug."

Note 78. Mrs. S. says there was a large dog, with shaggy hair, at the boarding house where Mr. Frederick Rollman lived, and often with him.

Mrs. B. "I see a sort of library. He seems to bring in the grey-haired man."

Note 79. This would be Mrs. Schenck's father, as entering the library in the minister's house, in company with Mr. Rollman.

Mrs. B. "I see you (*medium indicates Mrs. Bassett*) sitting with one or both feet up, like this (*medium shows*). You are comfortable and contented."

Note 80. This has occurred about five days every week for the past six weeks, about 4 P.M.

Mrs. B. "The man says: 'Hold on tight to these two articles (*Medium indicates the pen and the letter*). Treasure them. He holds them tight. I hear Tennyson.'"

Note 81. This about Tennyson is nothing to us as yet.

[Afterwards, in a letter written August 8, 1923, Mrs. Bassett stated that it appeared to her probable that the reference was to "In Memoriam," a poem inspired by the death of a young man who was a dearly loved friend of the poet. Mr. Schenck was but thirty-seven years old when he died. The objects presented at this part of the sitting were his pen and a letter he had written the sitter, whom he frequently addressed, in his letters, "My dearly, dearly cherished friend." The strength of the friendship would make the reference, if that was what was meant, most appropriate.—W. F. P.]

Mrs. B. "I see three girls, two standing, one sitting. All have dark hair, parted in the middle. The one sitting had fluffy hair, the others straight hair."

Note 82. Mrs. S., who has fluffy hair, was frequently photographed with others, but cannot recall this picture. [It was not stated that a photograph was being described.—W. F. P.]

Mrs. B. "Some one goes to pieces in great grief; a man comes and puts his hands on your shoulder and tells you to brace up. It may not be you, but some one you know. This dark-haired woman is grieving over a white-haired woman; the man comes to console her."

Note 83. We cannot place this in the past, for Mrs. Schenck or Mrs. Bassett.

[But to be fair, the medium said that it might not apply to whatever "you" is referred to, Mrs. Schenck or Mrs. Bassett.

One might suspect that the sitter looked doubtful, and that this made the medium hedge and say "it may not be you, but some one you know." But much said in this sitting was not intelligible to the sitter (though so to Mrs. Schenck), and yet no "hedging" occurred, though the sitter had as much reason for looking doubtful.—W. F. P.]

Mrs. B. "I hear some one calling you 'Aunt.'"

Note 84. Mrs. S. has no nephew or niece. The medium must refer to Mrs. Bassett, who has both, passed over and living.

[This *might* be so, not "must." As almost throughout this sitting, "you" is interpreted as referring to Mrs. Schenck, it seems better to treat the reference to the "Aunt" here as an error.

Mrs. Bassett later called attention to the fact that after the sentence " some one goes to pieces " and the apparent identification of this some one with Mrs. Bassett by the pronoun " you," it is not only said that " it may not be you but some one you know," but the term " *this* dark-haired woman " shows that it cannot be Mrs. Bassett, whose hair is white. Immediately afterward comes " I hear some one calling you 'Aunt.' "

Now Mrs. Borden is very reluctant to tell a sitter that she foresees the sitter's death, and Mrs. Bassett thinks that she may have glossed over her meaning. Mrs. Bassett expects soon to go and live with a dark-haired niece who has a husband. Mrs. Bassett has white hair and the niece is fond of her Aunt. If Mrs. Bassett's own death at some future time is meant, the utterances become intelligible, though of course not evidential.—W. F. P.]

Mrs. B. " You are going to hear about family troubles and difficulties. The wife is suspicious and jealous, and you give good advice. The husband is quick-tempered."

Note 85. When Mrs. Schenck called on me, a week after the sitting, and we went over this record together, I approached the remark of the medium just quoted in the following manner. " Do you like the people you are boarding with? "

" Yes, they are very kind to me. The wife seems to like me, but unfortunately, she is a suspicious woman and jealous. She evidently does not like her husband to talk too much with me. I spoke of it, indirectly, to her, lately, saying I talked to her husband as I would to any other man. That my husband was never foolishly jealous of me, for he understood I meant nothing wrong in conversing with other men besides himself."

" What sort of a man is the husband? "

" Oh, he is very quick-tempered."

[Observe how she used the same words as the medium's in describing this pair, before Mrs. Bassett read the record to her.—W. F. P.]

Mrs. B. " Don't try to do too much at a time."

Note 86. Very wise advice to give Mrs. S., who does attempt too much at a time.

Mrs. B. " Parted but not forgotten. There are no friends like old friends.

" People are told to be gentle to you, because you are sweet and

kind. Don't let these people annoy you. Trials are borne bravely, regardless of struggles. Struggling hard, though handicapped by bodily affliction. True-blue all the way through."

Note 87. All very true of Mrs. Schenck.

Mrs. B. "Powerful efforts are necessary to combat evil influences at work."

Note 88. It appears that the above remark is exceedingly pertinent to some domestic difficulties with which Mrs. Schenck had to deal, and which caused her much anxiety. They are described in the notes of Mrs. Bassett, but are too personal to print.—W. F. P.

Mrs. B. "Be brave, be practical, don't let anyone influence you, use your own judgment."

Note 89. Mrs. Bassett explains that a specified person has frequently advised Mrs. Schenck to pursue what would have been an unwise course in relation to the matter referred to.—W. F. P.

Mrs. B. "Train yourself to be more patient."

Note 90. On the day of her call on me, Mrs. S. had been lecturing herself for lack of patience in regard to the matter.

Mrs. B. "We are helping you from this side, we know you need us. We try to guard you from all harm and danger."

Note 91. This sounds common-place and banal enough, but it happens to be very pertinent to the matter referred to, which would be of the same interest to the husband, if he knows what is happening on earth, that it is to his wife.—W. F. P.

Mrs. B. "Teddy."

Note 92. This may be an auditory error for "Hetty," which is Mrs. S.'s Christian name.

[At this point I took back the pen and letter, and handed to the medium a little, thinly-knitted worsted jacket, which was formerly worn by my sister-in-law, who died in 1918. It was wrapped in small compass, and in heavy brown paper. The jacket was sent to me after the death of its owner, my sister-in-law, Mrs. Ross [pseudonym], and has been used by me.]

Mrs. B. "This has been used by warm hands. I see a little jacket floating by, the arms sticking out so."

Note 93. The medium spread her arms out thus. [Mrs. Bassett drew two lines slanting downward and outward at an angle.—W. F. P.] The sleeves were long and a drawing of the jacket shows them in this way. [Here Mrs. Bassett introduced a drawing of the jacket with the sleeves at the same angle.—W. F. P.]

Mrs. B. "Is it black?"
Sitter. "Yes."
Mrs. B. "It slips on easily."

Note 94. The jacket was made in open mesh, so that it goes on the wearer easily.

Mrs. B. "I see some one putting it on you and patting you on the back. Some one is glad you have it. Some one says, 'You'll take care of it and appreciate it because it was mine.' The hands pat you. You are going to live to be very old, with hair white as snow. You'll carry your years well, and be peaceful and contented. You'll shrink down and grow smaller." (*The last was addressed to me personally.*)

Note 95. What is ascribed to my sister-in-law sounds very natural, very like her.

[It should be noted that the contents of the package *had* belonged to another person, and *was* a jacket as earlier stated, and *had* been worn by the sitter.—W. F. P.]

Mrs. B. "I see a sweet picture, an old-fashioned picture. A young girl in a big, flowing silk skirt and big hat with strings. The man has on an old-fashioned necktie. Years and years ago. This man was like the man with the moustache, only younger. Tight pants, with gaiters, trousers fitted tight. The girl is so sweet. She has a full crown on her hat. He is very dignified."

Note 96. Having no picture like the above in my possession and feeling it must have some reference to my sister-in-law, I wrote to her husband Mr. Ross (a skeptic as to spirit communication), simply describing this picture, and asking if he had one like it or had seen one. I told him nothing further. Back comes the following, "No photo such as you describe in my collection, nor can I recall ever having seen one like it, except *possibly* a picture of Henry ——— (standing), with his wife Louise (sitting), the latter being Ada's [pseudonym] sister. ["Ada Ross" was the sister-in-law of Mrs. Bassett, who had owned the jacket.—W. F. P.] In a letter following he writes: "I have done my best to try to recall more of the picture that remains faintly in my

mind of Henry ———— and his wife, with no results. He was a tall and slender man, and the picture exhibited the costumes of 60 years ago for both sexes, but beyond his neckcloth or stock, and her full skirts, my memory does not go."

Please note that Mrs. B. said "The man is like the man with the moustache, only younger." That man, Mr. Schenck was tall and slender, as my brother says that the man in this old picture was.

[It is only possible that this is the picture referred to. But were it impossible, that would not create a presumption that no such picture, pertinent to the sister-in-law, ever existed. How often a living person mentions something related to the past which he thinks that another ought to remember, and yet the latter is unable to do so!—W. F. P.]

(To be continued.)

ECTOPLASM AND CLAIRVOYANCE—BY DR. GUSTAVE GELEY *

BY HELEN C. LAMBERT

In the foreword Dr. Geley reviews, with his usual generosity and lack of bitterness, the attacks made upon his investigations, and remarks that, so far, no violent adversary of the work has taken the trouble to investigate it seriously. To the criticism of his "From the Unconscious to the Conscious," to the effect that his philosophy is based upon insufficiently developed or studied facts, he replies that far from having based his philosophy on these facts, he has based it upon accepted facts of evolution. He adds, however, that the facts of metapsychology have furnished him with the most important material for its demonstration.

The object of this book is to unite in one volume the various reports of the personal investigations which have appeared from time to time during the last four years in the *Revue Métapsychique*. Analysis, theory, philosophical induction are not attempted. It is a simple statement of facts. Criticism and comment are reserved for a second volume which was planned to complete the work. Since Dr. Geley's

* *L'Ectoplasmie et la Clairvoyance*, by Dr. Gustave Geley. Librairie Félix Alcan, Paris, 1924. Pp. iv. 445. 35 francs.

tragic death, which is so great a calamity to research, no word has come telling whether the notes for this second volume are advanced sufficiently to warrant expectation of their publication. If not we shall indeed have suffered a great loss, since it was to embody his views and deductions concerning the facts presented in the first volume. Several translations of these records have been given to the readers of the *Journal* who no doubt would eagerly await the publication of such a volume containing Dr. Geley's scientific and philosophical analysis of his experiments, with some of which they are familiar.

In *Ectoplasm and Clairvoyance* Dr. Geley presents only such phenomena as he has personally observed. These comprise about an equal number of objective and subjective phenomena, the most important of which are those of ectoplasm and clairvoyance.

The introduction deals with the practical study of mediumship; the many difficulties, causes of error and of negative results, are noted. An outline is given of the conditions and collaboration which are necessary for obtaining demonstrations. Dr. Geley stresses the fact that collaboration is an absolute requirement, and that results are not dependent upon the medium alone. He tells us that on the contrary the power of the medium may be partially or wholly inhibited by lack of collaboration or by other unfavorable conditions. This is a most useful and instructive chapter and should be studied by all who contemplate experimental work.

In speaking of the detrimental effect of light upon physical phenomena, Dr. Geley remarks upon the analogous effect which light has in the case of micro-organic and embryonic forms. He calls attention to the slow process of organic formation in biology and says that if this is retarded by light it is in no way surprising, when one considers the rapidity of the organization of ectoplasmic forms, that we should find it affected by even a dim light. He states, however, that the prevailing idea as to red light, which is that it retards phenomena less than white light, is erroneous; it arises from the fact that the light is merely diminished in the case of red light, the only advantage of which is that it facilitates the handling of photographic material in the séance room. He suggests that the ideal illumination for the séance room would be cold light, and expresses the hope that it may some time be perfected to the point of being available for practical purposes.

On the control of the medium Dr. Geley gives especially pertinent and much needed advice, ending this chapter with the emphatic statement:

"But what is true, and must be thoroughly understood, is that the control should not be blindly used, nor identical in all cases and at all

times. It should be intelligent; adapted to conditions; supple; rational. A rigid control which takes no account of the psychological modalities of the medium is often nullifying, not because it prevents fraud but because it inhibits the initial automatism."

He goes on to say that in initial stages of trance the medium frequently makes unconscious or automatic efforts to use his limbs, which are mistaken for a conscious effort to cheat. At this period he should not be too closely restrained as it retards the trance; later he may be more strictly controlled.

Dr. Geley places responsibility for fraud, conscious or unconscious, wholly upon the experimenters, and reminds us that genuine and unconsciously fraudulent phenomena may be observed during the same séance with a perfectly honest medium. And again, "The object of observers should not be the certainty that fraud is impossible (this is difficult to achieve): I repeat that the object should be to obtain powerful and complex phenomena which carry their own conviction under the conditions of control and with unimpeachable witnesses. If experimenters waste time in seeking for elementary and mediocre phenomena nothing will be more difficult than the achievement of a perfectly satisfactory control. If they are wise enough to ignore elementary phenomena and the little tricks which may produce them; if they allow the manifestations to develop, without paralyzing them by too many arbitrary exactions, then surely they will obtain such a variety of important facts, sometimes so beautiful, that they will be definitely and unshakably convinced."

The first part of the book deals with clairvoyance; a discussion of clairvoyance of objects in experiments with Stephan Ossowiecki; then clairvoyance of individuals in experiments with Mme. Briffualt. This is followed by remarks upon Dr. Osty's studies and a case of lucidity by Dr. Gallet. The subject is then resumed under four heads: Usual conditions of lucidity: Results; Rôle played by mento-mental communication; Errors. An interesting sketch is given of the life of Ossowiecki with a portrait of the clairvoyant. The illustrations throughout the volume are numerous and very fine.

The second part of the book, which deals with ectoplasm, devotes many pages to the work of Franek Kluski, who is considered by the author to be the greatest living medium, and of the highest character. Illustrations show full size photographs of the paraffine moulds, with detailed descriptions of methods and control used in obtaining them. Experiments with Guzik are next mentioned; also those with Eva Carrière. Of the Sorbonne experiments Dr. Geley remarks that in these abortive séances no account was taken of the medium's ill health,

and that he himself had seven successive negative séances with Guzik when the medium was in bad health. He says that the hasty conclusions made by the Sorbonne observers were arrived at after very few experiments and were prematurely formulated, based upon suspicion, not proof, of fraud. He reminds us that Eusapia Palladino's tricks were discovered by the metapsychologists and did not deceive them; yet they observed many genuine phenomena.

A portion of the book, which is devoted to metapsychic lights, begins with a brief chapter on Erto, with reservations as to the authenticity of his phenomena and a note stating that these reservations have been found justifiable.

The discussion of lights refers to the similarity found between those recently observed and the luminosities described by Sir William Crookes. Schrenck-Notzing's work is briefly mentioned, and a formidable list of well-known names attesting the authenticity of his observations is given. Attention is drawn to the two years of experiments with Eusapia Palladino under the auspices of the General Institute of Psychology. Professor Dubois is quoted.

In conclusion Dr. Geley says that it is not his intention to leave this volume, a bare statement of facts, unanalyzed and undiscussed, but that the scientific and philosophical considerations are too important to be attempted in the same volume and are reserved for a second volume which he hopes to publish within a few months.

Let us hope that this valuable work is not lost to us, but that it will be found to be so near completion that it may yet be published in spite of the author's untimely death. Our debt to him is already great; and even though this hope be vain we have much precious material which has been given us through his persistent and devoted effort.

RESEARCH DEPARTMENT

EDITED BY WALTER FRANKLIN PRINCE

PARALLEL AND PRESUMABLY TELEPATHIC DREAMS

REPORTED BY DR. ELWOOD WORCESTER AND OTHERS

Under date of April 17, 1923, the Rev. Elwood Worcester, D.D., rector of Emanuel Church, Boston, addressed to the Principal Research Officer the following letter:

DOCUMENT 1.

"DEAR SIR:—I should like to refer to you a rather odd incident, which looks to me as if it contains more than coincidence.

"About ten days ago [seven, according to Mr. Boisen's statement. —W.F.P.] I received a check for $23.50 from a member of our congregation with which the giver instructed me to arrange for the purchase of a suit of clothes for a poor man in whom she was interested. Our Social Service Case Committee meets every Tuesday morning. One of its members who is a man named Boisen had taken a friendly interest in the poor man in question and the lady had instructed me to ask him to arrange for the purchase of the suit. I therefore handed him the check at this meeting. It was not a matter which impressed itself deeply on my mind and I totally forgot the transaction of having handed him the check.

"Yesterday while dictating to Miss Downey, the matter of the check for some reason suddenly came to my mind quite strongly. I fully believed that I had given the check to Miss Downey, as I should usually do under the circumstances, and had requested her to forward it to Mr. Boisen, having entirely forgotten that I had handed it to him. Miss Downey was unable to remember my having dictated such a letter or having the check handed to her. I was at the time quite certain that I was right and she was in error, as I remembered distinctly how the check looked when I placed it on the table. Miss Downey was therefore somewhat troubled and began to search through her files for a copy of the letter and also to see if she could find the check in any of her compartments. While she was engaged in this task, Mr. Boisen entered the

Church quite troubled and told her that I had handed the check to him, that he had placed it in a note book in his pocket and had lost it and had been unable to find it, and it is still lost.

"The coincidence comes at this point. The night before these events occurred, and before any question of the check had been brought to Miss Downey's attention, she had a dream at her home in Braintree, which I enclose. At the breakfast table that morning, Miss Downey mentioned the dream to her sister, and her sister replied that she had had a similar dream of the loss of money, and that their niece the same night had had a similar dream of the loss of money and had told it early that same morning.

"You will note that in Miss Downey's dream the amount lost was 'something over $20.' In her sister's dream she lost about $22., whereas the amout of the check was $23.50.

"I should be glad if you will consider this case and tell me if you think it above a chance coincidence, as it appears to me.

"The check has not yet been found but should it be presented at the bank we have been able to stop payment on it.

"If you care to ask any questions of Miss Downey I am sure she will be willing to answer and I should like very much to get your opinion. Believe me, yours faithfully.—Elwood Worcester."

Miss Florence G. Downey's statement, also those of her sister, Miss Minnie L. Downey and their niece, Mrs. Marion M. Lowe, all personally witten and signed, were enclosed with Dr. Worcester's letter, and are given in turn.

DOCUMENT 2.—STATEMENT BY MISS F. G. DOWNEY

15 Newbury St., Boston, April 16, 1923.

"This morning just before arising and lying in a very passive state I recalled a dream in which I had lost a pocketbook. I appeared to be in a large crowd in a pleasant country and suddenly discovered that I held in my hand only the handle of my bag, the pocket part containing my money was gone. Later I met some one who said 'It's all right, your purse has been found.' I said 'how much was in it?' and the reply was 'something over $20.,' and I felt greatly relieved.

"I related this at the breakfast table and my sister remarked that she also dreamed of losing a pocketbook and added 'what is more strange, Marion (our niece) told me before you came down that she had dreamed of losing money.' I am enclosing their own accounts.

"April 16. Dr. Worcester informed me today that he had given me a letter to a man named Boisen and a check for $23.50 given by a

lady who wished Mr. Boisen to buy a suit of clothes for a man in whom she was interested. I denied having handled the check or recalling any such letter having been dictated to Mr. Boisen. However, as we write a great many letters, I thought it might have escaped my memory and that I would make a thorough search, which I did through all of my note books, copies of letters, etc. While doing this Mr. Boisen entered and I asked him if he had received such a letter from us. He said 'No, Dr. Worcester handed me the check himself with directions for using it and that is why I have come in today because I regret to say that I have lost the check which was indorsed and might be cashed by anyone.'

—Florence G. Downey."

DOCUMENT 3.—STATEMENT BY MISS M. L. DOWNEY

62 Holmes St., Braintree, Mass.

"I dreamed last night, April 15th, that I lost my pocketbook containing about twenty-two dollars, and I was much distressed in mind. I saw myself asking at several offices if it had been found. I saw a boy carrying a large bag that I thought contained my pocketbook. He opened the bag, and showed me it held only theatre checks. I did not find my pocketbook.—Minnie L. Downey."

DOCUMENT 4.—STATEMENT BY MRS. LOWE

Braintree, Mass.

"On the night of April 15, I dreamed that I saw a friend of mine stoop down and pick up her green pocketbook containing $20., which she thought she had lost.

"She held it up to show me, and said how glad she was to have found it.—Marion M. Lowe."

DOCUMENT 5.—CORROBORATING STATEMENT BY MR. BOISEN

99 Brattle St., Cambridge, April 24, 1923.

"The loss of the check which was concerned in the coincidence of Monday, April 16, 1923, was discovered by me *the previous* Saturday about 12:45. I had asked Mr. ——— for whose benefit it was made out to come to my room and as we started away together to get the suit, it occurred to me that I had better make sure I had the check with me. I took out the memorandum book in which I had placed it and found it gone. I then returned to my room to search among some papers which I had a short time before taken from my pocket. Monday morning I reported the loss at the Church. I was greeted immediately by Miss Downey asking me, before I had had a chance to open my mouth, whether I had received a letter in regard to the check.

"Dr. Worcester, she said, had been unable to find it and thought he must have sent it to me in a letter and she was just at that minute engaged in searching thru her notes for it. I explained that he had handed it to me the Tuesday before—that I remembered the check perfectly—and that I had just come to report its loss. She then told me of the fact that she and her sister had each dreamed that night of losing their purses and that in each case the amount had been a little more than twenty dollars. The amount of the check that was lost was twenty-three dollars and fifty cents. Inquiry at the bank reveals that the check had not been cashed.—ANTON T. BOISEN."

DOCUMENT 6.—QUESTIONS PUT TO MISS F. G. DOWNEY AND HER REPLIES

1. *Question:* Do you and your sister and your niece all live together?

Answer: Yes.

2. *Question:* Are there other members in the family?

Answer: My niece's husband.

3. *Question:* You are certain that your narrative of the dream is as you first remembered and told it? And is uninfluenced by afterwards hearing the other dreams?

Answer: Yes.

4. *Question:* Particularly in regard to sum of money?

Answer: I distinctly remember hearing "Something over $20.," stated by the person who announced the finding of it.

[Signed] FLORENCE G. DOWNEY.

QUESTIONS PUT TO MISS M. L. DOWNEY AND HER REPLIES

1. *Question:* I understand that your niece told her dream before your sister came downstairs? If so, please make a statement distinctly to that effect. You told yours first, and she hers afterward?

Answer: My niece told her dream before my sister came downstairs. My niece told her dream first, and I told mine afterwards.

2. *Question:* Did she at the time that she first told you say that in her dream the pocketbook contained $20.00?

Answer: Yes.

3. *Question:* Did you name the sum of money you dreamed of when you first related to her, and did you then say that the amount was $22.00?

Answer: When she stated $20. I said, "Mine was a little over that." However $22. was in my mind clearly though I didn't speak it.

4. *Question:* Are you without shadow of doubt that the narrative of your dream as you first told it is as you sent it to me and is uninfluenced by the other dreams?

Answer: Yes.

[Signed] MINNIE L. DOWNEY.

QUESTIONS PUT TO MRS. LOWE AND HER REPLIES

1. *Question:* I understand that Miss Minnie Downey told you her dream and thereupon you told yours to her before Miss Florence came downstairs. If this is correct, please make a distinct statement to that effect.

Answer: I told my dream first and then my aunt (Miss Minnie Downey) told hers. This was before Miss Florence Downey came downstairs.

2. *Question:* Did Miss Minnie tell you as a part of her first narration of the dream that $22.00 was the loss she dreamed about?

Answer: She said it was a little over $20.00. [See answer to 3rd question put to Miss Minnie L. Downey.]

3. *Question:* Are you certain that the narrative of your dream which you have written out is as you first told it, uninfluenced by hearing the other dreams?

Answer: Yes.

[Signed] MARION M. LOWE.

SUMMARY

Let us arrange the events, following the reception of the check for $23.50 by Mr. Boisen from Dr. Worcester in chronological order.

1. Saturday, April 14th, Mr. Boisen learned that he had lost the check.

2. On the night of Sunday, April 15th, Miss Florence G. Downey, Dr. Worcester's secretary, dreamed that she had lost a purse containing "something over $20."

On the same night of April 15th, her sister, Miss Minnie L. Downey, dreamed that she lost her pocketbook containing $22.

The same night of April 15th, their niece, Mrs. Marion M. Lowe, dreamed that a friend of hers dropped her pocketbook containing $20.

3. On Monday, the 16th, six days after he had given the check, Dr. Worcester, while dictating to Miss F. L. Downey in the morning, thought strongly about the check and found himself under the erroneous impression that he had given it to Miss Downey to mail.

4. A little later the same morning Mr. Boisen went to the church to report the loss, and was greeted by Miss Downey with the query whether he had received a letter about the check which Dr. Worcester thought he dictated to her.

The first thing that attracts our attention in this series is the group of coincidences between the dreams themselves, which would be striking quite apart from any external event. Three persons, all living under one roof, and comprising all but one person in the house,

a. On the same night

b. Dreamed of a pocketbook or purse containing money being lost

c. The amount being very nearly the same, in one case $20, in another "something over $20," and in the third $22.

The particular imagery of the dreams differed.

The next thing which strikes us is that on the calendar day before that of the dreams a man (Mr. Boisen) to whom Dr. Worcester thought he had sent a check for $23.50, a sum approximating to those of the dreams, lost the check.

The next thing that strikes us is that Dr. Worcester, apparently while Mr. Boisen was either on his way to the church to report the loss or on the point of starting—at any rate when the matter was on his mind—suddenly thought of the check so that he spoke of it to his secretary whom he supposed wrote out and sent a dictated letter about it, which set her at work looking up the notes of the non-existent letter, which task she was engaged on when Mr. Boisen entered.

If we have something more than significant parallels between the dreams, suggesting telepathy from one to another of the dreamers, that is to say, if the dreams were causally related to the loss by Mr. Boisen, how did the telepathic connection come about which set the dreams in operation? For Miss Florence G. Downey knew nothing about the loss and her sister and niece certainly did not. Neither did Mr. Boisen suppose that there was any connection between Miss F. L. Downey and the check, as there in fact was not, so that the loss would not set him to thinking of her. We do not indeed know that there must in all cases be thinking about a "percipient" on the part of the "agent," but the evidence preponderantly points in this direction.

Perhaps, since Dr. Worcester had the conviction come strongly into consciousness on Monday morning that his secretary took a letter about the check and was directed to send the check and letter to Mr. Boisen, it is permissible to conjecture that the same conviction was latent in his mind, say the day before. The sequence then is

1. Boisen loses the check, thinks of Dr. Worcester and feels concern.

2. Dr. Worcester has latent or subconscious thoughts about the check with the mistaken memory image involving Miss Downey, his secretary.

3. Then come the dreams of Miss Downey, her sister and their niece.

We may thus, then, construct our telepathic chain. Mr. Boisen on losing the check, thinks of the loss and of Dr. Worcester. This works a telepathic impression upon Dr. Worcester which hardly rises to the surface, or which does momentarily and is put aside. But in either case it mingles with the impression that Miss Downey was connected with the giving of the check. Thus a rapport with Miss Downey is created, the impression passes to her and from her to her sister and her niece, in each case expressed in dream imagery. The next morning, perhaps reinforced by fresh influences from Mr. Boisen's resolve to go to the church and report the loss, Dr. Worcester's impression—not indeed that the check is lost, but about the check—comes fully to the surface. We should have to assume, apparently, that a part of Mr. Boisen's message, namely that money was lost, failed in delivery to Dr. Worcester's consciousness, but went on, with him as a station, and was delivered in full at the Downey station. But, on the other hand, after once establishing a connection with Miss Downey through Dr. Worcester, Mr. Boisen's telepathic wave may have short-circuited and gone to Miss Downey direct.

There! for once I have yielded to such of my friends as think that I ought to be prepared with an "explanation" of every phenomenon which I vindicate as a fact. *Ecce me!* concocting a system of plausibilities as deftly as some of my contemporaries whose tours of constructive imagination are regarded by readers as demonstrations because so easily visualized as pictures. You could almost see that telepathic wave rolling from Mr. Boisen to Dr. Worcester, gathering new force and sweeping on to his secretary, and from her speeding to vibrate the brains if not the pillows of her sister and her niece. But we yet see so darkly into the processes by which our supernormal facts come into being that I should be very much surprised if the process in this particular case could be established and it proved to coincide exactly with my pretty picture. There is no harm in our constructing conjectural explanatory systems so long as we are conscious that the most of them *are* highly conjectural and will probably, in some later century, look crude and childish.

NOTES AND COMMENT

A clipping from *Neues Wiener Abendblatt* for February 14, 1924 has been received, containing what appears to be an authorized statement concerning a late exposè of Rudi Schneider, which was contrived by Dr. Stephan Meyer and Dr. Pribram. These savants called together a committee composed of Counsellor Wagner-Jouregg and Professors Buehler, Durig, Ehrenhaft, Schlick, Assistant Dr. Liebesny, and Commissioner Ehrenseft.

A test of Rudi Schneider was made under the usual conditions, the principal of which was placing luminous rings around his arms and legs. Nothing of importance occurred until he was observed by both Professor Meyer and Professor Pribram to take one foot out of its luminous ring and to fasten it around the other foot so that now one leg had two such rings, and the other, wearing none, was free to perform in the darkness. Thereafter "phenomena" happened, he was able to fling bells and other objects through the room, etc.

On another occasion Professor Meyer invited about forty persons to be present at an experiment with a medium whom he assured them would do such marvelous work that all skeptics would be convinced. As a matter of fact a clock was thrown from the table, a bell rung, and various "occult" phenomena occurred, to the astonishment of all the invited visitors. Then Professor Meyer gave the company information which astonished them still more, that the medium was no other than Professor Pribram himself, and that the "experiment" was made in order to increase the number of first observers of professional mediumship who should have information how such tricks are performed.

As Rudi is a brother of Willy and the conditions obtained at their experiments are somewhat similar, the performances of the latter are now placed in greater doubt.—W. F. P.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, Sc.D.

The Spiritualists' Reader. Compiled by SIR ARTHUR CONAN DOYLE. Two World's Publishing Co. Manchester. 1924. Pp. 158.

A collection of brief selections from well-known Spiritualistic books scarcely needs mention in these pages; but for those who seek information on the Spiritualists' point of view and belief the fact that these selections were made by Dr. Doyle and intended for public reading in the meetings of Spiritualists gives them representative interest.—G. H. J.

Ancient Lights or the Bible, the Church and Psychic Science. BY MRS. ST. CLAIR STOBART. Kegan Paul, Trench, Trubner & Co., Ltd., London. 1923. Pp. 344+xxiii.

The purpose of this book is to give a psychic explanation to those passages and stories of the Bible which contain suggestions of communications from the spirit world. The result is a useful compendium which may well be consulted by all Bible students. Although its details may be criticized, the book as a whole furnishes a strong side light on many obscure passages, and seems to give abundant proof that they cannot be understood by those who deny the reality of spirit communications. Indeed, many of the Bible writers evidently accepted such reality as a matter of course which needed no explanation. Like the North American Indians, and other primitive races, it appears that the Jewish people were brought up to consider themselves as a part of an invisible world which was only occasionally revealed. Sophisticated travelers often ridicule the superstitions accompanying such primitive beliefs, but the fundamental significance of such a general belief manifested in all ages and countries cannot be overlooked by students of religion and psychology.

Mrs. Stobart's book, unlike many collections of Bible stories, is not adapted to children, but it will make a strong appeal to thoughtful readers.

Regarding the plagues of Egypt, Mrs. Stobart writes: "It is true that in the bloody river and the frogs the magicians 'did in like manner with their enchantments,' but they could not, as did Moses and Aaron, foretell, by means of psychic communication with the spirit forces, the nature of the next calamity, nor its duration; nor had they the knowledge of sanitation, enabling them to realize that the reason why many of these plagues did not visit the Israelites' quarters was probably because of the greater cleanliness there prevailing. The cunning art of the sorcerer broke down completely before the prophetic insight of the great psychic, who could not beat them at their own art but had supernormal means of acquiring knowledge which can be acquired only by the sixth or psychic sense."

Under the title of Tests we read:

"Indeed, the keynote of Bible teaching in psychic science is not condemnation of all psychic phenomena, but discrimination between good and evil spirits, authorized and unauthorized mediums; and condemnation of the prostitution of great psychic gifts for unworthy ends.

"From the moment that the Bible is psychically understood, every page throbs with life and abounds in picturesque and realistic romance; and we

begin to suspect that perhaps the literary charm both of the Bible and the Greek classics is due to the fact that both Bible and Greek literature, each in its own way, describes a romance of two worlds, so naïvely interwoven that we are never quite sure whether we are on the earth below or in the Heaven above."

The author tells us that the beauty of Samuel's first psychic experience is lost upon us because our teachers have no knowledge of clairaudience as an everyday psychic possibility and therefore we thrust the incidents into the "curiosity cupboard of Bible miracles, which can be looked at only through a glass case."

"God's heroes are His heroes only because they are in constant communication with Him."

The introduction by Sir Oliver Lodge and every one of the thirty-seven chapters contain quotable passages. From the standpoint of higher criticism the book makes no contribution to Biblical literature, but as a popular manual bridging the gap between supernormal psychology and the miracles and special providences of the Bible it will be very useful, and it well supports the reality and unity of the spiritual world.—George H. Johnson.

Psychic Messages from Oscar Wilde. Edited by Hester Travers Smith. T. Werner Laurie, Ltd. London. 1924. Pp. 179.

The admirers of Oscar Wilde's prose will probably find that this volume is, superficially at least, in the same style and plane of thought. This is not evidential in the sense of being conclusive, but it must be admitted Oscar Wilde was not an easy author to imitate. Moreover, the penmanship of the automatic script is similar to that of Oscar Wilde, and the identity is supported by a few memories the truth of which was subsequently verified. The messages came partly, with great rapidity, through the ouija board, but chiefly in automatic writing through the hand of Mrs. Hester Smith, or Mr. V., a mathematical student, while Mrs. Smith's hand was touching his. Miss G. D. Cummings, who was generally present at the sittings, has made an analysis of the writings which was published in the *Occult Review* for March, 1924. Others who were present at one or more of the sittings included Mr. Dingwall, Research Officer of the S. P. R., and Mr. Bligh Bond, who carried on some conversation with the communicator.

Sir William Barrett in the preface and Mrs. Smith in her supplementary chapters are very fair and judicial in expressing the views of others, as well as their own conclusions. In the foreword Mrs. Smith writes:

"My feeling is that of a diver who has pulled up a strange creature from the deep and wonders of what nature he may be! I hope he may excite criticism from every point of view and strengthen the ranks of those who take psychic study seriously. A highly intelligent ghost seems worthy of investigation; I have therefore made an effort to put the case fairly from the three angles which seem possible. I do not hold myself responsible for any of the literary criticism in these scripts—the opinions expressed by 'Oscar Wilde' are not mine."

In the concluding chapter, however, Mrs. Smith is not strictly correct in writing, "A literary ghost is something of a novelty." Some years ago Frank R. Stockton similarly and unexpectedly announced his presence through the hand of Miss Etta de Camp, and half a dozen of the stories so written were published under the title, "The Return of Frank R. Stockton." Other instances have been less noteworthy.

Perhaps some studious person will make a study of the vocabulary and sentence peculiarities of these books, and then give a judgment of some weight as to the authorship. Meantime the spiritistic theory seems the most reasonable, as Mrs. Smith well shows.

In style and motive Oscar Wilde was far-removed from the sermonic, and the same is true of the present book. And yet what a sermon the book unconsciously carries! The author represents himself as sending the messages from a region of comparative darkness to which he has been consigned by Supreme Power; and he represents his character and tastes as being what they were in this world. If this is the penalty for habitual wrong thinking and wrong acting, with corresponding rewards for rectitude, what would be more natural, more just and reasonable, or indeed more orthodox—in the best sense of the word? The book cannot be summarized. It contains no specific signs to show editorial revision such as the analyst needs. It cannot be supposed that such a master of style as Oscar Wilde composed his exquisite lines without revision, and if he is doing it now it would show great progress either in ability or method of work. Of course it may be supposed that all the revision is done on the other side—that the composition is perfected there before it is produced here, but that does not appear to be the method of other literary communicators whose lines require some editing after they are automatically written. The editing is sometimes done, or at least approved, as in the Stockton book, by the communicator working on the first draft as a basis.—G. H. J.

THE PROCEEDINGS FOR 1924

The *Proceedings* of this Society for the year 1924, Volume XVIII, will issue in October, bound in the substantial fashion of the preceding volume, which proved so satisfactory. The number of pages will be about three hundred and fifty, divided nearly evenly into two parts, both prepared by Dr. Prince.

I. *Five Sittings with Mrs. Sanders*, an intensive study of an evidential short series of mediumistic work under absolutely protected conditions. The evidence is carefully summarized, and tentative efforts are made, hypothetically assuming spiritistic communication to show how particular errors and confusions could have come about through the processes necessarily involved.

II. *Studies in Psychometry.* Herein are presented the results of experiments by the Research Officer with Mrs. King and Miss McEvilly, reports of experiments by the well-known writer Mr. Stewart Edward White, and some older cases collected by Dr. Richard Hodgson. There is appended a summary of one hundred counter-experiments with eighteen unselected persons apparently lacking in psychometrical ability, in order to show what chance can do, in contrast with the remarkably evidential cases which make up the bulk of the paper.

The price of this volume will be five dollars.

BUSINESS NOTICES

THE HOUSE FUND

The Society has moved from its former inadequate quarters on Twenty-third Street to a commodious house at 15 Lexington Avenue. This has been made possible through the co-operation of the New York Section which will occupy the building with us and bear one-half of the expense. Mr. D. D. Walton, the chairman of the Section, has sent to the editor the following statement for insertion in the October Journal, which it gives us great pleasure to do.

"On September 1st, the Society moved its headquarters to the house at No. 15 Lexington Avenue, New York City, which it has acquired by lease for the joint use of itself and the New York Local Section.

"The building, located in the Gramercy Park neighbourhood, is a five-story structure, containing some eighteen rooms, well adapted for executive offices, library, research laboratories, séance rooms, and assembly hall for lectures and other general meetings. Plans for furnishing the house in an appropriate manner are being formulated and funds for that purpose and for defraying the running expenses are needed.

"During the winter a course of lectures on psychic subjects will be given; opportunity provided for demonstrations of various types of psychic, mediumistic, and similar phenomena under competent control and supervision; and a start made toward the assembling of a library on psychic subjects from which books may be borrowed by members of the Society.

"The new house will afford a pleasant meeting place for persons interested in psychical research and desiring to co-operate in the promotion of scientific study in this field."

The plans to which Mr. Walton here alludes, other than the traditional work of the Society on its accustomed lines of research, refer to the proposed activities of the New York Section, which operates under the general legislation provided by the Society for the control of all sections and which are under the competent jurisdiction of Mr. Waldemar Kaempffert, chairman of the committee of the Board of Trustees, appointed for that purpose. Although they occupy the same building the work of the parent society and the local section must always be clearly differentiated in the minds of the members of the Society. For the present the parent society will proceed along its customary lines and whatever else it may do in the future will be a subject for the action of the Board of Trustees.

The change places upon the parent society an additional charge on its limited budget which must be provided for. For the present it consists of about two hundred dollars for moving expenses; fifty dollars monthly increase in rent; and at least a thousand dollars a year extra, for administration and maintenance. For the balance of this year this means at least an expense of six or seven hundred dollars not provided for in the budget. We believe that our members will be glad to make a contribution for this purpose and some have already done so.

It should be borne in mind that the New York Section has also incurred a similar responsibility. Some of its members have generously underwritten a portion of this for a term of three years, but we are very sure that the Section will also be most grateful for financial assistance. One of the ways to do this is to join the Section. All correspondence relating to this may be addressed to Daniel Day Walton, Esq., 20 Nassau Street, New York. Remittances for the parent society should be made as before.

HOUSE FUND

Income

Aug.	23.	Miss Irene Putnam	$150.00
		Dr. George H. Hyslop	3.00
Sept.	10.	Mr. Eugene Holt	200.00
	13.	F. E.	5.00
			$358.00

Expenditures

Aug.	2.	Rent, 15 Lexington Avenue	$195.83
	19.	Dismantling office	25.00
	23.	Deposit on gas stove	4.00
		Labor	15.00
Sept.	3.	House supplies	1.00
	5.	Supplies for janitor	14.47
	8.	Cartage on furniture from Mrs. Hack	11.00
	10.	Thos. J. Stewart, moving	225.00
			$491.30

This leaves the account overdrawn $133.30. These are very homely items, but they have to be met, in Psychical Research as everywhere else. We have charged the full amount of our share of the rent to this account, because we had to pay rent on our old quarters; no tenant having being found during the time we were moving. When the place at 23rd Street is off our hands, the extra rent, chargeable to this account, will be about fifty dollars a month. Ultimately the whole of it must be taken care of in our regular budget. But in the meantime we are hoping that the generosity of our members will relieve us of the necessity for going into debt. At present we are entirely free.

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 15 Lexington Avenue, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

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JOURNAL
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EXPERIMENTAL INVESTIGATIONS ON NERVOUS ENERGY IN HYPNOSIS

BY SYDNEY ALRUTZ

Docent in Psychology at the University of Upsala.

In this article I propose to put forward the main results of some hypnotic investigations, which have occupied me during many years. The chief problem treated of may be said to be this: are all nervous systems so well isolated that a specific influence at a distance cannot be proved to exist, at least under favorable circumstances? My experiments bear also to a great extent upon the problem of the functional interplay of the different parts of the nervous system, upon the nature of the hypnotic conditions themselves, upon suggestion and suggestibility, and upon telepathic influence. The functions dealt with from these points of view are principally the different senses and the motility. In this summary I have been obliged to lay down the results obtained in regard to these different subjects in rather unequal proportions.

I.

In the first place, then, I have examined the problem whether there exists *a specific effluence or radiation from the nervous system of the human body*. The hands and fingers have been the chief objects of examination from this point of view.

Many hypnotizers employ, as is well known, the method of stroking or making passes over the body of their subjects when putting them to sleep, and manipulations of this kind have also been found to produce analgesia, contractions of muscles, etc. But it is generally contended that these results are due to suggestion or auto-suggestion in some form or other. In order to eliminate the possibility of any such factors being the true cause of the phenomena in question, and in order to exclude every possible thermal and mechanical stimulation, I employed the following method. Having lightly hypnotized and securely blindfolded my subject, I placed a sheet of glass above one of the subject's arms by means of a stand and clip. The subject is in this light hypnosis hyperæsthetic and hyperalgesic. A certain number of downward passes made above the glass—but without touching it—now produced anæsthesia and analgesia. If upward passes were then made, the sensibility was restored, and if, so to speak, too many of these were made, hyperæsthesia and hyperalgesia ensued. Not only glass but plates of metal as well were found to be transparent, whilst cardboard, wool, etc., were more or less opaque to this influence. This made the following experiment possible. Before the glass-sheet was fixed in the stand and clip, it was partly covered by a piece of wool. If for instance this corresponded to the hand of the subject, and downward passes were made, it was found that the hand retained its sensibility, whilst only the forearm became analgesic. The same results were obtained even if the passes were made by persons unacquainted with the results generally obtained, and even if the arms of the subject were enclosed in boxes with lids, and also when the arrangement of transparent and opaque screens was unknown to the experimenter. When the subject was in deep hypnosis and anæsthetic and analgesic, downward passes had no effect, but a limited number of upward passes restored the sensibility locally and according to the arrangement used.

I have also found, that if I point without contact with my finger or with a rod (of glass) towards a muscle, a tendon, or a nerve, the corresponding muscular contraction takes place. Downward passes bring about contractions, upward ones make them relax. In this case, too, the correct effect could be obtained through a sheet of glass or metal.

All sources of error of any conceivable importance having thus been eliminated, and positive and fixed results having been obtained in a very great majority of cases, I find myself obliged to acknowledge the existence of some new form of (nervous) energy, capable of emanating from the human organism. As to the explanation of the physiological phenomena, I suppose that the opposite effect of downward and upward passes on sensibility and motility depend upon the opposite direction

of the natural nerve current in sensitive and motor nerves. Passes in the same direction as the natural flow may be conceived to increase the irritability of the nerve and *vice versa*.

The main results have been obtained with three subjects (workmen), but the specific sensitiveness in question was also observed in many other persons—even when they were awake.

II.

Another factor often used when hypnotizing is *the eye* or *the gaze* and, as we know, it has been contended that also here some sort of specific effluence comes into play. In point of fact, if the radiation that is found to emanate from the experimenter's fingers really is due especially to the large number of peripheral nerves ending here, then, when discussing the question whether also other parts of the body than the fingers may represent sources of this new form of energy, suspicion must naturally in the first place fall on the eye, as the whole optic nerve terminates and is spread out at the bottom of the eye. *A priori* it can hardly be said that the different optic media must render such an effluence outwards impossible, as we have found in our experiments that materials that are to a certain extent analogous to them, e.g. glass, do not act as an opaque screen.

The experiments made prove that the gaze really has an effect on the sensibility, similar to that of passes, even when conditions are just as severe, for instance, when a system of transparent and non-transparent materials is used. When the gaze is directed against muscles or sinews—even through a pane of glass—the corresponding movements take place.

III.

But do the *thoughts* of the experimenter and the subject exert *no* influence? My experiments seem to prove—the successful ones are, however, too few to do this definitely—that the thoughts of the experimenter *do* bring about alterations of the sensibility, although the effect tends to become generalized, i.e., the sensibility not only of the surface aimed at, but also of the whole of the same side is altered in the direction willed.

On the other hand, the power of the hypnotizer to wake the subject from the hypnotic condition only by thought and will has been proved beyond doubt. With my chief subjects I practically never fail in this respect. A black cloth having been thrown over the subject's head, after a certain time, varying from 15 seconds to 2-3 minutes, he begins to stretch himself, throws away the cloth, his eyes open—he is generally

then fully awake. Experiments without a cloth are of course equally successful. The séances generally last two hours. During these telepathic experiments I have walked about or sat still and other persons present have either talked or been quiet. Generally I have kept my mouth closed with the help of one of my hands in order to avoid unintentional whispering. At least fifty such experiments have been made by me on one subject and all but one have been successful. Also on two other subjects equally good positive results have been obtained.

In all the experiments made to find out whether my thought or my wish could prevent a certain effect of passes to take place, when willing or wishing in an opposite direction to that which it was expected the passes would act in, or when willing or wishing that no such effect would occur, the passes prevailed over this possible telepathic factor.

The subject in question is quite able to lower his sensibility at will, i.e., by auto-suggestion, but on the other hand experiments expressly made for this purpose have shown that the subject is unable to resist the effect of the passes even when he tries his utmost to do so, although the effect is delayed or weakened to some extent.

IV.

The question now arises: *what is the condition of the nervous system of a subject who is susceptible to this radiation?* This question can in a certain way be answered by trying to ascertain if the subject in light hypnosis, besides being hypersensitive to ordinary cutaneous stimuli, in this state also shows a specific sensitivity to certain other forms of energy which do not usually produce any effect on the dermal senses. This is, in fact, the case. The subject experiences decided and specific sensations in magnetic and electric fields of force (electro-magnets and static electricity) even if he is kept noninformed and all possible sources of error are eliminated.

As to motility, the subject shows in light hypnosis a marked hypersensibility to mechanical stimuli: when pressure is exerted on motor nerves, muscles (motor spots) or sinews, a corresponding muscular contraction or contracture is brought about. This is the neuro-muscular hyperexcitability of *Charcot*. At the same time the electric irritability is increased; the threshold of stimulation of the motor spots in regard to the galvanic current is lowered. The tendon-reflexes are also increased; moreover, when the knee-jerk reflex is registered, it shows not only an increase of amplitude, but also an alteration of type (lessening of inhibitive tendencies). Respiration is also altered: increase of frequency and change of type.

All these forms of increased or specific sensibility and neuro-mus-

cular irritability become still more marked, if the light hypnosis is, so to say, reduced to only one side of the body. This can be achieved in the easiest way by making downward passes over one-half of the subject's body: the whole of this side now becomes analgesic and anæsthetic. The other half then shows as a consequence of this a hypersensitive condition *of a still higher degree* than before. This phenomenon of dynamogeny thus brings out another quality of the condition of the nervous system in light hypnosis, a quality which is perhaps best characterised by such general terms as increased lability and conductibility or, still better, perhaps, by imagining an increased intimacy or dependence of the different parts and functions of the nervous system in relation to each other.

V.

Let us now study *the dynamogenic phenomena* a little more in detail. If a superfluous number of downward passes is made, i.e., a greater number than is needed to produce a solely local effect, in this case analgesia and anæsthesia of the surface immediately beneath, it is found, that even when the above mentioned test-conditions are observed, the effect on the skin becomes generalized: in the same way or direction on the same half of the body, in the opposite on the other half of the body. (If only so many downward passes are made as to produce a local effect, let us say in one hand, then only the symmetrical surface, in this case the other hand, gets its sensibility increased.) This inhibition or decrease of function through or by irradiation on the same half of the body is proportionate to the dynamogenic increase on the other half and if, instead of downward passes, upward ones are made superfluously on one half of the body and an *increased* hypersensitiveness is obtained in this way there, then the other half gets its sensibility lowered in proportion.

These hemi-lateral alterations of the nervous irritability are, however, not confined only to the irritability of the dermal senses and nerves. They affect the other senses, the neuro-muscular apparatus, respiration, and probably other functions and organs also. Consequently, on that side, where a higher degree of hyperæsthesia and hyperalgesia of the skin reigns, say the right side, we also find hyperæsthesia of sight, hearing, smell, taste, etc. Confining ourselves in this summary to sight, we then are able to determine in the right eye a strong increase in the acuity of vision far above the normal, also an expansion of the fields of vision and of colour, a diminished value of the minimum perceptible for light and colour, a lengthening of the spectrum, an alteration in the mutual positions and lengths of the colours

of a given spectrum and an enhanced brightness of these colours, which, when extreme, leads to the subject seeing the whole of the spectrum as a bright white. These forms of hyperæsthesia are proportionate to the degree of hypersensibility of the skin on the same side and are accompanied by a corresponding decrease of function (hyperæsthesia) in the eye of the other side. Thus in this instance we find in the left eye—more or less strongly, according to the hypnotic condition—diminution in the acuity of vision, contraction of the fields of vision and colour, weakness or absence of the colour sense, etc.

As to motility, we find on the extra hypersensitive side still further increased neuro-muscular excitability towards mechanical and electrical stimulation, still more increased reflexes, etc., the anæsthetic side then showing corresponding functional diminutions, including decreased power of voluntary movement.

If in deep hypnosis a superfluous number of upward passes are made, for instance, about the arm and hand of one side, a restitution of all the senses and the motility takes place on this half of the body, the other half retaining its diminished irritability.

VI.

The following more general *conclusions* may, amongst others, be drawn from my experiments:

1. The nervous system is not completely isolated. The energy with which it is charged can radiate and influence another human organism under special conditions. The phenomena of so-called isolated rapport in the hypnotic condition, although not mentioned in this article, have been found by me to be—at least in certain cases—of a physico-physiological nature, as already contended by investigators belonging to the older schools—and they prove that this energy at least in some of its aspects is not identical in all persons and that it must contain at least an element of a corpuscular character.

2. Our organs of sense are capable of performing more work than they generally do. The functional hyperæsthesia shows this to be the case. These organs seem in ordinary life to be subjected to a functional inhibition from the other parts of the nervous system.

3. The nervous system constitutes in a much higher degree than is generally allowed a functional and dynamic unity, although this is more or less masked in the normal man. The laws of inhibition and dynamogeny are probably very general laws.

4. The relation of the human being to the forces existing in the universe is not fixed and unalterable. The nervous setting of hysterical and hypnotized persons is not the same as that of normal. The former,

especially when hyperæsthetic, are often susceptible to forces which in most cases do not affect the latter, for instance, nervous radiation, a magnetic field and static electricity.

MORE SITTINGS WITH MRS. BORDEN

BY "MRS. KATE BASSETT"

EDITED BY W. FRANKLIN PRINCE

IV.

THIRD SITTING, JULY 12, 1923.

Mrs. B. "I see you talking to two men, you are all very much interested and the matter is interesting,—one especially is interested."

Note 97. This statement was not recognizably verified, within a reasonable time after the prediction, according to Mrs. Bassett.—W. F. P.

"You are trying to make up your mind to stay at home, not even to go out of town for a few days at a time."

Note 98. This statement was quite true.

Mrs. B. "That young girl who always comes when you are here is here now."

Note 99. My step-daughter Kitty. She came first on receipt of my first letter by Mrs. Borden, then came at my first sitting. I was not told of her appearance at the second sitting.

Mrs. B. "She comes and stands by the table, holding on to the table, and she is talking. She has a tendency to elocution. There is a mutual understanding between you and this girl. She has black hair."

Note 100. Kitty's hair was very black. She loved to learn and recite poetry. Had not her speech been defective, she *would* have shown some ability in elocution.

Mrs. B. "Another man, in a dark suit comes. He looks like a professional man or a judge. He calls attention to a picture of a young girl, cabinet size. On the table are lots of notes, all belonging

to one set, but scattered. He is so slow and methodical, going over these papers."

Note 101. Owing to the place where this man comes into Mrs. B.'s vision and to the remarks following, the description of his appearance and the large number of notes lying about, I take this to be my living brother. He is a mining engineer, tall and rather imposing in appearance. For several months he has been very busy writing up topics for a book, and at this time was grouping his manuscripts in order to mail them to a publisher. He has, in plain view on his wall, where he keeps his family likenesses, a picture, cabinet size, of his deceased daughter Margaret [pseudonym], who died in 1920. He also has one of his living daughter Edith [pseudonym], but she is older than the other daughter. He is rather slow and methodical.

Mrs. B. "I see 'Edith' [it must be understood that the name really given is the same as the last mentioned in the preceding paragraph] written in a large hand."

Note 102. My brother writes in a large hand. He has been writing much to me of late months about Edith, and on July 7th he telegraphed me of the birth of a girl, daughter of Edith. It had been arranged to name it Margaret, after its mother's sister, and ———, after the name of her father, my brother ———.

Mrs. B. "That girl is delighted you are here, that young girl who comes when you are here. She is playing, throwing up her handkerchief to express joy, she is running about. She is all in white and a white bow in her hair. She is tickled to death about something and laughing. She looks like some one's daughter. Something has happened that tickles her."

Note 103. This is apparently Kitty, my step-daughter, daughter of my husband, again. She was fond of Edith, enough so to leave her a diamond ring she prized. She was extravagantly fond of babies. I have often seen her throw up her handkerchief for joy over some experience. Being exceedingly childish for her years, she expressed emotion in a childish fashion.

Kitty could "run about," though in her paralyzed condition her running was awkward. But she was quick in her motions and would often run to meet her parents or friends, or run in the house.

Mrs. B. "I get a suggestion that there is something wrong with one of my limbs, infantile paralysis, perhaps. It affects one of my limbs."

Note 104. This identifies Kitty. One limb was badly paralyzed. She did not have infantile paralysis, but one limb was partially paralyzed from birth.

[The attempt to get through the words or idea of "paralyzed from infancy" *might* have become transformed through the medium's normal knowledge of a complaint much talked of during late years, into "infantile paralysis."—W. F. P.]

Mrs. B. "On the table I see written 'Mother.'"

Note 105. This, I take it, is a suggestion of the new responsibility which has come to Edith, as a "mother."

Mrs. B. "I get several influences here. There is another woman in a Japanese embroidered robe, brings Oriental influence with her, calling attention to a white rose. She poses in a beautiful robe. Some one calls her 'Mother,' all the time."

Note 106. Through my brother I hear that Edith has a "blue-grey contraption with white lines and geometrical figures, mostly rectangles, on it." Later, Edith herself wrote: "My home nurse (after the birth of little ————) had a pink crepe gown, *somewhat* in kimona style. It had a few embroidered flowers on it. I have a kimona gown, but without embroidery." The "white rose" to which this woman calls attention, would be the baby in her arms,—Edith always calls her "rosebud."

Mrs. B. "Some one comes with a limb in a brace."

Note 107. My niece, Edith, had married a widower with two children. One, a boy, had infantile paralysis, and wore a brace until two years ago. He walks as one who might be still wearing a brace. One limb is shrunken and shorter than the other.

Mrs. B. "I hear 'Mother' again in a childish voice, a voice with no power in it."

Note 108. Perhaps emphasizing that it was a new baby.

Mrs. B. "I see a young woman in a chair, like an invalid, everyone is gathered around her."

Note 109. This would be Edith, the new "mother." She was not walking about, naturally, for a while.

Mrs. B. "Some one screams 'Mattie.'"

Note 110. Not verified yet. [Mattie is very similar to Maggie, the diminutive of Margaret, the new baby's name.—W. F. P.]

[Just here the medium asked for my necklace of blue beads and black jet beads. I strung them together and have worn the necklace frequently, so she gets *my* "influence" at once.]

Mrs. B. "I hear, 'Oh, how pretty!' I see an elderly woman. She talks: 'Be patient, my dear, don't hurry, you have lots of time. It's a waste of energy. You'll need all your strength. Keep out of the sun, it is not good for you.' I see a loving influence here. 'Don't overtax your strength.' She has grey hair and glasses with bows. A more square face than yours."

Note 111. This is an excellent description of my sister, much older than I, her face "more square" than mine, larger altogether, glasses with bows. This "advice" is such as I hear from her every time I visit her, in virtually the same words. She boards out of town.

Mrs. B. "I see another woman, very stern and dignified, tall, 40 to 50 years of age. She looks like a New England person, so prim and dignified. She talks sternly, and the other woman, the elderly woman, looks at her, smiles as though she *might* say something, but she reserves her opinions."

Note 112. In the same house with my sister there is a lady who is frequently around on the porch and in the dining-room. She is well described here, and as she and my sister differ on many subjects, my sister usually refrains from comment on the lady's remarks. Such an incident as is described occurs frequently when I am present, and no doubt when I am absent.

Mrs. B. "Some one holds these beads and hugs them. I get a suggestion of fashions and styles. Some one parades before me like a model, showing gowns."

Note 113. I do not know what the first sentence means unless that the beads are admired, which they are. Just at this time, I was considering plans for my winter gowns, and ripping up old gowns.

Mrs. B. "As I hold these beads, I hear the sea. I see the sand. Some one says, 'the New England coast.'"

Note 114. About 30 years ago I spent two weeks on the New England coast, in a cottage close to the ocean.

"The *blue* beads were purchased about two years ago and I strung them in combination with the jet beads, as a necklace. The latter have been in my possession for at least thirty years. I cannot say whether I held them at the time of my visit on the New England coast, neither can I say whether they were on my gown, in any way, during that visit. If not, then it is quite likely they were still among my sister's articles, as we have used such decorative materials in common, passing them from one to the other. My sister was with me on that trip to the coast, and she has been there twice since and perhaps with these jets."

Mrs. B. "There is a woman singing to me, 'Give me the sunshine of your smile.'"

Note 115. I know nothing about this.

Mrs. B. "A woman, very tired, walks a little and gets tired. She scolds you and tells you you hurry too much."

Note 116. This is my sister again. She is in poor health, and walks but very little and then with fatigue. [The counsel not to hurry helps to identify her. See text over Note 111.—W. F. P.]

Mrs. B. "The robed man sits and takes your right hand. A beautiful character. He is asking about your side and hip. He is wearing a suit. I see a catch, as it were, a click, in your hip."

Note 117. [The "robed man," i.e., the Rev. Mr. Schenck, as has already been shown, was a near friend to the sitter, and was a beautiful character.—W. F. P.]

As the medium utters the words, she stands and places her hand just where my hip was broken, *and set crooked.* She places her hand on her own hip, not mine.

Mrs. B. "I can see the bone all the way down to the knee. It is clean and all right. There is something wrong in the hip, above the leg bone."

Note 118. True,—the break was in the neck of the hip, and it was set crooked.

[In response to my query whether any one would suspect from the nature of her walk that the injury had been in the hip, Mrs. Bassett wrote, March 1, 1924:

"The break in my hip was in the short neck (as it is called) of the hip joint, above the leg bone. The skilful (?) surgeon set the bone

crooked. The foot therefore points out, instead of straight ahead like its mate. I notice that people approaching me, observing I am lame, immediately drop their eyes to that crooked foot. So I gather that that foot attracts attention rather than any motion at the hip. Mrs. B. has only seen me walk in her tiny rooms, and without using my cane. I think people afflicted with hip disease frequently do not require canes, but Mrs. B. saw that I always brought mine with me. She has never spoken to me about my lameness."—W. F. P.]

Mrs. B. "He takes your hand and talks sweet to you again. I am getting the influence of a doctor here."

Note 119. The "robed man" always refers to Rev. Schenck. She uses that term when he appears, even if she later calls him a "minister." Mr. S. studied medicine before entering the ministry, hence the meaning of her last sentence. My accident happened the year after Mr. S. passed over.

Mrs. B. "Some one passed with a hemorrhage of the brain. I get a paralytic influence here too. I just see a man affected on one side. He presses your hand open and looks at it."

Note 120. My husband had a stroke of paralysis on the left side. He died some weeks later from a hemorrhage of the brain.

Mrs. B. "There is a doctor interested in you. A sweet voice. He examines your hand and bends over you and talks seriously to you. And I get a sad influence from him, he holds his hands over his face. He is very sad. I am choked with emotion."

Note 121. This appears to be the doctor who worked over me faithfully for two years, after my accident, until I was in shape to return to my professional work. Being an osteopath, as well as an M.D., he treated his patients lying on the osteopathic table and naturally at times he bent over them. He had a fine resonant voice. There was a sad tragedy in his early life which at times depressed him greatly. It was such as to win the sympathy and respect of such of his friends as knew of it. I was one with whom he had discussed it many times.

Mrs. B. "I see a woman in a store, behind the counter, looking at you. She has a sweet face."

Note 122. My doctor's "best lady friend," to whom he was much

attached, was engaged in business for herself, and therefore was much behind the counter. She *has* a "sweet face."

Mrs. B. "I hear some one quoting Kipling, 'Boots, boots, boots.'"

Note 123. Psychic laughed, as if amused by a joke. The lady referred to above has had, for years, serious foot troubles, and to relieve pain, has purchased one style, size, shape and make of shoe after another, both high and low, frequently paying exorbitant prices for them. Of this fact my doctor, who was also her doctor, was well aware. He frequently advised a new style, to relieve pain.

[Just before this went to press it occurred to me that in one of Mrs. Spencer's sittings also, Mrs. Borden had uttered the words "Boots, boots, boots" (*Journal*, XVI, 619), which seemed to have no relevant meaning. But at the next sitting the psychic saw the sitter's husband on his knees, massaging her foot, and Mrs. Spencer, in her notes, explains that he had done this because at times she has severe trouble with one of her feet. "It seems that the bones get out of place somehow, and press on a nerve. If this takes place when I am in company and cannot remove my shoe, and I have to put up with it for a long time, the pain is extremely severe when at last I do take my shoe off" (*Journal*, XVI, 623). So both utterances of the expression from Kipling were relevant in the same manner.—W. F. P.]

Mrs. B. "A minister comes. There is a suggestion of baptizing you. He takes the water from the font and puts it on your head. He reaches out from the spirit world and blesses you. I am in a country church. He is preaching, the sun is shining brightly."

Note 124. And I have seen it thus, in the little church of Mr. Schenck in ———.

Mrs. B. "I hear him say, 'I baptize you.' I see him praying on his knees. Let me see what denomination it is. (*She meditates.*) I am almost in touch with a Presbyterian, as he wears a black gown."

Note 125. He was a Lutheran at first, and then preached in a black gown. Being an Episcopalian minister when I knew him he then wore the white surplice over the black cassock, both in the chancel and in preaching. After service, he slipped off the surplice and appeared in the church and later walked to the rectory, in the black cassock.

Mrs. B. "In the church—there are not many there—few people, small church in the country."

Note 126. This is all very true.

Mrs. B. "He has a beautiful character."

Note 127. She says this every time Mr. S. appears. She is as much impressed by it as all who knew him, or even merely looked at him, were convinced of it.

Mrs. B. "He goes to you and puts something around your neck. Did you ever earn a prize?"

Sitter. "No."

Mrs. B. "Was it something you earned? Something that would come down about that far (*psychic indicates point on her dress front, above the bust line*). He says, 'I give it in token of esteem and affection.'"

Note 128. As to the prize placed about my neck, it may be explained as follows: I *was* able to do some things for Mr. S. and for the little church. Mr. S. was very, very grateful for *anything* done in that way, no matter how small. During the especially trying last months of his life, I helped in certain ways, and he wrote most beautiful and appreciative letters in response, and told his wife to remember I was her "best friend." I tell these facts to show how pertinent the above remarks about a "prize" seem to be. *I* never would think of such a suggestion. Hence this *cannot* be telepathy from *me*!

[If the spirit of Mr. Schenck was back of this passage about something of the nature of a prize around the neck, it *could* be that it has more than symbolic significance. If an Episcopalian clergyman felt deeply indebted to a lady and wished to give her some token, as likely a one as any other would be a cross, which ordinarily would hang on a chain to about the point indicated. It would be absurd to infer that Mr. S. actually did cherish such a plan. But he might have begun to do so, shortly before his death, and have died before he carried out the thought or even got so far as to mention it to his wife. The point is that it ought not to be expected, in the nature of things, that everything in even a genuine message should be able to evidence itself as a historical fact. This, of course, on the supposition that the memories of a spirit sometimes get through without intention that they shall do so.—W. F. P.]

Mrs. B. "There is a big Bible in front of you, and he is calling attention to the different parts of the Bible."

Note 129. We talked much about the Bible.

Mrs. B. "The Lutherans wear black robes. Such a spiritual influence!"

Note 130. At last she gets the denomination of the period when he wore the black robe, correctly.

Mrs. B. "You are going to grow thinner as you grow older. (June, 1924. This is already becoming evident.)

"This man shows me a lady's fan, and laughs and holds it up to his face, as if coquetting with you."

Note 131. There were days, few and far between, when Mr. Schenck felt a little better than usual. And then we two, and his wife, would have some happy hours together, with humorous remarks and jokes.

Mrs. B. "Some one has passed who was a minister, and his influence is about you and the influence is calm. It takes me into a country church. I see the name 'George.'"

Note 132. This was Mr. S.'s middle name.

Mrs. B. "I see a society woman. Her hair is worn plain and high on her head. About 50 years old. She has been over to England, and met, I think, some of the nobility. She has lots of poise."

Note 133. Suspecting that this was Mr. Schenck's sister-in-law, I wrote to Mrs. S. She replied: "Mrs. ————'s hair is worn high, but not plain. She has often been in England. She has met many of the nobility abroad and when they were visiting America." She is a little over 50 years old and has poise.

Mrs. B. "There is a suggestion again of a model displaying garments and fashions."

Note 134. Well, I was still thinking along those lines.

[Here I gave Mrs. B. my ruby and pearl ring.]

Mrs. B. "I get an influence of great refinement and of people religiously inclined. Am in touch with a very refined atmosphere.

"Some one says it will be a couple of weeks before you will hear anything to your advantage. It will take time to rearrange matters."

Note 135. It was about three weeks before my brother heard favorably from his publishers. I was his agent in the business.

Mrs. B. "A dog climbs up and looks into your eyes. I hear 'no, no, mustn't do that.'"

Note 136. There is no dog around me now. I owned and loved one, as a child, who used to put his paws on my shoulders and lick my face.

Mrs. B. "I see a young woman with a child."

Note 137. Edith again, with little ————? Or is Mrs. B. still seeing my past, when as a child I walked out with my mother? [Unevidential, in any case.—W. F. P.]

Mrs. B. "With this ring I get your influence. I am keyed up about something and I am holding it all in and keeping something to myself. You would like to let yourself out, but you reserve your opinions."

Note 138. Does this refer to my interest in psychic research? I have one near relative and one friend to whom I can talk about this matter. Those are all, at present. The rest either take no interest or think I am falling from grace.

[Perhaps all that the psychic here says was inferable from the fact that Mrs. Bassett had the interest to have several sittings and yet continued reticent in her dealings with the medium.—W. F. P.]

Mrs. B. "I get in touch with a living woman, with a very young child in the mother's arms?"

Note 139. Is not this Edith again? Of course she is in my thoughts daily now.

Mrs. B. "Do you go into the silence? Because I see some one waving hands before you, as if to hypnotize you.

"Here comes again that influence of displaying things. I want to sell these things.

"I get your influence, holding this ring. I hear 'Robert.'"

Note 140. I cannot place him, dead or alive.

Mrs. B. "I see some one pushing books over to me across the table. One book has a green cover."

Note 141. A friend left me several books to read. They are on my table. One has a green cover.

[If the medium had apparently been talking about the dead before this last remark of hers, and it were also followed by statements apparently about the dead, the sitter's interpretation at this point would be forced and unlikely, in spite of the coincidences which she notes. But the identifiable talk preceding had been about her—witness "Do you go into the silence"—and continues to relate itself to her. So, although the coincidences are not unlikely ones, it is at least proper to mention them.—W. F. P.]

Mrs. B. "I get William Parker Hospital. What's that?"

Note 142. I don't know. No one I know is in a hospital.

[The allusion is presumably to Willard Parker Hospital in New York City. In the absence of proof to the contrary, the connection *might* be through Mrs. Bassett's late doctor, if she is correct that the allusion which follows is to him.—W. F. P.]

Mrs. B. "There is some one here, full of fun, a young man with a teasing disposition. Whether passed over or not I don't know."

Note 143. My doctor was strongly inclined that way. I know no one now living with that trait.

Mrs. B. "Can you place an opal?"
Sitter. "Yes."

Note 144. I have an opal ring.

Mrs. B. "I am getting your jewelry now. Can you place something with little points sticking out, all over,—small points? It might be used as a pendant for a necklace. Something with two large stones."

Note 145. I have two moss agate studs, which I had set in gold rims this winter, and hung on a gold chain. The stones are three-fourths of an inch long and are set one to hang horizontally, one vertically, on the chain. The markings in the stones are little things which seem "sticking out."

[Note the group of correspondences in this short paragraph of the medium! She says positively, after the sitter had only said that she could "place" the opal, that she was getting the *sitter's* jewelry; the "something with two large stones"—observe the double characterization "two" and "large"—fits what Mrs. Bassett had; as does its being termed "a pendant;" while "small points" "sticking out" rather aptly designates the markings of moss agate.—W. F. P.]

Mrs. B. "Do you know a palmist?"

Sitter. "No."

Mrs. B. "Some one is reading your hand. The palmist is a man. He is pointing out on the love lines, to a love affair in the early part of your life. There were two affairs. I am getting way back and you are upset and crying, and you feel so hurt, a deep hurt. Two women are talking to me, and consoling me. One is shorter than the other. I was a young woman. That condition comes again. Something upset you very much, and one woman was taller than you, and the other was about your size."

Note 146. I have tried faithfully to recall such a scene. I do recall an affair in my early life, when my mother stepped in, most wisely, between a youthful admirer and myself. I recall that a gift was sent to me which I was not allowed to receive, and that I shed many tears. If, as is most probable, mother (who was my height) and my much older sister (who was taller) together tried to soothe my injured feelings, the scene was as described. But I cannot recall that part of the tale, neither can my sister.

Mrs. B. "I see a picture of a young woman, with a bustle, and tight basque, hair drawn back. She wears black lace mitts. It looks almost like a picture. She has a parasol in her hand. I do not see any hat. She has black hair, and a tight basque, pointed in front and full skirt behind."

Note 147. I can recall this picture and think it was a likeness of a cousin much older than myself. I fear it was destroyed with others, a few years ago.

Mrs. B. "You don't worry much. I get an optimistic strain about you, as if you said, 'Oh, what's the use of worrying!'"

Note 148. Quite true.

V.

Fourth Sitting, August 2, 1923.

I carried with me the certificate of enrollment in the "Daughters of the Revolution" of my sister-in-law, wife of my living brother [the same as the one hitherto referred to], ——— — "Ross," of ——— [a Western city]. She died August, 1918. The certificate came to me from ———— [the Western city], in an envelope, *sealed*, on which my

brother had written "Return to ——— — ———." He refrained from telling me the contents of the envelope, only saying it was a "document highly prized" by his wife. He gave me permission to open the envelope, *after* the sitting, which I did. I placed *his* envelope in another, to conceal his handwriting. The certificate contained, besides engraved words of enrollment, Mrs. Ross's name, a picture of Lady Washington, various dates and signatures. To none of these were any of the medium's remarks directed, but attention was called to Mrs. Ross's name, and to the glue behind the large blue seal. The chief efforts of the communicators, after identifying Mrs. Ross, were directed toward sending a greeting to her daughter Edith, who had recently added a new grandchild to the family group. This grandchild had been named Margaret after the deceased sister, who appears with the mother to communicate. This is the way I interpret the results.

Mrs. B. "When I take this, I get the word 'Deed.' I see two hands reaching out from behind me, very eagerly for this package.

"Some one comes to me, who must have had, in life, a reddish mark of some kind, on her face, on one side. Either a birth mark, or else it came there some other way."

Note 149. When a young woman, Mrs. Ross [to whom the certificate belonged] was bitten on her cheek by a dog. The scar was quite prominent all her life, it was somewhat reddish and the skin was a little drawn, showing the spot where the flesh was drawn together.

Mrs. B. "She rips this paper cover off, with hands from behind me. She opens it *so*, first one side, then the other."

Note 150. Medium tries to illustrate, without destroying cover. On opening the document at home, I found I opened it, of necessity, just as Mrs. B. illustrated, owing to the way it was folded.

Mrs. B. "This seems to bring the Crucifixion before me. I see the Savior on the cross, a halo about His head. He looks down at me."

Note 151. Mrs. Ross was a woman of strong spiritual nature, a person of visions, not always practical, but nevertheless uplifting. She was always working for others, in daily small acts of kindness. [The enumeration of civic functions performed by her in her city where she was prominent on account of them is omitted, as it might lead to identification.—W. F. P.] She was of a religious nature, also, and very affectionate.

Mrs. B. "It is funny (*medium looks puzzled*), my hand is covered with water or glue, as I hold this. Something drops from my fingers."

Note 152. Possibly this is relevant to the fact that the large blue seal had become half detached, the glue having dried. Fresh glue is needed to fasten the seal securely. Perhaps our attention is drawn to the fact.

Mrs. B. "I get in touch with a religious nature, as if in touch with the Savior. 'Behold the Lamb of God.' I see these words. I am in touch with a spiritual condition. Some one very loving, preaches and practices love and harmony in all things, carrying out His ideas in all ways, a peaceful person, a humanitarian. How I love Jesus! This room is filled with His being. The person is very spiritual, not material."

Note 153. Mrs. Ross labored in the Red Cross, Belgian Relief, in schemes to help shop-girls, etc., and was quick to respond to all calls for help from any quarter. [See what is said in Note 151 about her spiritual and religious nature.]

Mrs. B. "I can see a man sitting at a table or desk, with a flat top. Not a rolling top. He is reading a book, a big book, quite thick, not the Bible. He is very serious-minded, loves books. He is literary and spiritual. I seem to see a holder containing pens, or flowers, or both. It is a holder. I am in touch with a man who seeks the higher laws. He is something of a dreamer, because he reads and then looks up and thinks, making mental pictures of what he has read."

Note 154. An excellent portrayal of my brother, Mr. Ross. I wrote and inquired about his desk. He reports it to be "flat-topped," not a roll-top desk. There *is* a holder for pens, standing on the desk. He *is* a great reader, especially along scientific lines, evolution, relativity, geology, chemistry, etc. Is a civil and mining engineer, retired now. The big book *might* be "Outlines of Science,"— he was reading it last winter. He is a religious man.

Mrs. B. "Here comes again the man with a gown, that professional man, a professor or a minister, so refined and cultured and well educated. He stands before me. It doesn't matter what his work was, he was a very spiritual man, and had a big heart. I can't make out his profession,—a sweet face, a little grey in the hair. His face is so spiritual, a high forehead, oval features, not stout. He is beautiful."

Note 155. This is Rev. ——— Schenck again, who comes at every sitting. Every word of the above description is ***true***. The medium is as impressed as were all the living who met and knew him.

Mrs. B. "Reserved but spiritual."

Note 156. There *was* a touch of reserve which added dignity.

Mrs. B. "In any case, he had so keen a sense of ***justice***."

Note 157. It was shown in his thought on the Divine Justice towards frail humanity.

Mrs. B. "Not a word says he, just stands, ***patient***."

Note 158. Owing to his bodily affliction, he would often stand thus and smile, when talking to the group about him would be an exertion too much for his failing strength.

Mrs. B. "Show one is showing me a condition of many turns, and I feel that with all the turns, all would lead back to the beginning."

Note 159. It looks to me as if Mrs. Ross had indicated to Mr. Schenck, the medium and the sitter, that we would now return to the matter in hand, at the beginning of this sitting. A hint to Mr. S. to wait.

Mrs. B. "I hear 'Ada.'" [pseudonym.]

Note 160. This was the first name of Mrs. Ross, whom I suppose to be the communicator at this point.

Mrs. B. "I hear a marriage, and the march, and see the preparations."

Note 161. This would indicate, I suppose, that "Ada" was a married woman, not some unmarried "Ada" we might confuse her with.

[I think it a mistake, on the theory of spiritistic communication, to suppose that all the facts which come through are necessarily intended to come through. Mrs. Ross's spirit, if she knew that the package came from her husband, and if the laws of association of ideas continue to operate, might naturally think of the scene of her marriage, and the thought have become launched into the medium's consciousness as though that had been the result planned. But facts which get through have exactly the same weight evidentially, no matter what the

intention was. The only advantage which the theory just set forth has is that it would explain some of the sudden transitions which take place in the subject matter of communication.—W. F. P.]

Mrs. B. "I take this package to the gowned man and he says, 'Thank you.'

"I see a woman carrying a purse on her finger; it hangs down. She is graceful, there is a ring on her finger."

Note 162. "Ada" as a married woman?

Mrs. B. "I see 'apron.'"

Note 163. I don't know about this, unless, as "Ada" in her early married life was frequently minus a maid, she wore an apron much of the time.

Mrs. B. "I see 'James.'"

Note 164. My brother writes me that "Ada" lost a brother James some years ago.

Mrs. B. "I seem to be lifting and carrying a burden, as I hold this package, too heavy for me. There are some responsibilities too heavy for me."

Note 165. Mrs. Ross's philanthropic labors were really the cause of her death, bringing about illness which was followed by semi-invalidism.

Mrs. B. "I hear 'Carrie.'"

Note 166. Mrs. Ross lost a dear friend "Carrie," years ago.

Mrs. B. "There is a pretty girl, oval face, fair skin, hair plain, no waves in it. She is living. Around 40 years of age, very beautiful, lots of poise, tall and stately, dark hair, a beautiful face, so sweet. I get in touch with a woman with so much patience, peaceful, calm, a wonderful woman. I am lifted up, she takes me to the height, and shows the higher things, shows the beauty of life. She seems to be living."

Note 167. A good description of the daughter of the supposed communicator, Edith, mother of the new grandchild. She is 46 years of age. Other details are correct.

Mrs. B. "Oh, yes, indeed I would.

"A young woman comes to you in a coaxing way, as if she would say, 'You understand, you know I do the best I can.'"

Note 168. This seems like the other daughter (deceased), after whom the baby is named, Margaret. She was a sweet girl, also full of fun, mischievous, with a "coaxing manner" that was irresistible.

[We must be fair to any theory which we test, and the spiritistic is one. There are many passages, as Dr. Hyslop and other investigators have pointed out, which sound as though we caught in the automatic writing or speaking of mediums, scraps of conversation on the "other side." The otherwise meaningless "Oh, yes, indeed I would," if it be regarded as the overheard (telepathically transmitted) answer of the question of the mother, Mrs. Ross, to her daughter Margaret, whether she would like to say something, becomes intelligible at least. And what follows would be quite consistent with this interpretation. A young woman (which would be Margaret) is seen by the psychic to approach, and what she says could be something like "I will do the best I can," imperfectly understood.—W. F. P.]

Mrs. B. "I hear 'Mother.'

"I hear some one say, 'Margaret.'"

Note 169. Here the principal communicators seem to announce themselves to me.

Next, like a flash out of a clear sky, came a challenge from Margaret (I think) to preserve my disguise as "Miss Watson." This piece of mischief would be just like her. I can fairly see her eyes dance! This interpretation came to me instantly, not afterwards. She and I understood and teased each other.

Mrs. B. "I hear some one saying, 'Mrs. Bassett.' That makes me laugh! (*Medium laughs.*) I don't know why. It's funny. I laugh. (*She laughs again.*) And oh! I hear a girl say 'Hoo-hoo!' (*First word on high note, second some distance down the scale.*) [Evidently the familiar greeting call used by young people to attract attention.—W. F. P.] She says that name as if it were a joke, and then she calls 'Hoo-hoo.'" (*Medium laughs heartily.*)

Note 169a. The sitter never even winked, kept perfectly still, but inwardly said, "Margaret, you sinner!" The following facts have a bearing on this incident. My friend, Miss Watson, whose name I bore, had gone out of town in June. In order to receive my letters regarding appointments, from Mrs. Borden, I resorted to the following expedient.

When making my next appointment, I wrote Mrs. B., explaining that, until further notice, she must address me in care of my friend, Mrs. Bassett (giving her my own street and number) as I was now living with Mrs. Bassett. This settled the matter comfortably, and insured the receipt of my letters, and Mrs. Borden continued to call me Miss Watson. She appeared to consider it very strange and amusing that she should hear my friend's name, especially after the jolly call came. I made no comment, in spite of the shock the incident gave me.

It was a most lifelike incident. Hoo-hoo was always Margaret's call as she entered her mother's house. I frequently heard and answered it.

[There could be three theories as to what this incident means.

1. That it means what Mrs. Bassett thinks it means. This would be perfectly consistent with the mischievous, teasing, fun-loving character of Margaret, who knows that the sitter is not "Miss Watson" and that Mrs. Bassett is not simply a friend of hers, expresses her recognition by the greeting "Hoo-hoo," and utters through the medium the name "Mrs. Bassett" as though there were some funny incident connected with the friend, not to give the secret away.

2. That Mrs. Borden had discovered who the sitter really was, or at least suspected it. But not only I but others who know her well are strongly of the opinion that such tactics are foreign to her nature. She appears to be frank and ingenuous, and I have known her several times to explain that she had normal knowledge of a fact or inferred it, when there was nothing in my language or expression to indicate that I thought this might be the case. But at any rate, there is nothing in the messages of this sitting to indicate that, if Mrs. Borden suspected that her sitter's real name might be Bassett, she profited from the fact. There is an absence of particulars which might, from such a clue, have been picked up, while what is given, apparently regarding persons dead at a great distance, would have been impossible to acquire, except by laborious and costly research and detective work.

3. That Mrs. Borden did not plan any game by this laughing and "hoo-hoo" business to test her suspicion of Mrs. Bassett's identity, but that some question in her mind as to what her sitter's name really was brought about the incident by subconscious mechanism. This, in my judgment, knowing Mrs. Borden as I do, is much more likely than the second theory. If any of the facts in the record came from spirits, I consider it follows as the greatest probability that this incident was from the same source. But if Mrs. Borden had merely wondered whether the sitter might not be really Mrs. Bassett, the demeanor of the sitter probably settled the doubt in the negative. There is a mutual

friend of Mrs. Borden and myself to whom the medium has since often spoken of a sitter she has had named Miss Watson, but never with the slightest indication that she knew anything about her beyond what developed at the sittings, and never with a suggestion that she doubted that her name was as given. We believe her to be incapable of such reticence, if she really knew anything more.

But it makes little practical difference which of the theories is the right one, so long as the facts stated by the medium in her "messages" are not such as could have been picked up by her, a housewife, not moving in the circle of Mrs. Bassett. And one of these facts, it must not be overlooked, is that Margaret was fond of employing the greeting "Hoo-hoo."—W. F. P.]

Mrs. B. "I hear a woman or a girl say, 'Greetings, mother dear.' God bless you."

Note 170. This might be a greeting from one of the communicators, but expressing the feelings of both, to the new and happy living mother, Edith.

Mrs. B. "I see a woman with scales in her hands, saying, 'Justice to all.'"

Note 171. This is the conventional figure of Justice. I do not see its bearing here.

Mrs. B. "I am so happy (*Here the medium appears to be pleasurably excited, smiling, etc.*). I am a young woman running around, so happy. She sends a happy condition over me, as she runs around."

Note 172. A letter from Edith to me, and one also from her father to me, speak of her *intense* happiness over the possession of the new life, in strong terms and phrases repeated again and again.

Mrs. B. "Around you (*Here the medium addresses the sitter.*) there must be a quiet condition, a lot of love and sunshine, a spiritual condition like a quiet Sabbath day. I would use my strength to reach out and protect others from the cold world. Some one says 'The Sheltering Arms,' meaning, don't you see, a big mother."

[Mrs. Bassett makes no comment, perhaps from modesty.—W.F.P.]

Mrs. B. "I see a tall woman walking, seems like a college girl. She has something in her hands, round or flat. She goes calmly ahead, has lots of determination and grit, poise and self-possession. Grey eyes, she has."

Note 173. Edith is tall, a graduate of college. She is usually very calm and self-possessed. The word "poise" is one she frequently uses, as she desires to be "poised" under all circumstances. It was a favorite word with her mother. Her eyes are grey.

Mrs. B. "A girl grabs your knees and seems to say, 'I am telling you a lot of things about myself, all about my affairs. I want to laugh, I am so happy; I am bubbling over with my happiness.'"

Note 174. Edith writes me long letters, full of details of her family life, and often remarks that she feels like talking to me as she used to talk to her mother.

Mrs. B. "I hear 'Polly.' I hear 'Aunt Polly.'
How funny! I get 'Florence, Italy.'"

Note 175. I cannot explain this. However, I have ascertained that an old and dear friend of Mrs. Ross [One of the supposed communicators, mother of Edith] is travelling in Italy. It is natural to suppose that she has visited Florence, but I do not yet know the fact. Her name is Miss ———— Dudley. I suppose it is possible that the medium (who sometimes says she does not hear distinctly) *might* mistake "Dudley" for "Polly," and that she may have added "Aunt" without any sufficient reason for so doing. [A possibility so highly conjectural that I would prefer leaving the allusion without attempt to explain it. And it was later ascertained that the lady did not visit Florence.—W. F. P.]

Mrs. B. "I am back again, with a spiritual influence, a gentleman standing at my side with a black gown on. He says, 'Look up and rely on the Divine Creator. He is always with you. Trust Him, for He will never forsake you. Seek first the Kingdom of God, and all things will be added unto you. Trust—absolute trust.'"

Note 176. Well, this breathes the same spirit I have heard in the sermons of Mr. Schenck. It really seems as though he had found this medium to be of such a personality, as to convey to me, the sitter, a little comforting sermon, such as I had heard in years gone by. I was much impressed by this incident. He proves a faithful friend. Mrs. Borden has taken a strong fancy to me, says she could talk all day to me, etc., etc. I notice she likes to linger in my "atmosphere" as she calls it, and she sees things connected with my life—she sees them so distinctly. So here follow a number of such cases.

Mrs. B. "I saw a young girl in an invalid's chair, or it might be a morris chair. She is frail. I don't know what is the matter with her, but her limbs are covered. She is in her teens, or perhaps she is so slim she looks younger than she is. I get a helpless condition. I need some one to take care of me. A sweet face, I see the room is very pleasant, bright and sunny, flowers around and books. The house is on a nice street, refined, not noisy, the homes on the street are nice."

Note 177. I have a friend, who went to the seashore, and while there, had a bad attack of arthritis, which made it necessary to take her to a sanatorium in Philadelphia. She was there, unable to use her limbs, when this sitting took place. She is slight, looks frail and is so small that many persons have said she looked like a child. Of course, she required the care of a nurse. Her sister took a room nearby, and would see that flowers and books were about. The building is in a pleasant part of the city. If I receive further details from my friend. I will forward them. *Later*, I learned that above details were all correct as to the sanatorium and surroundings, also friends brought flowers and books.

Mrs. B. "I see some one (living) fanning, as if saying, 'Oh! it is so hot!' She feels the heat. She talks as she fans. Weighs very little. I guess her temperament makes her feel the heat, for she talks very quick as if 'I'm all in.' That's her manner. She is optimistic in her disposition, not pessimistic, but very quick in action and speech. This is some one you come in touch with."

Note 178. Yes, this is the same friend. She speaks quickly, brusquely. Thinks out her words, as it were, steps quickly, is cheery and optimistic. The weather was hot when she was in Philadelphia.

Mrs. B. "I see a woman with a red face, warm from housework, with a round and red face. She is very particular, she scrubs and cleans. I feel I spent half my life keeping the place clean. Spick and span like a pin. She looks at me. She may be thinking about Psychical Research. She wears a little house-dress. She is a living woman. I am all tired out."

Note 179. Now Mrs. Borden goes, as it were, to ————, ——, where I have an older, and invalid sister boarding in a pleasant house, owned by two sisters. One sister keeps house, does the cooking, etc. It is she who is so well described in previous lines. I go there frequently, and there she is, in her little house-dress, cooking or cleaning,

hot and tired, red-faced and weary, but working steadily, to keep everything as it should be. She knew nothing about psychical research at the time of our sitting, but I *happened* to speak of it to her, a week later, forgetting this reference.

Mrs. B. "I get in touch with a woman. I feel as though my love affairs were not trusty. I am not suspicious and yet she is suspicious."

Note 180. I know a person towards whom I had very friendly sentiments, and for a time I thought my sentiments were returned in kind. After a while I was made to realize that was not the case. I still meet her often.

Mrs. B. "A young girl comes here and puts your feet on a stool with a pillow on the stool. She has very dark hair. She is so careful of you—I am almost in touch with a spiritual condition. She grows faint now, but she is so careful of you, saying 'Don't hurry so.' Tender and solicitous."

Note 181. This must be my step-daughter, who (Mrs. B. has heretofore told me) always comes when I am there. I have no *young girl friend living* to show me such attention. At this point I handed Mrs. B. an envelope, containing a letter written to me last spring, by a lady who was virtually engaged to my deceased doctor. He referred to her in the previous sitting. The letter began with "Yes, dear Friend."

Mrs. B. "I get—'Yes, yes.'

"I seem to see some one with a hand and arm wasted away. I get a terrific pain in my head, dizzy—I am tottering."

Note 181a. My doctor was much wasted before he passed. He had a hemorrhage of the brain, and went as suddenly as did President Harding. I am writing the above on August 12th. (Here the Medium addressed the sitter.)

Mrs. B. "I can see you as I hold this, as if you were going somewhere, as you came here to me."

Note 182. By appointment I visit Mrs. B. and by appointment I went to this doctor, once and often twice every week for two years, until his illness closed my treatments. I then refused to trust another doctor for the same treatments. No one understood my case as he did.

The confidence I had in him, is one reason, in my opinion, for his appearance at these sittings.

Mrs. B. "I seem to be looking at a picture of a young man."

Note 183. The lady mentioned above, and I, have each a picture of the doctor on our chiffonier. Medium tries to illustrate.

Mrs. B. "I get some one from the spirit world who wants to tear this letter in four pieces. I see the gowned man tears it and gives it to you."

Note 184. The "gowned man" always designates Rev. Mr. Schenck—Why should he tear up Miss B.'s letter? Owing to the doctor's death he and Miss B. were not married. Death interfered and thus made the services of a minister impossible. Is that the meaning of this action by the "gowned man?" Why does he give me the pieces?

Mrs. B. "I get in touch with a woman or girl carrying a load on her head, as I carry this." (Medium places the envelope on her head.)

Note 185. For many years, the lady before mentioned, had carried on a business full of responsibilities and financial worries. (*Here I am obliged to omit some medical advice given me by the doctor, which is very excellent and helpful, besides being highly evidential to my mind. The good man has apparently not forgotten his training and skill. Mrs. B. now returns to Edith's state of mind.*)

Mrs. B. "I am so happy from beyond. I see a letter and I can't tell whether you are getting it or sending it, but I'm glad to get it. A woman would be so happy to get a letter from you. She is tickled to death to get it. She is all filled with happiness by getting your letter."

Note 186. Edith *always* welcomes my letters, but the one I write, conveying the above message will give her increased happiness.

VI.

Fifth Sitting, August 18, 1923.

I presented an old glove, belonging to the doctor who had communicated in the previous sittings. He was engaged to a lady with whom I was friendly, and I persuaded her to lend me the glove, hoping I might secure some message for her. Heretofore the doctor has communicated without any object.

Mrs. B. "I feel all hot and warm, as if excited about something. My face feels red. I am excited or worried."

Note 187. The doctor found his health failing. That worried him. He was also troubled about this lady, in case of his death.

Mrs. B. "A man puts a string of beads about a woman's neck."

Note 188. The doctor did *not* give the lady a necklace, hence I suppose this is to be taken symbolically as denoting esteem and affection. [It was a hit, though not a remarkable one, to connect a woman with the emotion evoked, since the glove belonging to the doctor had been in the possession of the woman to whom he had been engaged. As we would regard the mention of putting beads around the woman's neck as a success if the doctor had actually presented her with a necklace, so we must regard it, seeing that he had done no such thing, as technically an error. At the same time, we cannot positively deny that the meaning may have been symbolical. But, unless the fact of symbolism is very evident, either through direct assertion that this is the meaning or through its own peculiarities, it can hardly constitute evidence.—W. F. P.]

Mrs. B. "I am in a peculiar condition, distressed, worried. His face shows worry, as if wondering how it was all going to turn out. That brings me in touch with both a man and a woman. I don't know what I am worried about, whether it is a financial condition or not.

"I see a man and a woman attracted to one another, almost as if man and wife, or brother and sister.

"I see a man with dark hair, a little above medium height. He has a leaning toward literature."

Note 189. [This seems to accentuate the interpretation that the reference is to the doctor's anxieties in case of his death and in relation to the lady. As to worries about a financial condition, see Note 195. —W. F. P.] He was a reader, and also a writer, of stories.

Mrs. B. "There is a professional condition about him. He is very refined, has a high forehead. He cares only to have refined people about him; those only would attract him, quiet people suit him. He is an unassuming person, he likes everything nice and clean about him, but if things are not so, he makes no fuss, or remarks or trouble."

Note 190. Strikingly true, in every detail.

Mrs. B. "The woman is a little blue. It may be she has a sentimental nature, she gets depressed on occasions."

Note 191. Exactly true, in every way.

Mrs. B. "I am attracted to something like a desk or bookcase in a corner, or near a corner, on a side wall. It suggests a bookcase."

Note 192. A recent gift of a bookcase from the lady to the doctor stood and still stands on the side wall in his office.

Mrs. B. "I get a sick condition. I see a trained nurse near a bed, a tall nice-looking nurse, sweet face. A man lies on the bed. It is a wholesome-looking nurse. There is firmness in her attitude."

Note 193. I could not have described the one and only nurse he had in any better language than is used here.

Mrs. B. "Everything happened so quick, like the spinning of a top. Everything went round so fast."

Note 194. He was apparently gaining, but went instantly, like President Harding. Everybody was startled and rushed about to get the doctor and various articles which might restore him, but nothing could be done.

Mrs. B. "This person had a little trouble before passing, a care or responsibility. There was a weight on him, too heavy for him to carry. I see a man carrying two pails of water, like a too heavy burden. This is symbolic."

Note 195. The load he carried was that circumstances would not then permit the man and woman to marry, yet he wished that marriage were possible before his death. He wanted to leave the lady his property without dispute. [See Note 189 and text connected therewith.]

Mrs. B. "He worried too much about his cares."

Note 196. They naturally weighed heavily as he grew weaker.

Mrs. B. "He has a sort of sentiment toward that thing in the corner."

Note 197. The bookcase. [This really adds something to the former reference. That had simply named the object and its location.

and this adds that it was an object of sentimental attachment to him, which was the case.—W. F. P.]

Mrs. B. "Two hands stretch out over my shoulder for this object. [The glove.]

"I see a hand, a good firm hand, it means business."

Note 198. His hands were shapely, firm, yet tender when necessary, wonderfully trained for his work.

Mrs. B. "There is great confidence in that hand."

Note 199. His keenness of touch was remarkable.

Mrs. B. "Over the river voices I hear,
Sweet ones are calling, 'Come to me, dear.'"

Note 200. I don't know whether this is a quotation or not. Is it a message from the doctor, or is it a poetic effusion from the medium?

Mrs. B. "I get a medical condition around you; you are in touch with doctors."

Note 201. Four doctors whom I knew well have gone over.

Mrs. B. "This person was all to the point when busy."

Note 202. He concentrated on his patient and was conscientious, painstaking and thorough.

Mrs. B. "I see him writing memos, or copying them in a larger book."

Note 203. He usually made notes on small papers, to be copied later. He also did copying for the lady into a large book. This was unknown to the sitter.

Mrs. B. "I want to put my hands into something like this, my arms covered and together."

Note 204. The arms here folded, as if in a muff. I cannot explain this.

Mrs. B. "I see two white shirt sleeves, separate from the garment, a clean new white shirt. Perhaps the sleeves were too long and were shortened."

Note 205. This was done, several times, by the lady friend.

Mrs. B. "I hear 'Florence.'"

Note 206. I cannot explain this. [The reference is probably the same as that earlier made, to Florence, Italy. See Note 175.—W.F.P.]

Mrs. B. "He reaches out for this package; it is his" [the glove].

Note 207. This is a correct statement, as we have seen in the preface of this sitting.—W. F. P.

Mrs. B. "Please pass it back, where it belongs. You have no use for it. It is more of a memento." (*Returns it to the sitter. Psychic laughs.*)

Note 208. Here it is correctly intimated that the glove had no relevance to the sitter, that it belonged to some one else, to whom it was a memento.—W. F. P.

Mrs. B. "He says: 'Kindly refrain from laughing, for there is nothing to joke about.' He has a very serious disposition and I seem frivolous to him." (*She smiles.*)

[Here I presented a little, thinly-woven black sweater, quite short and of large size, stretching easily. It had been used by my sister-in-law (Mrs. Ross), and for three years I have worn it quite frequently.]

This was the sweater described in Sitting II. [See page 614.]

Mrs. B. "Do you know, my hands are wringing wet. There is water running down my hands. They take me where it is cold. I see a white enamelled wash-basin, an oval mirror over it. Maybe this article was washed. I see a jacket, it is of light weight, made of light wool; you can get into it easily, because I see some one slip it on. It stretches, it is of large size."

Note 209. It may have been washed,—I do not know. I *do* know that I frequently stand by a white enamelled wash-basin, with a *square* mirror over it, and wash out little articles of wearing apparel. [Perhaps the majority of women could testify to habits as close as this to what was described in the text of the medium. To be at all impressive, such an ordinary description would need to correspond in detail with what had actually occurred. Apparently Mrs. Bassett is not in a position to say whether or not her sister-in-law had washed the sweater in an enamelled basin with an oval mirror over it. Any question why,

if that had been the case, such a trivial incident should have been brought up is quite beside the mark. The picture was roused by, or at least during, the handling of an object, that is, the conditions were those of ordinary psychometry, which usually does not purport to be the result of the *will* of anyone, living or dead. We are not in a position to urge that every picture of a true and relevant incident in the past should be an important one. If we knew all the history of the garment and the woman who had first worn it, it would be enough if the incident as described had actually taken place, with its act of washing, its basin and its oval mirror. As it is, we simply do not know whether it did or not. But what we do know is correspondent with the facts: that is to say, the garment concealed under a paper was correctly described. It was of the nature of a "jacket," was of light weight, large size, and stretched easily.—W. F. P.]

[Here I presented a necktie, worn by my brother, the living husband of the person to whom the sweater had belonged.]

Mrs. B. "Two hands reach out for this. I get a condition as if my spirit wants to get out or through a material condition, but is suppressed.

"Some one says: 'If I could only tear this veil aside, so I could reach you, but it is a blank wall. I'm trying to tear away this material condition. (*Medium waves right arm, with excited gestures, and distressed countenance.*) I want to reach from the other side, to reach the person who owns this package, and if I could only raise my body from the grave and reach you, I would. There is a deep feeling of love reaching from beyond the grave to this living one. I've tried again to reach through, but I feel almost hopeless about it. I cannot reach him. The instrument is not in tune to receive. If you only *knew* how hard I've tried, and it seems almost useless, yet the living one is the one who is dearest to me.'"

Note 210. This communicator is the Mrs. Ross of Sitting 4. The sweater brings her to me, who is now wearing it. The living husband is not in sympathy with this idea of "communication" being even a possibility. He is agnostic on the subject. Though desiring to keep an open mind, his mind is really closed, since he urges that we have yet no material senses fitted to receive any influences from the departed, and no other means are supposable.

Mrs. B. "I see something grey. I see a white sweater."

Note 211. Neither of these sentences have been explained.

The medium at this point again became excited and distressed. The communicator was a woman of intense feelings.

Mrs. B. "I've tried again and again to reach him, but it seemed hopeless! You don't *know* how hard I've tried!"

To soothe the medium, the sitter said: "You mean this one on this side is not temperamentally receptive to the influence?" The medium's face cleared, brightened, and became calm.

Mrs. B. "Oh! what a relief comes to me as you say that. You understand! The man is not psychic enough to receive.

"Let me see what would help here. (*Meditates.*) Prayer, study, an effort to get in tune.

"I'm in a hospital. I see the walls, the long wards. I'm getting in touch with a doctor. I see him washing his hands, getting ready for an operation. Then I see him stand, as if saying: 'That's the best I can do, we'll have to wait and see how it comes out. That's the best I can do.'"

Note 212. The daughter of this communicator underwent a serious operation at the time of the birth of her child, and the operation took place six weeks before this sitting.

Mrs. B. "I see blue eyes looking at me."

Note 213. The little baby has blue eyes.

Mrs. B. "I want to hold a scarf-pin. It is round, with a flat stone."

Note 213a. The communicator's husband has three scarf-pins: (1) square and flat, of black jet; (2) small oval cut amethyst, with rounded surface; (3) long and narrow ellipse, set with green abalone shell. The third was given him by his daughter, the mother of the baby. These details were unknown to the sitter. [None of the pins exactly fit the description. The last-described one is that which would most naturally fit the context which is supposed to refer to the daughter. As long as living persons often err in their recollection of the description of an article, I am unable to understand why this might not sometimes be the case even with a spirit. If the husband had not owned any scarf-pin (an unlikely though not unprecedented thing), or if he had owned none with a stone in it (not very likely, perhaps), the difficulty of understanding how such an error could be made would be greater. I am not urging that the item as it stands is evidential, but only that we must be fair to any theory which we even provisionally consider. Besides, provided that the accumulated data indicate that there is such a thing as spirit communication, the same data indicate that, owing to the diffi-

culties of forcing a concept through the consciousness of a living medium, the intent of the communicator is not by any means always perfectly expressed. Thus, an attempt to get through the idea of a roundish shape, or rounded ends, might become expressed as "round." The point is that the psychic's description of an article approximates to the fact; while it fails to be evidential because it is not sufficiently exact, it can not justly said to be evidence *contra*.—W. F. P.]

Mrs. B. "There must have been a man passed over and a consultation about him."

Note 214. I cannot explain this. [So far as it goes, this militates against the interpretation of Mrs. Bassett that the hospital scene refers to the daughter.—W. F. P.]

Mrs. B. "I am in front of the Plaza Hotel."

Note 215. The communicator had been in New York several times. [It apparently is not known whether or not the reference to this hotel is relevant to her. It might be, and no one be aware of the fact. We cannot safely assume that every so-called "message" of a spirit must needs be a conscious and intended message. For aught we know, besides what was intended (or even instead of it), marginal pictures in the consciousness of the communicator might be telepathically caught by the medium. In that case it would be expected that some items would be unverifiable, since known only to the communicator, or at least not known to any available living person.—W. F. P.]

Mrs. B. "I hear a man snoring, so loud. He is taking a cat-nap in his chair. A nice sunny room I'm in, everything so nice about me, so cheerful. Some one shows me a large white square, like a handkerchief."

Note 216. My brother's room is bright and pleasant. On the table, near the bed, is a table cover, white, 17 by 26 inches in size. This was unknown to the sitter. He says that he is not in the habit of taking cat-naps, but I doubt that, as he is 74 years old. [It seems a little dangerous to doubt the testimony of the man himself, though I have known elderly persons who were quite unaware that they took cat-naps.—W. F. P.]

Mrs. B. "I see a woman that wore glasses, with some grey hair, fair skin, past middle age, sitting in a chair. There is a grandmother's condition. She is knitting. A sweet face, serious but gentle, and

thoughtful. She loved to help the poor and sick. She was not frivolous or gay, but charitable, full of love and compassion."

Note 217. An excellent description of the communicator, as to appearance and character. She was, at the age described, a grandmother. She never knitted but crocheted a great deal.

Mrs. B. "A man says: 'The dearest person God ever made.'"

Note 218. A highly probable reflection, on the part of her devoted husband. [It certainly is most congruous and natural to refer this sentiment, put in the mouth of a "man," to the husband. And it appears that the woman was such a one as the hyperbolic expression would fit, and also that the expression is relevant to the husband, since he properly appreciated his wife's qualities. There is many a woman to whom the appropriateness of the words would be highly doubtful, and a percentage of husbands who would not be capable of such an utterance, however estimable their wives might be.—W. F. P.]

Mrs. B. "All her money would go in kind deeds. She almost looks like you (*the sitter*), but she is a little stouter."

Note 219. All quite true.

Mrs. B. "I see an old-fashioned picture, with the hair drawn down and raised high behind. A girl somewhere from 16 to 25 years of age. Her hair is black. She is dressed as if in Civil War times. This is that older woman as she looked when young. She wears a dolman or something with big sleeves."

Note 220. The communicator was 16 years of age in 1865. Her husband has three pictures of her in her earlier days, before marriage.

(1) In this she was only 11 years of age.

(2) In this she was 15 years old. It was taken with one girl companion, and cuts off at the waist. Her face is in profile, and she wears a thick, light-colored jacket, buttoned up tight, with dark velvet collar. Her hair is massed in a heavy roll at the back of the head. Her hair *was* black.

(3) In this she was 17 years of age, full-face, head and shoulders only, high-neck waisted, white narrow ruching around throat, fancy ribbon bow in front.

[It does not seem to me certain that the reference was to a *photograph*. The word photograph, at least, was not employed. Even if the medium thought that she was describing an existing photograph or

portrait, it might be that this was merely her interpretation of the fact that there rose in her consciousness the picture of a girl in the "old-fashioned" garments of long ago. I am not seeking to improve the evidence, but only to be fair to the phenomena which we are studying. It is certain that in the consciousness of such a psychic as Mrs. Borden pictures arise, and it is certain that the psychic sometimes has strong impressions as to their exact nature and reference, but at other times has no such vivid convictions, but infers or interprets with more or less feeling of uncertainty. The item under discussion is correct in that the lady was "from 16 to 25 years of age at the close of the Civil War, and that her hair was black."—W. F. P.]

Mrs. B. "She looks at you (*the sitter*) and smiles a contented smile."

Note 221. The communicator and the sitter were much attached. and congenial in their tastes.

Mrs. B. "I hear 'The bloomer girl.' You remember the long bloomers, worn in Civil War times, gathered at the ankles."

Note 222. This remark was addressed to the sitter. The reference is to the garment known as pantalettes, worn by ladies at that period. [I agree that the reference is probably not to the specific suit invented by Mrs. Bloomer, but to the single garment generally worn at the period specified. That is, the medium is applying a term now used for any trouser-like garment gathered at the extremities, to that which she saw, and which she felt or knew belonged to the Civil War period.—W.F.P.]

Mrs. B. "She must belong to an old American family, for I would take part in a Centennial seriously; my family entitled me to that. A wonderful character, nothing silly about her, a big heart."

Note 223. She was a member of the "Daughters of the American Revolution." [The rest of what was said seems to be justified in Note 217 and the accompanying text. The reader will of course know that when such expressions as "I would take part in a Centennial seriously" are employed, the medium is, for the moment, identifying herself with the purported spirit, speaking for her, feeling her emotions. —W. F. P.]

Mrs. B. "I see a man in the uniform of the Civil War. He is young. He has long hair, parted on one side, something as a poet or musician whose picture I have seen. It is parted and brushed down on

one side. The woman looks at him. Perhaps he was her brother, and he is going to the war."

Note 224. This boy I believe was David, about 25 years old. The communicator had three brothers, all older than herself, who served in the Civil War. I have inquired about them, through my brother, as I never met them. My brother saw but two of them. He remembers nothing about the hair of one of these. The other, David, he met about ten years after the War, and at that time he had short, curly hair. A decade earlier his hair may well have been worn long. [The psychic saw a young man in a uniform of the Civil War period, starting for war, the woman looking at him, and thought he might be her brother. That is, the woman who apparently had been described did have a brother David who went to the war, and he was a young man. In fact, she had two other brothers who served in that war, and whether or not the particular description fits one of the brothers no one can say.—W. F. P.]

Mrs. B. "A military man wants to play a harmonica or jewsharp. He has good teeth."

Note 225. I cannot verify this. No one knows. [Of course, if no one can now tell us about the habits of one and another of these brothers, our ignorance cannot refute the statement above. We simply have to pass it by.—W. F. P.]

Mrs. B. "I get 'Palmer.'"

Note 226. The communicator's husband and son (both now living) had extensive business and social relations with ——— Palmer, who is still living. The communicator was living at that time.

Mrs. B. "Some one shows me white teeth. They are loose, and that brings me to a man."

Note 227. The husband wears false teeth.

Mrs. B. "You seem to know several doctors, and to be interested in medical work."

Note 228. This remark was addressed to the sitter. The latter was well acquainted with four doctors who have passed over. One of these has communicated at four sittings. [See previous remark about the sitter's knowing several doctors, Note 201 and accompanying text.]

Mrs. B. "I see 'Jane' written on your knee."

Note 229. The commmunicator had a cousin Jane ———. I am told that she probably is not living now. This fact was unknown to me.

Mrs. B. "I see 'Nora.'"

Note 230. The communicator was deeply attached to a Miss *Nona* ———, a fine woman, still living. This fact was unknown to the sitter.

Mrs. B. "Some one who passed had a uric acid condition."

The communicator and her husband had considerable relations, some ten years ago, with a Mr. and Mrs. D———. Mr. D. was a cousin of Jane ——— [See Note 229]. Mr. D. had chronic uric trouble, so well advanced then that it is not considered possible that he could now be living. They moved to another city, so cannot be traced. These facts were unknown to the sitter.

Mrs. B. "When I hold this (*the medium holds the jacket or sweater*) I always see that wash-bowl, as if some one were often washing out things, squeezing and sousing them up and down in the water." [See Note 209.]

(*To be continued.*)

CORRESPONDENCE

MACKENZIE'S "METAPSICHICA MODERNA" *

BY GARDNER MURPHY, PH.D.
Lecturer in Psychology, Columbia University.

To the Editor of the Journal.

SIR:—I venture to address to you and to the readers of the *Journal* a discussion of two important contributions to Psychical Research offered in Dr. Mackenzie's "Metapsichica Moderna." Readers of the

* EDITOR'S NOTE:—Dr. Murphy was to have written a review of Dr. Mackenzie's work for the August Journal, but press of other duties prevented this. By mutual arrangement his contribution is now cast in this form.

Journal will be acquainted with the general nature of these contributions through Dr. Mackenzie's Warsaw address published in the August issue of the *Journal*, and through Bozzano's review of "Metapsichica Moderna" in the same number.

I refer to the concept of polypsychism and the concept of relativism or symbolism.

The concept of polypsychism depends on the idea of *dissociation*, that splitting of psychic unity which occurs in states ranging all the way from multiple personality and hysteria to dreams and absentmindedness. Dissociation is of course a fundamental concept for such psychic states as trance, automatic writing, crystal gazing, or hypnosis. In all these dissociated states with which the psychical researcher has to deal, says Dr. Mackenzie, part of the mind remains attached in the usual way to the central nervous system; the rest gets loose and *operates independently*. (This latter assumption—one which Dr. Mackenzie justifies through reference to telepathy, traveling clairvoyance, prevision and kindred phenomena—leads logically to the view that mind does, or at least can, function outside of the categories of space and time, though the latter conclusion is entertained by Dr. Mackenzie only as a possibility rather than as a certainty.) Now this dissociated part of the mind, this part no longer bound to the physical organism, may encounter—in ways unknown—similar dissociated fragments of other personalities, and it proceeds to form with them a new integration or higher synthesis which is an entirely new product. This product is not the mere addition of the collected fragments; it is a new creature possessing properties which no individual mind possesses. Mediumship consists largely of a capacity for dissociation to a profound degree;—in fact, the time taken and the severe physiological disturbances associated with *trance* (whether for physical or mental phenomena) suggest that a larger fragment of personality is being split off than in the more commonplace types of dissociation. For striking supernormal phenomena, whether physical or mental, there must usually be a medium—a person having this capacity for deep dissociation. The dissociated fragment may then combine with lesser dissociated fragments from the sitters or from distant living persons. Bozzano rightly insists that the regular trance personalities of a given medium remain essentially unaltered no matter how much the circle of sitters may vary. But Mackenzie makes explicit allowance for the influence of *distant* living persons, some of whom may perhaps be all-important. The reader may recall, for example, the close psychic connection which existed between the controlling "G. P." and his (living) father at a distance, (*Proceedings* S. P. R., Vol. XIII) and the more striking depend-

ence of "Hannah Wild" upon the mind of distant William James (*Proceedings* S. P. R., Vol. VIII).

Dr. Mackenzie goes on to suggest that the supernormal powers of some trance-personalities in linguistic, artistic, or histrionic achievement may depend not upon the isolated capacities of the medium or any other single person, but upon the *polypsychic product* of dissociation and combination.

The American reader will be interested to note that this theory, though foreshadowed more clearly by continental writers (Gibier, Ochorowicz) bears nevertheless an interesting resemblance to the views of Mrs. Sidgwick and Dr. Hyslop.

Mrs. Sidgwick suggested (*Proceedings* S. P. R., Vol. XV) that communications from the dead might involve the coöperation of three entities,—the deceased, the sitter's subconsciousness, and the dissociated part of the medium's mind called the control or communicator. The control or communicator would therefore not be the deceased but an image or symbol of him induced telepathically by the deceased person himself, acting *via* the sitter's subconscious. She has more recently (Vol. XXXIII) described the mechanism of telepathy itself in a way strongly suggestive of Mackenzie's view. Telepathy, she urges, is not a process of *transmission* from one mind to another, neither is it the reading of the mind of another person; it is rather a condition in which two minds become *unified* in such a way that the thoughts of one are *ipso facto* the thoughts of the other. (I take it that the expression "merging" is a more suitable metaphor than "transfusion," which is also used in her article.) This means in fact that telepathy is a capacity possessed by the integrated product of two minds; thus it appears, at least to me, to be very close to Mackenzie's polypsychism.

Dr. Hyslop's view of trance communication (*Proceedings* Am. S. P. R., Vol. IV) involves, as does Mrs. Sidgwick's, the possibility and probability of the coöperation of a discarnate intelligence (not presupposed by Mackenzie), but in Dr. Hyslop's view the process of psychic fusion does not involve the sitter, but only the *medium* and the *deceased*. And whereas ordinarily the communicating intelligence is actually an amalgam of two minds—the deceased and the medium—these are nevertheless cases in which the medium's mind is completely submerged, and the communicating intelligence appears unmixed. Obviously for Dr. Hyslop the supernormal consists in the very process of superseding our biological make-up, rather than (with Mackenzie) in the process of integration or fusion. But the explanation of the actual composition of trance-personalities makes use of the same concept of

psychic amalgamation. Dr. Hyslop's view, however, presents a psychic *sum;* Mackenzie's, so to speak, a *product*.

I am inclined to believe, by the way, that all three of the views which I have described so inadequately, suffer from the fundamental defect that they do not face the problem of the "compounding of consciousness," generally recognized as a stumbling-block to all psychological systems which proceed by combining mental elements to form integrations.—What constitutes the glue? The organism itself may perhaps supply the glue in ordinary consciousness. But can we say that in the supernormal there is a new organism? What would such an organism be? The point must be worked out.

It will be noted throughout the above that Mackenzie's polypsychism, though offered as a substitute for the surviving consciousness of a deceased person, is not really incompatible with a belief in survival or communication. It does perhaps dispense with some *survival evidence*, by attributing extraordinary powers (such as telekinesis and histrionic skill) to the new entity, but it allows as much room for discarnate as for incarnate minds.

There is, I think, a general tendency among psychical researchers to disparage theorization such as the above, and an insistence instead upon the accumulation of more data. It must however be obvious that we have vastly more published data than we can ever digest, and that systematic interpretations, such as those offered by Dr. Mackenzie for the explanation of both physical and mental supernormal occurrences, are of very great value in clarifying our problems and orienting our research. In particular, there is a gradually growing recognition that all the problems of communication are closely connected with the problem of the nature of telepathy, and if we would understand the former, we must understand the latter. If we assume (with Mrs. Sidgwick and some other British psychical researchers) that communication is *telepathy from the dead*, we must know what we mean by telepathy. And if it is true that telepathy is not a process of *transmission*, but of *fusion*, it makes a difference in concrete cases. For example, it may serve to explain errors and confusions in a communication better than the standard spiritualist explanations. It does not, of course, present a clear picture of just how the confusions arise, but the concept of fusion, and the concept of polypsychism, are partly gropings in the dark, and, at first examination, their implications are far from clear-cut. We can, however, see that the trance personality is, from these viewpoints, neither the deceased nor the medium, and it will behave in ways which are typical of neither, though partaking somewhat of the nature of both. It may, for example, show brilliant histrionic resemb-

lance to "G. P." while saying certain things that are highly non-characteristic of "G. P." (*Proceedings*, Vol. XXVIII).

* * * * * *

A second contribution of great importance is that of relativism. The significance of this cannot be fully appraised without reviewing the history of the theory of cognition since Locke (this is easily available in, for example, Hyslop's "Borderland of Psychical Research"). But some outstanding points may be summarized here.

Mackenzie describes how he happened to be reading, at about the same time, Flournoy's analysis of the reveries of the psychic Hélène Smith, and Pfister's psycho-analytic study of infantile wishes; he happened upon the *same drawing* produced by the pencil of Miss Smith and by that of the psycho-analyzed patient. He began to see that the reveries, the dreams, even the symptoms of psychoneurotic patients are symbols of unconscious wishes in exactly the same way that the reveries of trance consciousness or of any dissociated consciousness symbolize the dreamer's unconscious longings. He found, in other words, a psychological unity in these two divergent forms of dissociation, and realized that the deciphering of the symbols constitutes in both cases the task of the investigator. In particular, trance personalities symbolize directly or indirectly what the medium (or others *en rapport* with the medium) wish to be or to do, and behind all temporary manifestations is the *will to live*, which shows itself in the will to survive, and hence in the construction of streams of consciousness purporting to be surviving personalities.

From this point of view Mackenzie goes on to a highly suggestive discussion of the symbolism manifest in the *laws of nature*,—emphasizing the principle that these laws are nothing but symbols which cloak a reality to which we never penetrate. Now we constantly find that widely divergent phenomena may be expressed through the same symbols; this is in fact the process of generalization through which science becomes unified. But if different phenomena may be satisfactorily represented by the same symbols, what right have we to assume that the phenomena (observations or appearances) come from different events in nature? What we call *phenomena* and what we call scientific *laws* or formulae are alike symbolic of an unknowable something beyond. And one system of natural laws is symbolic of another, as we find common principles shared by different groups of observations. As science attains greater and greater unity, using identical symbols for more and more phenomena, we shall probably ultimately attain two systems of symbols, one for non-living ("material") things, the other for living

things (involving always a "mental" principle). This dualism remains, for Mackenzie, ultimate.

But there is a final step. Mackenzie urges that our knowledge of psychic phenomena must obey the principles of all scientific knowledge, and that one must find intelligible *symbols* for psychic occurrences which will fit with the system of symbols which scientific thought has attained where it has clearly demonstrated its fruitfulness. When we have worked out the laws of psychic phenomena we shall realize that these phenomena are themselves symbolic, and can no more be ultimately "known" than anything else in nature. We shall ultimately state them in the symbolic language of existing science. But whether these processes are due to a surviving intelligence or to a polypsychic product there is no scientific method of determining; both concepts are simply symbols, equally useful, perhaps, but equally incapable of revealing inner reality.

The reader will have noticed in several points that Mackenzie's view of the "supernormal" gives more attention to certain unusual *capacities* lying behind both physical and mental phenomena than to the specific question of *survival evidence*. It is for this reason that the theory of relativism, so admirably conceived and so perfectly applicable to the concept of the supernormal, nevertheless fails to bear the severe weight which Dr. Mackenzie has imposed upon it. For the theory of relativism fails, it seems to me, to allow for the fact that these two great systems of interpretation are based on radically *different* subsidiary systems of observation; such a question, for example, as the selective telepathy needed by the polypsychic theory, must be worked out experimentally. The phenomena experimentally obtained will then be cast into symbols which will make them intelligible in connection with the rest of our knowledge; and then the question will arise: "Is this new system of symbols compatible with *both* the theories?" And so on with all the detailed questions of observation upon which generalizations rest. It is scarcely likely that two such generalized theories will prove equally compatible with many specific sets of observations. It is, I believe, true that absolute knowledge of survival is impossible, in the same sense that absolute knowledge of other living minds than our own is impossible. In both cases we make use of symbols if, and as long as, they work; and if experimental investigation gives a coherent set of symbols which fit with existing science and with the survival hypothesis, the time will have come when we can be said to have "knowledge" of survival.

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, Sc.D.

Experimente der Fernbewegung, by BARON VON SCHRENCK-NOTZING. 1924. Union Deutsche Verlagsgesellschaft, Stuttgart, Berlin. 273 pages with 8 additional pages of illustrations.

This book deals with the experiments which the author terms the second stage of séances with his medium, Willy Sch., during the period from December, 1921 to February, 1923. They were held in the author's laboratory with the exception of the fifteen of September and October held in the Psychical Institute of the University of Munich. The scope of the work was limited and well defined, i. e., to demonstrate the reality of telekinesis to noted men of science and literature. He invited them in a changing order, many of them for a number of séances, and in return asked them to send him their written opinions about what they saw. Among the fifty-six persons invited were twenty-seven professors of the University, and only seven had a positive opinion already formed about psychical research, the others being all unbiased.

The author's principal care was to perfect the control of the medium to such a degree as undoubtedly to exclude fraud. This was facilitated by the fact that the sittings were held in red light and the medium was directly controlled by two persons, one holding each hand of the medium and also holding Willy's legs between his own, and the other grasping his two wrists. Other devices, as putting the medium into a cage with an opening sufficient only to put out his head and his arms for control, the separation of the objects to be moved from the other sitters by a transparent floor-screen to prevent any possible co-operation and fraud on their part, a rigorous search of the medium before and after the experiment, change of clothes, marking his right arm and legs with phosphorescent needles, and many other details made the control rigorous and apparently perfect. Mr. E. J. Dingwall, Research Officer of the S. P. R. (London), who is not very "easy" with mediums, writes (page 272): "The conclusion, therefore, at which we ourselves have arrived, is that it is reasonable to suppose that the phenomena are in reality caused by supernormal agencies, the nature of those agencies being unknown." A few lines further he says: "Indeed, I cannot remember any medium who submits to such a control as does Willy Sch."

Theosophists are always theosophists, spiritualists are always spiritualists and psychical researchers remain psychical researchers. The theosophists are the happiest when they know not whereof they speak; a spiritualist is inclined to welcome the most extravagant ideas, and even psychical researchers sometimes have peculiarities which perhaps are so obvious they do not need mention in these pages. And then later when it is discovered that a medium has been cheating it comes to a useless controversy which does not decide anything. But an "outsider" generally follows the most natural way of reasoning and concludes that the medium was cheating all the time. Now this opinion is not always right but it is very difficult, almost impossible to decide when it is so and when it is not. Doubly valuable, there-

fore, are such experiments as these where unbiased outsiders also guarantee the genuineness of the phenomena.

Here are a great number of observers and critics who actually agree as to what they saw, under severe test conditions. Many of these men show themselves to be excellent observers. Dr. Marcinowsky's resumés and drawings could serve as examples to any psychical researcher.

Not one has detected fraud. A few of them cannot come to a conclusive opinion because, as they declare, they do not know the tricks by which magicians are able to deceive the public. But most of them—and especially the physicists—declare without reservation that they accept the phenomena as genuine.

The principal phenomena were: A music box played and afterwards started and stopped at the commands of one of the sitters. A paper basket was elevated one meter forty centimeters high into the air. A handkerchief was swayed to and fro in the air. A bell was swung in the air and then rung. A typewriter was operated but the lines written were unintelligible. Primitive materializations of amorphous members were sometimes noted. All the phenomena were alike in regard to the distance at which the objects have to be placed from the medium. This distance was about one meter ten centimeters. The observations seem to support Dr. Crawford's cantilever theory. The phenomena are not produced by some action (force) at varying distances but the medium develops an efflorescence which is generally visible. This efflorescence acts like an area. If it was touched by Schrenck-Notzing or anyone else who had something to arrange during the experiment the medium obtained a shock and recoiled. In a special arrangement the objects to be moved were entirely separated from the medium by a tulle screen. The telekinesis was then effected only with difficulty, and at one place the threads were displaced so as to form a hole of 2-3 millimeters. A glimpse of the efflorescence could sometimes be obtained.

The medium, Willy Sch., is a young Austrian dentist whose mediumship has been developed for four years by Schrenck-Notzing. His character is that of an average boy. Besides these normal traits he is very capricious and easily depressed. Scientists do not impress him and he doesn't like them because, in his opinion, they are medium-harassers ("Mediumschinder"). Apparently he is convinced that the phenomena are produced by spirits, in particular by "Mina," who seems to be superior to Willy and quite untiring in efforts to bring about the phenomena.

Schrenck-Notzing himself does not believe in spirits but holds "Mina" to be merely a "secondary personality" of Willy.

These pages make us acquainted with series of well conducted, very convincing experiments, the report of which constitutes this book.

Stephen Kiss.

Experiences in Spiritualism. By the Earl of Dunraven. Sold by the Faxon Company, 83 Francis St., Boston, Mass. Price, $2.50.

The present Earl of Dunraven, when a young man, became interested in the mediumship of Daniel Dunglas Home to the extent that he for a time partially lived with him in order to study his phenomena the better, and whether doing this or not made contemporaneous records of a large number of sittings, from November, 1867, to July, 1869, which he transmitted to the then Earl, his father, he himself being at that time known under the title of Lord Adair. These reports, together with a few records by the father, were many years ago printed, but only for a very limited private circulation, so that they have been inaccessible to the public except for brief portions, particularly

the famous account alleging that on one occasion Home was taken out of one high window and brought back through another.

At last, however, after more than half a century, they have been printed in the *Proceedings* of the Society for Psychical Research (London) bearing date of July, 1924, and have also been brought out in book form, and a part of the edition placed so as to be convenient for American buyers.

Although the records of the 78 sittings were not made with that precision which science demands, yet their publication is an event of unusual importance to those who are interested in the history of spiritistic and occult physical phenomena, to those who desire to make comparisons with phenomena more or less similar of recent date, and those who care to speculate on the probability of so long and intimate an inspection having been baffled to the last. The author declares that his "belief in the genuineness of the phenomena remained unshaken" and that his "friendship with Mr. Home did not diminish nor change."

The phenomena described are of great variety, including appearance of purported spirit forms, raising of heavy objects without contact, elongation of the medium's body, ability to handle red-hot coals and to transfer the power to sitters, the playing of an accordion with insufficient or no contact, etc.

The book also contains a preface by the present Earl of Dunraven, introductory remarks by his father, the late Earl, and a valuable introduction by Sir Oliver Lodge.—W. F. P.

The Mystery of Space. A Study of the Hyperspace Movement in the Light of the Evolution of New Psychic Faculties, etc. By Robert T. Browne. E. P. Dutton and Company, New York.

The author of this book is well read on his subject, and he takes his iconoclastic efforts in a very serious way. But his subject as treated appeals only to that very limited class of mathematicians who are likewise interested in theosophy and mysticism. To appeal to mathematicians generally and convince them of fundamental errors it is necessary to meet them on their own ground. The style of this book is turgid. The author designates mathematicians, whose conception of space is broader than Euclid's, as non-Euclideans, and he describes their mental process thus: "As soon as he can resolve the nebulosity of his consciousness into the conceptual 'star-forms' of definite ideas and notions, he sits down to the feast which he finds provided by superfæcated hypotheses fabricated in the deeps of minds and logical actualities imperturbed and unmindful of the weal of perceptual space in its homogeneity of form and dimensionality." The non-Euclideans ought to appreciate such a clever characterization of their work, but they are not likely to continue the reading of the book.—G. H. J.

Mobilizing the Mid-Brain. By Frederick Pierce. E. P. Dutton & Co., New York.

The regular army of orthodox medicine is plagued more than at any time in its history by a host of camp followers and hangers-on, all loudly proclaiming their ability to cure the sick. Christian Scientists, Mental Healers (present or absent), Faith Curists, theological powwowers, shrines with "sacred" relics are among the mental restorers, while on the physical side there are various cults with high-sounding titles and sublime pretensions wherein bones are wiggled and nerves agitated, under quasi-scientific affectation which goes down with the credulous. Here is the fact: none of these make-believes can qualify with scientific credentials, yet all of them can produce genuine testimonials of recovery from disease under their various

administrations. This is where orthodox medicine, with its myopia and cumbersome honesty, misses out. It is so intent upon an intricate, beautiful and fascinating structural pathology, that even the psychiatrist cannot visualize the *Deus ex Machina* and attend to that motivating something which is too subtle for the test tube and cannot be seen under the microscope. These remedies that do not come in bottles, yet are often capable of "juggling a patient out of his maladies," should be a part of the curriculum of every school of medicine. Just as it should be compulsory that any one who in any manner, whatsoever, makes a profession of treating the sick shall first qualify with the established educational standard of regular medicine. There are indeed a diversity of things that "cure" people of their distempers, and the intelligent physician is well aware that many of his own "cures" are in the external category of recoveries, or else are due to that subtle, mysterious influence which is the common denominator of the maladies which disappear through the laying on of hands.

Following the labors of Freud, Jung, Steckel, Jones, Funk and others, there is an avalanche of books by non-medical writers dealing with psychoanalysis and kindred cures. The present volume is one of these and is based on a "liaison between psychoanalysis, endocrinology and a very advanced technique of self-suggestion." (p. 14.) The writer is vague with the problems of psychics and real psychology. "The soundest working concept of the mind," says he, "is that it consists of the functions of brain and nerves, and there is no necessity whatever to confuse it with a soul or spirit" . . . . . "but the existence of a soul or spirit is a perfectly tenable proposition irrespective of any function or any organ of the body." (p. 37.) How the "mid-brain" is to be "mobilized" through the mind, when it is a matter of no importance of what the mind consists, is happy-go-lucky logic.

Much of the work is a restatement of Freudianism. There is a chapter made up from current works on endocrinology.

The author sets forth a technique for auto-suggestion somewhat different from that of Coué. He abandons the I WILL method. In the chapter on Decubitus and the Technique, this is described in detail too long for condensation in this notice, and to which the interested reader must be referred. The book is a useful one as a help, as we grope our way in the complexities of this new and difficult field of observation.—W. D. BAYLEY.

A Magician Among the Spirits. BY HOUDINI. Illustrated. Harper and Brothers, New York, 1924. Pp. 294.

Houdini has produced a very excellent book, both entertaining and instructive, which should be read by the public generally and in particular by every Spiritualist, magician and researcher. For many years the author has made a systematic and professional study of his subject, and he draws extensively upon his correspondence files and private library containing thousands of books upon his own specialty. The result is chiefly an historical compendium written by an expert, who claims to be unbiased and who exposes everybody without fear or favor. No one could have had Houdini's experiences, as he relates them, and remain unprejudiced against the claims of Spiritualism, but no doubt he intends to be quite fair. The student of the subject can read this book in connection with those of Conan Doyle and Dr. Crawford and be quite sure that the truth of supernormal physical phenomena lies somewhere between them. That somewhere is the domain of psychical research, of which Houdini has little to say although his book is so up-to-date that he describes the *Scientific American* séances. His method has been to compile everything most striking against Spiritualism and Spiritualists from the Fox sisters to the Thompsons and the Zancigs.

The chapter titles include the Davenport Brothers, Home, Palladino, Diss Debar, Dr. Slade, Sir Arthur Conan Doyle, Spirit Photographs, Ectoplasm, etc. The chapter on the by-products of Spiritualism reads like an indictment. The chapter on *How Mediums Obtain Information* makes the reader feel that he is being dragged through a sewer, and the one entitled *What You Must Believe to be a Spiritualist* makes him dizzy.

The author makes a few references to Psychical Research societies, in one of which (page 197) he writes: "The results have been most emphatically against a belief in the return of a soul after death in the guise of a spirit or the occurrence of anything supernatural at the bidding of a medium." Understanding that supernatural means supernormal, which was evidently Houdini's intention, only those readers of the publications of these societies who have prejudged the case would agree with that statement. At the present stage of knowledge, with so much conflicting evidence, the conclusion reached must depend very largely upon the evidence admitted.—George H. Johnson.

Making of a Man. A Study in Evolution. By Sir Oliver Lodge. London, 1924. Hodder & Stoughton. Pp. 185.

The essays in this collection first appeared in various periodicals, but they are connected by a common thought and purpose. The treatment is not only theoretic and teleological, but religious and devout. Readers who expect to find here a systematic arrangement of facts, such as Charles Darwin supplied in his treatises, will be disappointed. It is not facts about creation but thoughts about creative purposes which are here presented. The problem of evil, the relation of the conscious and the subliminal, the finite and the divine, and finally the ascent of man into the transcendental are the questions discussed in a very reverent, scientific spirit, but without any attempt to cite facts or refer to authorities higher than the poets. Sir Oliver does not attempt to bridge science and religion, because he regards them as different aspects of the same domain, and no bridge is needed.—G. H. J.

Some New Evidence for Human Survival. By Rev. Charles Drayton Thomas, with an Introduction by Sir William F. Barrett. New York. E. P. Dutton & Co. Pp. 261.

It is interesting to observe the relative weights which different minds give to different kinds of evidence of psychic phenomena. Here we have a book containing the results of a comparatively new line of psychic phenomena which the author presents as evidence of the survival of his father. The communications, through the well-known London medium Mrs. Leonard, are consistent, intelligent, carefully studied, and give evidence of being supernormal beyond any previous records. They profess to be sent by Reverend John D. Thomas to his son, the author of this book, as evidence of survival after death. They consist chiefly of references to the sense of many designated passages to be found in closed books in the sitter's library. The books and the passages are distinctly located, and the messages seem to be explicable only on the hypothesis of spirit agency. The second part of the book—still more extraordinary—consists of newspaper tests, including definite references to statements not in type at the time of the communication, but to appear the next day in the *London Times* or other designated publication.

The author writes: "Time after time, when returning home to search for book messages newly given, it seemed as if past successes must be an unaccountable phenomenon which could not continue. Each time the success was repeated the impression made on my mind deepened. Notes were kept of the

failures as carefully as of the successes; both were counted and weighed, and a judgment slowly formed upon consideration of all the facts. This and subsequent chapters will record the method by which alternative explanations were gradually eliminated until the spirit hypothesis alone remained."

Some readers consider these tests to be quite conclusive while others wonder why only the sense of a passage is generally given—sometimes rather vaguely—and usually without name, title or printed page number, instead of a verbatim quotation precisely located. The faculty exercised is apparently somewhat different from clairvoyance, but mingled with it. The many tests recorded in this book give valuable evidence of studied design and selection on the part of the communicator to prove his identity, and in this respect the *tout ensemble* is quite the opposite of many physical phenomena of the séance room which seem to have no serious purpose.

The spirit of the book is both reverent and scientific. A few selections will give a fair idea of the contents and method:—

"At this sitting I was accompanied by a clergyman who was unknown to Mrs. Leonard and whose name was not mentioned. He came with me because a few weeks earlier I had received messages of a fragmentary character purporting to come from his wife, and it seemed possible that in his presence something more might be forthcoming. The following tests were for him, and were said to be given by his wife.

> "'Near the top of column two, first page of to-morrow's *Times*, is the Christian name of the lady who comes with this gentleman.'

"Four inches from the top of the column was the name *Anne Maria*. My friend told me during our return journey, while we were discussing these tests, that his wife's name was Annie Maria. Mrs. Leonard's control had more than once remarked upon the difficulty she experiences in distinguishing between Ann, Anne, and Annie, as they sound or seem to her so much alike. I have noticed this difficulty with other mediums also." (p. 158.)

"Thus it seems clear that even unimpeded access to the works at 5 p. m. would not enable an inquirer to learn the ultimate position of any one name, nor even the contents of the majority of the advertisements; for many of these would not yet be in type, existing only on separate papers in the office of the linotype department. A scrutiny of the type-trays later in the evening would make possible a more or less accurate idea of the position which names might ultimately take. But at that time my sitting is ended, and the notes have already been posted to the Society for Psychical Research." (p. 167.)

"I am frequently asked if the communicator does not explain how the thing is done? My own curiosity suggested many questions, and my father has never wearied in his endeavors to elucidate, to the limited extent it may be possible, his methods in obtaining the tests. Fragments of these conversations are recorded in the next chapter. He represents himself as an experimenter, learning by experience how to carry out successfully a scheme devised by a group of older and more advanced minds for the benefit of those on earth who are seriously striving to understand. This group, realizing how baffling to us is our uncertainty as to the possible extension of telepathic ability and the degree in which this human power may be supposed to account for many of the phenomena of mediumship, has devised sundry methods of helping us by the elimination of this element. Book tests were much more difficult to explain by any imaginable extension of telepathy than had been some of the phenomena preceding them; and now newspaper messages have been devised to carry this process of elimination a step further." (pp. 195, 196.)

> "'It seems to me that we on this side have a power, capable of development, by which it is possible to interpret the "shadows" of things to be, but not actually existing at the moment. I have seen shadows, and thought

them the actual objects themselves. I fear you will find it difficult to grasp this.'

"I asked:—

"'What produces this "shadow" of the object?'

"He replied:—

"'That is exactly what I wish to discover. I suspect, but am not sure, that whatever is about to materialise on earth has its spiritual counterpart, which is reflected, say, on the atmosphere or ether, but not visible to all. Admitting that each *object* may have such counterpart, you will ask how an event yet to happen can have its spiritual counterpart?'" (p. 205.)

"I asked:—

"'Do you now understand what it actually is that you operate upon at the *Times* office?'

"He replied:—

"'It is still a puzzle. On one occasion I thought I saw the complete page set up: it certainly appeared to be so, and I noticed certain items in it which I believed proved correct. But on returning to the office a little while after—for I frequently go twice to make sure of the tests—I found that the page was not yet set up, and this astonished me and was most perplexing.'" (pp. 206, 207.)

"My notes were posted over night and are retained by the Society for Psychical Research. Those notes may be compared with the issues of the *Times* to which they refer by any who desire to make the verification for themselves." (p. 213.)

"My communicator has consistently transmitted messages (or spoken them himself when dispensing with Feda's aid) for more than five years, during which time we have had one hundred conversations of about two hours each. I say 'consistently,' meaning that he has spoken as my father would speak, whether referring to his days on earth, his friends, my work and surroundings, or his own aspirations. The personality rings true, and in the many slight touches and turns of thought, which cannot easily be reproduced in print, there is nothing which jars upon the sensitive perception of close relationship." (pp. 228, 229.)

"There is cumulative evidence by which I am logically compelled to the conclusion that the intelligence, who communicates with me through Mrs. Leonard, succeeds in obtaining items from the preparations for the next day's paper, and, already possessing full knowledge of our family history, composes an amalgam of the two for the very definite purpose of demonstrating his identity." (pp. 230, 231.)

The author has stated few formal conclusions, beyond the identity of the communicator, but a careful reading of the book leads to a tentative conclusion as follows: Some discarnate spirits have a faculty, but slightly understood by themselves, partly clairvoyant and partly psychometric, by which they are able to sense, feel or visualize the thought expressed in words of any language which have been written or printed on paper to which they have access, and also see the environment of such sentences as they may appear at a future time. This is a faculty which can be cultivated by exercise and practice, and its laws may be studied by coöperation between communicator and sitter; but at present very little is known beyond the reality and practical continuity of the capacity and its phenomena. The medium is strictly a medium, and, as far as shown in this work, adds nothing to the message communicated, although Feda, the usual control, is an alert, intelligent and helpful intermediary. This book should be read in connection with Dr. Osty's, "The Supernormal Faculties in Man." Dr. Osty attributes the whole active agency to the psychic, but the Thomas-Leonard messages seem to be species of the

same general class, and when a complete theory is found for one species it will probably apply to all. These two authors have opened from opposite points of view a vista of future research which promises to be very fruitful, and psychic researchers everywhere should lose no opportunity of adding to the very valuable collection of phenomena presented to them in these two great books.

In the words of Sir William Barrett, "The present volume forms one of the most important contributions yet made towards an experimental solution of the problem of survival after our life on earth."—GEO. H. JOHNSON.

BOOKS RECEIVED

The Defeat in the Victory, by GEORGE D. HERRON. 225 pages. Cecil Palmer, Bloomsbury St., London. 7/6.

Fragments of Spiritual Knowledge, by BENJAMIN F. WOODCOX. 80 pages. Woodcox and Fanner, Battle Creek, Michigan.

The Light Eternal, by UPENDRA NATH MUKERJI. 212 pages. Ananda Math, Purulia, India.

Experimente Der Fernbewegung, by SCHRENCK-NOTZING. 273 pages with 8 additional pages of illustrations. Union Deutsche Verlagsgesellschaft Stuttgart, Berlin, Leipzig.

Momentous Memoirs, by ALFRED ASKIN WRIGHT.. 316 pages. Christopher Publishing Company, Boston, Massachusetts. Price, $2.00 net.

The Universal Medium, by J. N. LANDSEER MACKENZIE. 139 pages. D. V. Nichols, 333 Fifth Avenue.

Shepherd's Crowns, by PAMELA GREY. 160 pages. Basil Blackwell, Oxford 7/6 net.

Mobilizing the Mid-Brain, by FREDERICK PIERCE. 259 pages. E. P. Dutton and Company, New York. $3.00.

The Return of the World-Teacher: Purifying Christianity: The Common Voice of Religion, by F. MILTON WILLIS. 121 ages. E. P. Dutton and Company, New York. $1.25.

Manhood of Humanity, by ALFRED KORZYBSKI. 264 pages. E. P. Dutton and Company, New York. $3.00.

Mathematical Philosophy, by CASSIUS J. KEYSER. 466 pages. E. P. Dutton and Company, New York. $4.70.

The Spiritualists' Reader, by SIR ARTHUR CONAN DOYLE. 158 pages. Two Worlds Publishing Company, Manchester. 3/6.

Hester's Easter Morning, by MARY EARLE HARDY. 28 pages. Christopher Publishing House, Boston, Massachusetts. Price, $1.00.

The Psychic Flame, by AMELIA FARGO STALEY. 192 pages. Christopher Publishing House, Boston, Massachusetts. Price, $2.00.

Life and Teaching of the Masters of the Far East, by BAIRD T. SPALDING. 161 pages. California Press, San Francisco.

The Mystery of Space, by ROBERT T. BROWNE. 395 pages. E. P. Dutton and Company, New York. Price, $4.00.

Psychic Messages from Oscar Wilde, by HESTER TRAVERS SMITH. Preface by SIR WILLIAM F. BARRETT, F.R.S. 179 pages. T. Werner Laurie, Ltd., London. Price, 7/6.

Das Zweckgesetz in der Natur, by ADOLF WAGNER. 301 pages. Eugen Rentsch Verlag, Erlenbach-Zurich, Munich.

L'Ectoplasmie et la Clairvoyance, by DR. GUSTAVE GELEY. 445 pages. Librairie Felix Alcan, Paris. Price, 35 fr. net.

Problems of Belief, by F. C. S. SCHILLER. 194 pages. Geo. H. Doran Co., New York. Price, $1.25 net.

Metapsichica Moderna, by WILLIAM MACKENZIE. 450 pages. Libreria Di Scienze E Lettere, Rome.

A Magician Among the Spirits, by HOUDINI. 294 pages. Harper & Bros., New York. Price, $4.00.

Making of Man, by SIR OLIVER J. LODGE. 185 pages. Hodder & Stoughton, London. Price, 3/6 net.

The Evolution of the Universe, translated from MICHAEL FARADAY. 176 pages. Cosmos Publishing Co., Los Angeles. Price, $2.50, postage extra.

BUSINESS NOTICES

FINANCIAL STATEMENT FOR NINE MONTHS

January 1st to September 30th, 1924

Bank Balances January 1, 1924.			
National City Bank	$5,637.41		
Corn Exchange Bank	46.00		
Seaboard National Bank	2,738.10		
Total		$8,421.51	
RECEIPTS—January 1st to September 30th, 1924.			
Annual Dues		3,857.72	
Interest on Investments.			
Accrued Interest—1923		4,207.95	
Interest—1924		3,715.23	
Donations.			
Publication Fund		2,812.10	
Warsaw Congress Report		105.00	
Research Fund		25.00	
House Fund		358.00	
Endowment Fund		553.60	
Sundries.			
Sale of *Journals* and *Proceedings*		469.68	
Sale of Books		35.67	
Miscellaneous		777.75	
Bank Interest		40.08	
Total			$25,379.29

DISBURSEMENTS—January 1st to September 30th, 1924.

Salaries	$5,641.69	
Rent—44 East 23rd Street	$1.350.00	
Rent—15 Lexington Avenue	791.66	
Light	61.75	
Telephone and Telegrams	108.64	
Publications	4.807.88	
Postage	262.18	
Incidentals	142.36	
Research	391.35	
Transferred from Research a/c to W. F. Prince	1.000.00	
General	1,381.13	
Auditor	50.00	
Warsaw Congress Report	85.00	
Loan	3,511.08	
Moving and House Expenses	353.72	
Total		$19,938.44
Balance on hand October 1st, 1924		$5,440.85

Moneys held in Reserve.

Research Fund	$1,067.25	
Endowment Fund	1,186.45	
Publication Fund	2,316.52	
1925 Dues	55.00	
Total		$4,625.22
Balance available for 1924 expenses		815.63

Receipts on Publication Fund from July 19, 1923 to September 30th, 1924.	$5,167.10
Less expended for 1922 and 1923 *Proceedings*	2.850.58
Balance on hand	$2,316.02

Membership Account as of June 30th, 1924		Additions to Sept. 30th, 1924	Total as of Sept. 30th
Founders	5		5
Patrons	14		14
Life Fellows	7		7
Life Members	21		21
Life Associates	26		26
Fellows	35		35
Members	506	5	511
Associates	420	11	431
Memorial Members	9		9
Memorial Associates	1		1
	1044		1060

PUBLICATION FUND

		Previously acknowledged	$4,992.10
September	24.	Anonymous	175.00
October	1.	Mr. Albert L. Rabb	10.00
		Dr. Gustav Pagenstecher	50.00
		Total	$5,527.10
		Less Expenditures—1922 and 1923 *Proceedings*	2,850.58
		Balance on hand	$2,376.52

RESEARCH FUND

	Hyslop	*Prince Special*	*General*
Previously acknowledged	$667.00	$1,000.00	$400.25

HOUSE FUND

Previously acknowledged $358.00

Expenditures.

Previously reported		$491.30
September 10.	Supplies for House	8.00
12.	Cartage Dr. P.'s desk and chairs	10.00
24.	Supplies for House	3.25
27.	Thos. Hynes (Janitor)	37.00
	Rent 15 Lexington Ave	195.83
		$745.38

This leaves the account overdrawn $387.38.

As nearly as we can forecast at the present moment of writing, October 6, we shall need about twelve hundred dollars between now and the end of the year to cover the extraordinary expenses incurred by our moving into the new quarters. Had it not been for this we should have finished the year comfortably, out of debt. We have had to meet the bill for moving, and also, up to the present, to carry the rent for the old quarters as well as the new. Such expenses are unavoidable when action has to be taken quickly and we were not a day too soon in closing the deal for our present location.

We trust that our friends will not just read this as they do perhaps some other matters in Psychical Research. We wish them to feel that this is urgent and that some gift from them will be most timely.

—All contributions intended for the Journal should be addressed to the Editor.

—All other correspondence should be addressed to the American Society for Psychical Research, 15 Lexington Avenue, New York.

—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."

—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

THE PROCEEDINGS FOR 1924

—Volume XVIII of the *Proceedings* issues this month. About 360 pages, in black cloth binding. The material consists of two parts:

I. *Five Sittings with Mrs. Sanders.* An intensive study of evidential mediumistic work under absolutely protected conditions.

II. *Studies in Psychometry.* Experiments with a number of psychics, many of which are strongly evidential. Also a summary of a hundred counter-experiments to test the probabilities of chance.

—A fuller description of contents may be found in the October *Journal*, page 630. The price of the volume is five dollars.

THE JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH

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VOLUME XVIII—No. 12 DECEMBER, 1924

JOURNAL
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DR. GUSTAVE GELEY AND HIS WORK

AN APPRECIATION

BY STANLEY DE BRATH, M. INST. C. E. (LONDON)

The tragic death of Dr. Geley by the crash of the aeroplane in which he was travelling from Warsaw to Paris on the 15th of July last is a terrible blow to metapsychic science, for he was distinguished among its students and professors by his profound knowledge of the treacherous ground he was surveying, of the ceaseless precautions necessary against illusion of every kind, and the prime necessity of sympathetic treatment of its human instruments while relaxing no jot of scientific caution.

Professor Driesch, the eminent biologist and Professor of Philosophy in Leipsic University, has said in a recent article (*Quest*, July, 1924) that " the actuality of psychical phenomena is doubted today only by the incorrigible dogmatist ": and in this he is alluding more especially to the physical phenomena of materialisation, to which Dr. Geley was so distinguished a witness.

Born in 1868 at Monceaux-les-Mines (Saone et Loire,

France), he passed his medical studies at Lyons with brilliancy, taking the first prize for his thesis from the Faculty of Medicine, and established himself at Annecy (Haute Savoie) in 1891. The local press testifies warmly to the many friends he made in that town and the interest he took in the evening classes for the study of scientific subjects, more especially the teaching of evolutionary science. His first published work, *Les Preuves du Transformisme,* arose from these evening lectures. His practice was large and growing when the war broke out, and he placed himself at the disposal of the Governmental Medical Service. He was sent to Morocco and recalled to Paris as Secretary to the Council of Military Hygiene, his services being acknowledged by the distinction of Chevalier de la Légion d'honneur. His active metapsychic studies began at Geneva, where he worked with Professors Flournoy and Lemaitre in the Society for Psychical Research there.

In 1918, Mr. Jean Meyer, convinced of the far-reaching import of Psychical Research, and himself a witness of facts that opened his eyes to the realities that lie behind it, founded and endowed the International Métapsychic Institute (89 Avenue Niel, Paris). His purpose was that by experiment conducted by men of the highest position in the scientific world, the reality of the supernormal facts might be established. Charles Richet, the *doyen* of European physiology, accepted the honourary presidency, and personally undertook some of the more important experimentation. The president is Dr. Santoliquido, lately head of the Italian Sanitary Service. The Committee included Dr. Leclainche, Inspector-General at the Ministry of Agriculture; Dr. Calmette, Military Inspector-General (France); Professor Bozzano, (Italy); Professor Cuneo; the veteran astronomer Camille Flammarion; Count de Gramont of the French Academy; M. Jules Roche, Minister of State; M. Gabriel Delanne, well known as a psychical experimentalist; and Professor J. Teissier. From these and others were selected working subcommittees who did not content themselves merely with holding watching briefs but themselves conducted experiments. The laboratory is a suite on the ground floor of the Institute. It is furnished with automatic and self-recording weighing machines with a clock-

driven time-chart, flashlight electric apparatus and a full photographic equipment, and with every device that ingenuity can suggest to eliminate fraud by making it physically impossible.

In 1919 Dr. Geley published his chief work, *De L'Inconscient au Conscient,* (translated as *From the Unconscious to the Conscious,* Collins), which brought him into high repute as a philosophical thinker. In 1920, Dr. Geley, well known by this work and by his previous book, *L'Être Subconscient,* (The Subconscious Being) published in 1899, was called to undertake the directorship of the Institute. It was recognised by the Government as of public utility, and under his able direction it became so successful that it was accepted at the Metapsychic Congress of 1923, at Warsaw, as the centre of European investigation and entrusted with the future organisation of international congresses.

Dr. Geley's first step was to create the *Revue Métapsychique,* appearing every two months, summarizing the experimental work done at the Institute, and giving, under the able editorship of M. René Sudre, an account of psychical researches throughout the world. This Review obtained an immediate success, and it is now impossible to procure its earlier issues.

The acceptance of the post of Director involved very considerable pecuniary sacrifices in the present, and of prospects in the future. Dr. Geley knew also that it would make great and constant demands on his energy and patience, and that whatever discoveries he might make would provoke violent and unreasoning opposition. He accepted with his eyes open, feeling not only the great import of the psychic factor in biology, but also that in these facts lies the solution of many philosophical problems that now confront the age in which we live.

Proof and analysis are the work of Science: construction and synthesis are the task of Philosophy, and to this latter he was temperamentally drawn. The work of the Institute was directed by him (1) to the testing of alleged phenomena, and (2) to experimental analysis of their proximate causes. The philosophical deductions are his own.

In the experimental work he was assisted by Professor

Charles Richet personally, who, convinced by thirty years of intermittent study of the reality of these phenomena, did not hesitate to give the weight of his name and position to the new aspects of truth. Many of their joint experiments are detailed in his *Traité de Métapsychique,* (translated as *Thirty Years of Psychical Research,* Macmillan and Collins). They were also published in the Transactions of the Institute—the *Revue Métapsychique.*

As in the cases of Sir William Crookes and Dr. A. R. Wallace, the verification of the new facts was received with acute interest by a few open-minded men of science, and by others with a storm of abuse and calumny. It is a curious and melancholy reflection that there has been no discovery conflicting with received opinions, from Copernicus to Pasteur, that has not had to face the determined hostility of those whose special duty is the recognition of new truths. The attitude of the theologians of Padua who refused even to look through Galileo's telescope is faithfully reproduced today by certain of the priests of " science."

The hostility of these opponents knew no bounds of decency. Afraid to attack a man so highly placed as Richet, they ignored his joint responsibility for the experiments at the Institute, and his articles in the *Revue,* but concentrated their venom on its director. With an acerbity that recalls the attacks of ecclesiastics on the Copernican astronomy (attacks in which Catholics and Reformers had an equal share), they assailed not only Geley's scientific acumen but also his personal integrity.

Most discoverers have had to face the same denunciation. Even Newton's calm and philosophic temper was provoked to write to his friend Oldenburg, Nov. 18th, 1676:

> " I see I have made myself a slave to philosophy, but if I get free of Mr. Lucas' business, I will resolutely bid adieu to it eternally, excepting what I do for my private satisfaction, or leave to come out after me; for I see that a man must either resolve to put out nothing new, or to become a slave to defend it."

Galvani was consoled for abuse from the learned and the igno-

rant alike, by the knowledge that he had discovered a great natural principle. The aspersers of Geley did not even hesitate to charge him with deliberate falsification. It is a severe test of temper to be able to see the humour of the situation, when those who have not experimented offer to those who have, the pleasant alternative of "knave or fool." To such attacks Geley preserved a dignified silence.

> Le bruit est pour le fat; la plainte est pour le sot;
> L'honnête homme insulté s'éloigne et ne dit mot.

I shall always remember the guarded reticence with which he spoke to me of these personal attacks, and the surprise of his honest and courageous mind at the obstinate refusal to examine, or even to read, the unanswerable proofs he put forward of the reality of ectoplasm, telekinesis, and objective phenomena generally.

Fortunately the apostles of truth are not discouraged by these things, and dismiss them with contempt. *Homunculi quanti sunt!*

Geley attached equal importance to the psychological (subjective) and to the objective group; and if his chief published experiments dealt mainly with the latter (prior to his last volume, which gives equal space to each), it was because he perceived that experimentalists in the former group alone tend to swathe themselves in theories of the subconscious to the exclusion of phenomena that definitely prove "unseen intelligent forces" external to the operators, though closely interwoven with their internal faculties. Those unseen intelligent forces are definitely admitted by Richet, Sir Oliver Lodge, and by other experimenters quite averse to the "spirit hypothesis." Geley saw from the first that in the operation of these forces there is the clue to much in the subjective branch; whereas the subjective afford no clue to the objective.

The Institute was led by these considerations to devote its first researches mainly to experiment on objective phenomena. Geley's argument is contained in the preface to his chief work, (p. xi, English translation):

"To build up my demonstration I have endeavoured to take account of all known facts, whether in the natural sciences, in general

biology, or in admitted data relating to the physiological and psychological constitution of the individual man. In the choice of the main explanatory hypotheses, I have sought those which present the double character of being logical deductions from facts, and adaptable to all the facts of a group. . . . There is no single one of the main academic hypotheses on evolution, on the physical or psychological constitution of the individual, or on life and consciousness, which is capable of adaptation to *all* the facts of evolution, of physiology or of psychology.

"Two principal methods may be outlined, each resulting from the selection of primary facts:

"The first of these methods starts from the principle that science should always proceed from the simple to the complex. This method, therefore, takes as its point of departure the most elementary facts, . . . passes on to rather more complex facts of the same order . . . and so onwards from the base to the summit.

"The second starts from the principle that for any given order of facts, there can be no true explanation that cannot be applied to *all* the facts of that order. This method seeks first for an explanation capable of covering the most complex, . . . this being easily extended to the simpler: thus proceeding from the summit to the base. . . . The animal life of man helps us to understand that of the sponge, but the converse is not true. Of these two methods, the former being purely analytic, pertains to pure science. The second, primarily synthetic, pertains to pure philosophy."

Applying this latter method, Geley took as his starting-point the most complex of all phenomena—ectoplasmic materialisation. In the locked laboratory of the Institute, assisted by three or four experienced investigators, (Professor Richet, Inspector-General Calmette, M. Flammarion, and others at different times) and under the most rigid precautions, detailed in his last book, (p. 196 *et seq.*), he verified by flashlight photographs the extrusion of ectoplasm and its gradual development under the eyes of the experimenters into *living,* moving forms, from their genesis to their disintegration and re-absorption. The accounts of these are so detailed and so impossible to refer to illusion, that the only refuge of the wilfully ignorant is the senseless accusation of fraud, not only against Geley himself, but, by implication, against all who assisted at these experiments.

The most crucial of these tests was the obtaining " gloves " of paraffin wax from materialised hands *and feet* of the durable and solid materialisations produced by the medumship of Franek Kluski. These have been so fully detailed in previous issues of the *Journal* that it is unnecessary to repeat them here; but it is worth while to emphasize that some of those I saw were *half normal size,* though anatomically very perfect. Having thus fully verified the fundamental phenomena, he turned his attention to their physiological implications. These took a similar form to the inferences that similar phenomena forced upon A. R. Wallace's reluctant conviction. Those who have read Wallace's section on the marvel and mystery of feathers, and his remarks on the selective power which extracts from the blood at every point where required, the exact constituents to form, here bone-cells, there muscle-cells, and there again feather-cells, and the constructive power that makes such an engineering *chef-d'oeuvre* as a feather with its marvellously intricate construction combining the minimum of weight with the maximum of strength and elasticity, will agree with him that " all that has been written about the *properties* of protoplasm or the *innate forces* of the cell, neither the . . . pangenesis hypothesis of Darwin, nor the continuity of the germ-plasm of Weismann, throw the least glimmer of light on this great problem." This was the problem that Geley attempted, and, I venture to think, has partially solved.

Agreeably to the physical concept that all motion, whether of molecules or masses, including growth, is accompanied by transformation of energy, he inferred that there must be a dynamic mechanism between the Power that conforms the individual to its species and the organic representation of that Idea. Because that mechanism is obviously intelligent by its maintenance of all the subconscious physiological functions, he called it a " dynamo-psychism " or soul-energy individualised in the organism. He showed that only such a concept could account for the transformations in the chrysalis of insects, as well as for the processes of intra-uterine life, though the latter is not, like the histolysed larva, isolated from the maternal organism. The physiological phenomena in the chrysalis, which Wallace described in his section on the marvellous series

of changes resulting in the beautiful coloration of the lepidoptera, show also that there is an archetypal Idea to the accomplishment of which the dynamo-psychism is *directed* producing each species.

He deduced from data that cannot be epitomised here, that the human organism consists of (a) a material representation, (b) a soul-energy with both physical and mental aspects, and (c) an immanent Intelligence which is in solidarity with the vast Immanent Intelligence in Nature.*

The novelty and distinction of Geley's view is that it is the scientific and experimental confirmation of the essential idea implied in entelechy. This word is coming again into general use by biologists. It means " realisation " of an end as distinct from the process; it is realisation in contrast with potentiality.

" Frequently, it is true, Aristotle fails to draw any strict line of demarcation between entelechy and energy; but, in theory at least, the two are definitely separated from each other. . . . Entelechy is the realisation that contains the end of a process . . . the last stage in the process from potentiality to reality." (E. Wallace. *Aristotle's Psychology,* p. xiii.) Now this idea could not be fully developed till the modern discovery of energy as a concrete power, known in its electrical, thermal, chemical, mechanical and other manifestations. Entelechy involves the realisation of an idea. Very good; but, Whose idea? It merely states a purposive factor in Nature: it does not explain its origin nor its mechanism.

Geley substitutes for the vague notion, a precise and concrete individualised energy; as precise and concrete as the electric " current " that energises the conductor, or the electron that creates the entelechy—Matter. Energy *quâ* " force " is no more intelligent than matter. If the butterfly is the en-

* This being essentially true, it has always been perceived under one form or another. Plato's intuitional contemplation perceived it as body (*soma*), soul (*psuchê*), and spirit (*pneuma*), the latter receiving its vital impulse from the *Logos* —the Divine Reason. Aristotle defined the process as an entelechy, meaning the complete realisation of directing Energy. These conclusions, adopted by the writer of the prologue to the Fourth Gospel and by St. Paul, are not copied one from another, but are the common perceptions of a truth underlying the life-process. The entirely independent Vedanta philosophy of India presents the same ideas under their metaphysical aspect, to which St. Paul gives spiritual, and Plato, philosophical, expression. The modern concept of Energy completes Aristotle's notion of entelechy.

telechy towards which the larva is a stage, there must be an Intelligence directing its evolution. Geley therefore separates between the dynamo-psychism that is the proximate cause of biological change, and the Idea immanent in it that directs the change. He supplies the intelligent purposive agent that "entelechy" only implies, and he also supplies the psychic cause of Variability without which, as Darwin admitted, adaptation and selection could not work.

On this foundation, and not on the metapsychic facts that suggested it, Geley builds his system, and by it he explains the phenomena of normal and abnormal psychology, neuropathic states, hysteria, the essentials of dementia, hypnotism, alterations of personality, the modalities of genius, the supernormal and mediumship.

He shows that there is no abyss between the subconscious and the conscious, for they continually inter-penetrate one another. The subconscious rises into consciousness in the works of genius, in the instinctive choices that play so large a part in our lives, and in the supernormal. Skill, whether mechanical, mathematical, artistic, musical, or any other, including that power of dealing with men and things which we call "experience of life," is at first consciously, even painfully, acquired. It then becomes a faculty and is used subconsciously. There is therefore a continuous interchange which is the process of mental growth. Moral character is built up in the same way, by positive acts and negative inhibitions that become habitual.

In all this Geley expressly claims that he is merely laying down a ground plan which others will modify and extend, not a completed system. He also excludes Religion from his purview—the only references made to dogma being a demonstration of the inability of Creationism by the anthropomorphic "bon Dieu" of popular Catholicism, intervening from time to time in human affairs, to explain evolution; though his concept of an omnipresent Directing Idea in cosmic and individual development does not essentially differ from the Immanent Intelligence and Power that represent God to human consciousness under His creative aspect only.

Geley's investigations into subjective phenomena establish the existence of the same latent faculties as those detailed by

Dr. Osty's parallel researches, published in his *La Connaissance Supra-normale,* (translated as *Supernormal Faculties in Man.* Methuen). The essential fact brought out in the works of both investigators is that there are in man, latent faculties that are independent of the normal senses * and are not subject to their limitations in time and space.

Dr. Geley's attitude to Survival in his published work is cautious. He was well aware that the essence of this question lies in the profound distinction between the Self and the *Personality* that expresses it in Matter, Time, and Space, under the limitations of heredity, training, and environment. These are so often confounded, many of us making no distinction and regarding our present consciousness as ourselves, that it is difficult to know what the word connotes. At the Warsaw Metapsychic Congress, Dr. Geley said that he considered survival probable in the light of the facts. He did not think direct proof possible, because mediums possess faculties of clairvoyance, ideoplasticity, and ectoplasmic production; but he finds very strong indirect proof in the fact that these faculties outrange the sensorial and cerebral capacities of the individual.

In his opinion, metapsychic facts demonstrate that what is essential in the human being does not depend on the organism, and therefore should both pre-exist and survive it. (*Revue Métaps:* Sept.-Oct., 1923.)

His leaning was towards some type of palingenesis, (he avoided the word re-incarnation), qualified by the probable existence of group-monads in the personality. His view on this question is sketched in the final chapters of his chief book; but he always avoided positive opinions on matters incapable of proof.

He was endeared to many by his unfailing courtesy even to his bitterest opponents. Two instances of this generous kindness occur to me. While I was staying for some weeks at his

* I have been taken to task, somewhat magisterially, for this statement. I am told that I ought to have translated it as " independent of the normal action of the senses," and that I ought to know the difference. I humbly plead that I do know the difference, and that when a clairvoyant tells events at a distance in space and time, unknown to any person present (of which there are numerous examples), it is unreasonable to refer this to any action of the normal senses. abnormal or otherwise. In any case I prefer to stick to the correct translation of what my authorities do say, rather than mis-translate at the bidding of those who will, at all costs, have nothing to exist but the physiological senses of which they are conscious.

hospitable home in which I was treated as a member of the family, a German electrical engineer came to fit up some apparatus in the laboratory. French people find it difficult to forget the confiscation and disablement of textile machinery, the deliberate devastation of the invaded provinces and especially the deportation of French women and girls, to say nothing on the evasion of reparations; so that Germans are somewhat unpopular. This young man was coldly received at the hotel. Dr. and Madame Geley, on hearing his complaints, invited him to take all his meals at their table and treated him with every consideration.

Another person whose sincerity Dr. Geley had good reason to distrust, proposed to visit the Institute, and Dr. Geley asked me how I would receive him. I regret to say that I answered, "With the utmost politeness, but I would explain nothing whatever." Dr. Geley said nothing, but smiled, and accepted the visit with his usual kindly courtesy.

It is refreshing in these days when there are so many who show their charity by forgiving other people's enemies, to find some who can forgive their own.

Not less noticeable was his tolerance of all opinions, his tireless devotion in the pursuit of truth, and the splendid courage with which he expressed conclusions founded on experiment regardless of personal consequences. He was emphatically what his friend Richet called him—Ami de la vérité. His untimely death is a terrible loss to metapsychic science, to the Institute of which he was so able a director, and to the many friends who knew how to value him, among whom I have the privilege to be one. Such men as he have bitter enemies and devoted friends. The colourless have neither.

Now thou art gone away from earth
  And place with those dost claim
The Children of the Second Birth
  Whom the world could not tame.

And with that small transfigured band
  Whom many a different way
Conducted to their common land
  Thou learnst to think as they.

Christian and pagan, king and slave,
Soldier and anchorite,
Distinctions we esteem so grave
Are nothing in their sight.

They do not ask, who pin'd unseen,
Who was on action hurled
Whose one bond is that all have been
Unspotted by the world.

ILICET

AN APPARITIONAL EXPERIENCE

The Rev. George William Douglas, D.D., an Honorary Canon of the Cathedral of St. John the Divine in New York City, is the author of a brochure entitled "Spiritual Healing and the Holy Communion," which sets forth an interpretation of the efficacy (at least in part) of that crowning sacrament of the Christian Church in the light of suggestional psychology. This has brought many letters to him, and among them one from a gentleman whose name cannot be disclosed, and of whom it is sufficient to state that he is a cultured man of well-poised intellect, occupying a rather prominent official post. A certain ideational association with a passage in the pamphlet, together with the fact that he had formerly known its author well, moved him to relate an experience which had deeply convinced him of its objective validity, despite the fact that this did not admit of being completely demonstrable to others. He intimated that, if a certain eminent friend of Dr. Douglas would be interested in a full account of the incident, he would write it out to be forwarded. The sequence was the narrative which follows:

"———, ——, January 18, 1924.

"Dear ——:—I am deeply appreciative of the opportunity you have accorded me to relate, in detail, an experience I had at the time of my wife's death.

" As it is customary for the courts, in construing the terms of a contract, to consider the relation of the parties and the surrounding circumstances, so it appears to me to be quite essential, in considering what I am about to relate, to know so much of the intimate relations of the parties as may have a possible bearing in determining whether or not the experience in question was real, and into what class of phenomena of its kind it may be placed.

" I may say, then, that my wife and I were both young when we married. In fact, I had not attained my majority by several months. We had not expected to be married until I had become of age, and the inducing cause to change our plans was my unexpected departure for Europe, for a stay of several months on a matter of business, and it was our mutual desire to be united in marriage before my departure.

" Two children were born of this union, and our married life of nearly forty years, was never marred by a serious misunderstanding. We lived in the closest possible intimacy, and were never separated at any time—except on the occasion when I went abroad—for any considerable period. I was always what is termed a ' home body '—so much so that we two grew, mentally at least, along very similar lines.

" It was my custom, upon going to work, or anywhere else for that matter, to kiss my wife and say ' good-by,' and if, through preoccupation I neglected this attention I was certain to be reminded of it upon my return. In time this custom became so fixed, and my wife seemed so to appreciate this attention, that I have, on many occasions, turned back after getting under way for my work to say the word which, in a moment of abstraction or preoccupation, I had overlooked. I place great stress upon this feature of our married life, because it seems to me possible that it may furnish the key to the explanation of the incident.

" When I left my home to go to work on the morning of March 31, 1922, my wife was apparently feeling as well as usual. She was somewhat concerned about me, however, because I had been ill during the night, and she called me by 'phone about noon to inquire how I felt. Upon being assured that I was feeling much better she said if I did not intend to

come home before the usual time, she thought she would spend the afternoon with a friend living near by, which she did.

"Because of the receipt of some important information, I was detained about fifteen or twenty minutes in order that I might communicate it to another official whose work it especially concerned. I then went directly home, arriving shortly after 5:00 o'clock. Meanwhile my wife had returned home. My daughter-in-law saw her as she came up the steps, and says there was nothing unusual in her appearance; that she smiled as she entered; but almost immediately sank into a chair, complaining that she felt ill. My daughter was home, and assisted by my daughter-in-law got my wife to her room, undressed her, and put her to bed. She was conversing with them meanwhile. They administered some medicine that our family physician had ordered in case of a heart attack, and 'phoned for him, but did not 'phone for me because they assumed that I was on my way home.

"Upon my arrival my daughter-in-law said: 'Mother is not feeling very well. Won't you go up and see her?' I stopped only long enough to inquire whether they had called our physician, and had given the medicine as directed, and went immediately to my wife's room. She was in bed, lying slightly on her side, with her face turned away from me. My daughter was busying herself about the room, putting away the clothing that had been removed from my wife. I said: 'Daughter, what appears to be the matter with mother?' She replied: 'I don't know; I never saw her in quite this condition.' I stepped immediately to the bedside, and spoke to my wife, asking her what seemed to be the trouble. She did not reply, and thinking she had not heard me, I repeated my inquiry in a little louder tone. Getting no response, I slipped my hand under her head and turned her face toward me. Her appearance startled me, and looking at her more closely I said: 'Daughter, I am afraid your mother is dead. Don't wait for Doctor ————. Call the nearest doctor right away.' She replied: 'Oh papa! You must be mistaken, I was just speaking with her;' but in great alarm she immediately left to carry my instructions into effect. I was then alone with my wife. I at once got my heating pad and attached it to the lighting outlet, and reached down to put it on

my wife's feet. They were cold. I examined her more carefully, and raising up with a cry: 'My God, she is dead!' I burst into tears. Almost instantly a feeling of calm came over me such as I had never experienced before. The objects about me seemed to fade from my sight like the dissolving views made by a stereopticon with a double lens, and in their place I saw distinctly with eyes that were not mortal, my wife standing by my side, and with ears which were not of the flesh I plainly heard her voice. My wife appeared to be facing in the same direction that I faced, about a yard away, and slightly back of me, so that I seemed to see her out of the corner of my right eye. She appeared as she looked when she was about twenty-five years of age. She was clad in a flowing robe, her hands clasped at full length in front of her, her hair loose and falling over her shoulders and hanging down to her knees, as I had often seen it when she was of the age I have mentioned. Her head was slightly bowed and her face wore a peaceful but somewhat sad expression. She neither looked up nor approached me. The color of everything about her appeared to be grey—her features, her hair, her robe, the ground on which she stood, all partook of the same dull tone in varying shades, and while nowhere bright, everything in the foreground appeared more like the conditions of late twilight than anything I can compare it with. At a short distance in front of her everything was of almost inky blackness. Behind her, and at a considerable distance I discerned the shadowy outlines of what looked like a massive wall, with an opening through it, like a doorway without a door, through which the light shone. The light had a peculiar quality of softness about it like one sees in a room where indirect illumination is employed, and only dimly lighted the intervening space between the doorway and the place where my wife's figure stood. The color of the light was slightly yellow, and not dazzling, but soft, as I have said. All around, everywhere else, except where my wife stood, and where the light shone through the doorway, was inky darkness. As we both stood thus my wife's voice fell upon my ear, speaking slowly, distinctly, softly, but with great impressiveness, saying: 'Do not mourn for me.' And then, without seeing her leave the spot or move, the vision faded out, and the objects about

the room reappeared, and I was standing by my wife's bedside, my head bowed, just as I was at the instant when the vision to which I have referred appeared.

"Naturally I was deeply impressed with this occurrence. Naturally I questioned myself for an explanation. I felt then, and have continued so to feel since, that *if* my wife's disembodied spirit really appeared to me it was *not* a return from the other life, but an occurrence in transition in the shadowy-land, between this life and the next, when her disembodied spirit had power, through its intimate relation with me, to tarry for an instant in its departure, so that she might give to me the last word which surely would have been given had I reached her bedside before she expired.

"You will pardon the terms I have employed. I know not how otherwise to express myself than to say 'I saw' or 'I heard.' I do not pretend to believe that what I experienced would have been similarly experienced by anyone else, had such a one been present at the time. I may add that I know nothing of so-called 'spiritualistic phenomena,' and have never been a believer in them; nor had I rejected them. The only work on the subject I ever read—and that was years ago—is Camille Flammarion's 'Unknown.' Since then I have held to the scientific attitude recommended by him, of keeping an open mind on the subject.

"As to your request that I have my narration corroborated, if possible, by some one to whom I revealed the incident at the time it happened, I must confess that I told no one. I dared not tell my daughter, lest she might have felt that her mother ought to have included her specifically in her message. I shrunk from disclosing it to any one else lest it might be suspected that the shock of my wife's sudden death had unbalanced me. Not until several months afterward did I confide it to any one, and then to Rev. ————, of this city, whom I greatly respect, and who officiated at the funeral of my wife. Later I related it to my sister, who lives in Chicago, when she visited the East last summer. I thought of you at the time and wanted to write and ask you for your views; but I hesitated to do so, and in spite of a strong and persistent desire in the meantime in this direction, I should probably never have done so except

for the opportunity which came upon reading the paragraph in your brochure on 'Spiritual Healing and the Holy Communion,' in which, at pages 38-39, you quote from Dr. Du Bose. His expression, 'As we do not literally and yet do really, see and hear Him, so we do not literally, and yet do really, eat and drink Him,' seemed to describe the conditions controlling my experience, and led me to break through my reticence and now emboldens me to ask you what, in your opinion, was the experience I had, and what the explanation is of it all?

"With every good wish for you always, I am

"Sincerely yours,

"——— —. ———."

The experience, it will be noted, was of a compound character, being both quasi-visual and quasi-auditory.

It certainly was not a purely mnemonic hallucination, for, while the deceased lady was recollected in several respects as she appeared some thirty or thirty-five years earlier, she of course was not remembered as uttering such words, and it is rather improbable that she had ever been seen in such surroundings as those in the vision.

While we are not able absolutely to define and limit the mechanics of the human mind, we would not have expected an apparition roused merely by the sudden shock of the death to assume the appearance of the lady at a period some thirty years earlier, but rather that it would take on her contemporaneous appearance. The sentence, "Do not mourn for me," regarded as the instantaneous subconscious response to a desire for comfort and assurance, would tend to increase the expectation that any accompanying vision of the lady whose thought it was supposed to express would represent her as her husband had seen her when he left that morning.

By this time there have been reported so many apparitions, collectively witnessed, coincidental with deaths or other poignant events at a distance, or otherwise evidentially supported, that it is not improper to put on record various types of such experiences, occurring under various conditions, though supported only by the testimony of a single person of known character, intelligence and sanity. The greater the mass of such

material, a part of it scientifically evidential and a part at least authentic subjective experience, the better for inductive study.

—W. F. P.

ON SOME METHODS EMPLOYED BY "CLAIRVOYANT" MEDIUMS

BY HEREWARD CARRINGTON, PH.D.

From time to time, in the past, various articles have appeared in the *Proceedings* and *Journal* of the S. P. R., and in various books, describing the methods employed by fraudulent mediums, in gaining information about their sitters, either beforehand or at the time of the sitting. I may perhaps refer particularly to "The Revelations of a Spirit Medium," John W. Truesdell's "Bottom Facts of Spiritualism," David P. Abbott's "Behind the Scenes with the Mediums," and to my own book "The Physical Phenomena of Spiritualism." The methods described in these books all concern various possible methods, by means of which a medium ascertains, either from brother mediums, or in other ingenious ways, facts regarding his sitter, which facts are palmed-off upon the sitter during the séance. In those cases in which it has been impossible to ascertain such facts beforehand, information has often been obtained by ransacking the overcoat pockets of the sitter, looking into his hat for initials, or by obtaining information from the sitter during the sitting, by leading questions, or by inducing him to write questions upon slips of paper, or upon a pad, the top sheet of which is afterward torn-off and placed in an envelope or in the sitter's own pocket, etc. Such methods of trickery have been exposed in the past and are now fairly well known. The object of the present article is to emphasize other methods which may be pursued by the medium, and which do not depend directly upon any specific method of trickery, but rather upon information gleaned from the sitter during the sitting itself. This is an aspect of the subject which has been rarely dwelt

upon in the past, but which is a very important one, nevertheless, and, so far as I can discover, but little has been written upon this topic to date.

My eyes were first opened to the possibilities of these methods, some years ago, by a professional medium whom I will call "M." This medium had the reputation amongst his clientele, composed largely of women, of being a remarkable "psychic." Many of his sitters, in fact, told me that he was the most remarkable medium they had ever visited! It so happened that I gained the confidence of this medium, because of my interest in trickery and my knowledge of the trick methods employed by many mediums producing physical phenomena. We exchanged ideas along these lines, just as two magicians might, and he had no scruples in assuring me that everything he did was due to sheer trickery and cleverness, and did not depend in any way upon genuine psychic power. In fact, he disbelieved completely in the reality of any psychic phenomena, assuring me that everything of the sort was obtained by purely normal or natural means. I did not argue with him, as to this, but drew him on further as to the methods *he* employed. He said, as nearly as I can remember it, "I can assure you, Carrington, there is nothing in this business. It is all in the *line of talk*."

Now it is this "line of talk" which is so important a factor with many mediums, and upon it they depend entirely for the success of their sittings. They are not frauds, in the sense that they secure information regarding their sitters, nor are they genuine psychics. They depend for their success upon shrewd inferences, guessing, generalities, flattery, and a thorough knowledge of human nature. These, and these alone, are sufficient to insure a successful sitting, and are enough to convince the average sitter, untrained in the methods of psychical research, that he has had a genuine and remarkable sitting with a wonderful medium or clairvoyant!

I have known sitters who would impart to the medium, quite unconsciously, practically every scrap of information which was afterwards given back to them by the latter, piecemeal, after being dressed-up in new form, and they were astonished at the insight and knowledge of their lives displayed by this medium, and were ready to swear that he had told them facts about

themselves which he could not possibly have known! A woman will visit a medium, dressed in black, and wearing a wedding ring, and be astounded when the medium tells her that she is a widow! Of course such an instance as this is a little too crass for the average sitter, but it brings out the point I wish to make, *viz.*: that sitters will impart all sorts of information to the medium, quite unconsciously, and then be astounded when the medium gives them back this same information during the sitting.

Most professional mediums of this type are expert readers of character. They can sum-up the general mental calibre of the average sitter, the moment he enters the room, and determine how he is to be "handled" to the best advantage, and what kind of information he would be likely to require. They know that flattery is welcomed by nearly everyone. They know the generalities often reach far, and that shrewd guesses and inferences often score remarkable hits, and lead to other information being offered by the sitter as an extension of these. They know that two or three primal impulses govern the majority of mankind—money, sex and ambition. One would be astonished to learn from travelling "clairvoyants" the extent to which these influence humanity. I have talked to various professional clairvoyants, mind-readers and psychics, who have told me the most astounding stories as to the nature of the requests made by their sitters. They (the sitters) will promise to the medium, and will actually pay, any amount of money within their means, for the accomplishment of some partial or actual crime—having some other persons put out of the way, securing some girl, or some man, with whom they might be in love, or requesting the medium to coöperate, psychically, in some nefarious project which they have in mind. Such incidents may appear incredible, but I have had a large number of cases of this character reported to me, and it is because of these requests (which the medium is often shrewd enough to induce his sitter to place *in writing*) that the medium is often enabled to blackmail his sitter for considerable sums of money, in order to prevent knowledge of it from leaking out—in which cases, of course, the medium is under no obligation to fulfill the request, and usually never attempts to do so.

I shall not dwell, however, at great length upon this seamy side of the subject. Suffice it to say that it exists, and that many mediums have succeeded in accumulating considerable fortunes by following such methods. I shall deal now with those mediums who are more or less legitimate in their methods, and who merely secure what success and fame they may have attained, by means of the clever "line of talk" before mentioned.

Suppose a perfect stranger obtains a sitting with a medium. He does not give his name, and the medium has no means of discovering anything about him. How is he to proceed in order to give such a sitter a successful reading? Various methods can be pursued which I shall enumerate briefly in turn.

The medium may request his sitter to write a number of questions upon various slips of paper, which are then folded-up and replaced in the sitter's pockets. Upon re-entering the room, the medium places himself on the opposite side of the table, and proceeds to give a series of "clairvoyant impressions" which he receives, and which, at this stage of the sitting, are merely shrewd guesses or questions intended for purposes of "fishing." He then requests his sitter to take out one of his pellets and hold it to his forehead. In illustrating to him how it is to be held, he "switches" the pellet, obtains possession of it, reads it, and proceeds by the usual "one ahead" method to read all the questions in turn. He has now acquired a certain stock of information regarding his sitter and has, at least, secured a knowledge of what questions have been asked. Such questions usually provide a valuable stock of information, and give a very thorough clue as to the object or purpose of the sitter's visit.

This, however, is only half the procedure and, so far, there is nothing essentially new in what I have had to say. These methods have been explained in the past and are now fairly well known. But now we come to the second, and more difficult problem: How is the medium to *answer* these questions? Lacking, as he usually does, the precise information sought, how is he to proceed with his answers in order to satisfy the sitter and to convince him that he has genuine psychic power, enabling him to read the future or the past, or to see clearly the

precise environmental difficulties which are, at the moment, perplexing the sitter in question?

Here is the crux of our problem, for it is upon the *replies* which he gives that the success of his sitting depends.

The success of a medium often depends upon giving to the sitter piecemeal, and in a more or less disjointed manner, the very information which he himself has supplied, and getting the sitter to acknowledge the accuracy of each step as he proceeds. Thus, supposing the sitter has written: "Shall I meet John Jones when I go to Paris, and will my business interview with him prove advantageous?"

The medium (who is in possession of this information) might proceed somewhat as follows:—

"You are thinking of taking a trip—is that correct?"

"Yes."

"It seems to me that it is a long trip; you are going across the water. I see you travelling by boat. Are you thinking of going abroad?"

"Yes."

"I see a large city; many lights; broad streets; beautiful white buildings. It looks to me as though it might be Paris. Are you going to Paris?"

"Yes."

"This is not a pleasure trip; you are going to meet some one in Paris, but it is not a relative or a friend. It is some one who is apparently connected with you in business in some way. It seems to me it is a man. Are you going to Paris on business?"

"Yes."

"Now I get the initials J. J. It seems to me that the first name is John. Do you know a John?"

"Yes."

"The second name does not come to me very clearly. It looks like—wait a minute—J—J—yes, now I get it. Jones. Is the man's name John Jones?"

"Yes."

"I will say to you, Mr. ———, that you are going to Paris and that you will meet Mr. John Jones there, and

that you will have business transactions with him which will prove very successful."

Now it will be seen that practically all the information given above is contained in the question written by the sitter, and it is only the piecemeal way in which the answer is rendered which makes it appear extraordinary. The medium is shrewd enough to force his sitter to acknowledge that every statement made during the early part of the reply is accurate. And the psychological effect of this is to impress his sitter sufficiently to make him believe that *all* the information is given quite spontaneously, without any fishing or guessing, and that it is indeed remarkable! But it will be seen that everything stated by the medium was supplied to him by the sitter's question, with the exception of the final general prophecy, which is in the future, and which cannot be verified at the time. The probabilities are that, if the sitter goes to Paris, he will meet Mr. Jones and, if so, will transact business with him, in which case the medium will get the credit. If he does not do so, the sitter will probably say nothing about it, and keep his disappointment securely locked away, partly because he does not wish others to know that he had consulted a medium on a matter of business. In any case, the sitting is then well in the past, and the medium feels perfectly safe in making a general prophecy of this character, which cannot be verified at the time. This piecemeal method of giving information is often resorted to by mediums, and, when skillfully "worked," creates the distinct impression on the mind of the average sitter that the medium has secured a vast amount of knowledge concerning him and his movements, particularly if he is unfamiliar with the method by which the medium has secured possession of the sitter's question.

Many questions are turned aside by the skillful medium, *humorous* replies being given to the question asked. This is a method often employed by mediums giving *public* mind-reading performances. Thus, supposing one sitter writes: "What is my name?" The medium says: "Some one in the audience wants to know what his name is. Well, all I can say is that if anyone does not know his own name, he ought to call up the local insane asylum and ask for treatment!" This, of course,

holds up the questioner to ridicule and creates a laugh at his expense. The audience, then, quite overlooks the fact that the psychic has not answered the question. Or, a sitter may write: "What does the person sitting next to me think of me?" Suppose the clairvoyant is reading the crystal. He might reply: "Some gentleman wants me to tell him what the lady next to him thinks of him. I will look into the crystal and tell you what I see there. I see——I see—(rubbing crystal very diligently as if trying to see something difficult to discern)—Hmm—I see absolutely nothing. Yes, that is it, sir. *Absolutely nothing!*" Replies of this character, are, of course, only suited for public performances.

To return now to our private sittings: There are many questions that will be asked which the medium, of course, cannot answer. Yet an answer *must be found* for these questions—provided of course, that our medium has no genuine psychic power, but is depending solely upon his "line of talk" in order to supply such answers. What is he to do in such case?

The usual method is to endeavor to *divert* the answer, so that one may be given which does not in reality answer the question, as asked, yet *apparently* does so. Supposing the sitter asks the question: "Where is my brother?" The medium would proceed, probably, somewhat as follows:—

"Your question concerns some one else. Is that right?"

"Yes."

"You have a brother. Haven't you, Mr. X.?"

"Yes."

"You have not heard from him lately. This is worrying you. Am I correct?"

"Yes."

"You would like to have some news of him. Am I right?"

"Yes."

"Well, Mr. X., I can see that you are going to get some news from you brother before very long, which will surprise you."

Now it will be seen from the above that the medium has succeeded in diverting the point of the question. In this case the sitter asked a *direct* question as to where his brother was (which, of course, the medium could not answer). So he "led

him along" to admit that he had a brother, that he had asked for the whereabouts of this brother, that he was anxious concerning him, and that he wished for news. The medium then made this the *point* of the question (news as to the brother) and dropped the question as originally asked. He did not reply to the original question, but gave a sort of reply, by diverting its point, and by leading up to it in the usual piecemeal manner, finally venturing upon a prophecy which might, or might not, be correct, but which was well in the future, could not be verified at the time, and which had, at all events, a fifty per cent. chance of being correct. It was also probable that any news obtained, after a considerable lapse of time, would be more or less "surprising" news, and if this turned out to be correct, the medium's reputation would, of course, be enhanced accordingly! This trick of diverting the point of the question, and apparently answering it, while in reality not doing so at all, is a very common one among mediums, and it is astonishing to find how often a device of this character will succeed in expert hands. Very often a sitter can be tricked into a direct answer to the question asked, by means of skillful manœuvering. Thus, supposing a young lady visits a medium and asks the question: "Shall I be married this month?" The medium might reply as follows:—

"Your question seems to be about a matter of the affections. Is that true, Miss X.?"

"Yes."

"Looking into your affairs, it seems to me that you are planning to get married. Is that so?"

"Yes."

"Why, it appears to me that you expect to get married this month? Is that true?"

"Yes."

"Well, in that case, you have my sincere congratulations! Everything looks bright and rosy. By all means proceed with your plan, Miss X. You will be very happy."

Replies such as these may strike the reader as almost too obvious, yet it is a fact that many mediums have secured for themselves considerable reputations by giving replies of a very similar character. The majority of those who visit fortune-

tellers or mediums merely wish to be assured that what they have in mind is correct, and that they may proceed as they had originally planned. This tickles their vanity and appears to endorse their own sound judgment. In readings of this character, facts which may be stated about the present, and replies dealing with the future, are woven together, in the sitter's mind, into one vast mystical complex, which cannot be distinguished clearly, but which creates merely vague impressions of some extraordinary power which the medium seems to possess, and predictions regarding the future are often implicitly believed, since the medium has apparently given remarkable demonstrations of his psychic power earlier in the sitting, by divining the sitter's question and accurately determining his moods, his hopes and his desires. When once the sitter has been thoroughly mystified, he tends to believe anything which the medium may tell him, and goes away with the distinct impression that the medium has not only accurately determined the future, but that he has succeeded in penetrating the sitter's innermost thoughts, and has succeeded in ascertaining, in some mysterious manner, the questions which he has asked!

The reader should bear in mind, of course, that everything which I have said refers merely to the average professional fortune-teller or clairvoyant medium, and to the average sitter untrained in methods of exact observation. Psychical researchers are fully aware of the differences between such "readings" and those given by a genuine, remarkable psychic; but it is well to point out and emphasize here the importance of this general "line of conversation" carried on by the average medium, and palmed-off upon his sitter as genuine psychic "communications." At all events, very little attention has been paid to this question in the past, and I feel convinced that greater attention should be paid to it in the future.

"THE GHOST OF ROSSLYNNE MANSE"

Mrs. William B. Burt, of Evanston, Ill., on April 21st, 1923, wrote to the Principal Research Officer as follows:

"My dear Dr. Prince:

"The enclosed story, which may be of interest to the Research Society, I heard last year through Mrs. D—— B——, of —— —— St., Evanston, a cousin of the young woman who has written the account, and very recently Miss Smythe told it to me herself, and I requested her to get me a signed account of it from her mother and her brother, who were the two who saw the ghost. For reasons which her note partly explains, she has written the account herself. I have told her that it is possible that you may have a few questions to ask her on the subject, and I judge from her reply that she is quite willing to answer them, in case you should. I could wish that the brother had signed the paper as well as her mother, and that he had mentioned the date on which he saw the ghost. If it is material to you, I will return it for that purpose.

"Miss Smythe is a daughter of the Rev. Sidney Thomas Smythe, S.T.D., late President of St. John's Military Academy, Delafield, Wisconsin, also professor of Greek and lecturer on Constitutional Law in that institution, formerly rector of St. John's Church, in the same place."

A note to Mrs. Burt accompanied her narrative:

"Rosslynne Manse, April 20th, '23.

"My dear Mrs. Burt:

"I'm sure you have long ago decided that I've quite forgotten my promise of the 'ghost-story,' but really I haven't!

"I asked my brother, who writes beautifully, to write it up, but he is so terribly rushed these days, it just wasn't possible for him to do it, so I have had to write it myself, and it is quite a plain story as I have told it.

"Mother signed it also, so that there may be no doubt as to the truth,—the facts are there, on paper, exactly as they hap-

pened, and I only hope they may interest you. Sincerely yours, Betty Ross Smythe."

The Ghost of Rosslynne Manse

"The scene of this peculiar narrative is the large, rambling colonial home of Dr. S. T. Smythe, late beloved president of St. John's Military Academy, Delafield, Wisconsin. The house stands surrounded by a grove of large maple and elm trees, and by sweeps of extensive lawns. A description of the downstairs interior of the residence will be sufficient to serve our purpose. There is a large entrance hall, and the living room, with two huge windows, is merely a prolongation of the hall; there is no division of any kind. At the end, opposite the windows, one of which faces east and the other south, is a winding staircase leading to the upper hall. A lattice conceals part of the staircase, and against this lattice is an old grandfather clock. A rocking chair is so placed that one sitting in it commands the view through the south window.

"On this particular evening in November, 1905,—the exact date is not known, or at least not remembered,—my mother, Mrs. Smythe, was sitting in the upper hall sewing. My brother and I were both small children and were in bed. About 8 o'clock, mother decided it was time to go down to the kitchen and prepare a lunch for my father, which he was in the habit of eating after his return from the office at the Academy.

"Mother went downstairs, and upon reaching the bottom of the last landing, she happened to glance toward the other end of the living room, and immediately saw the figure of a man sitting in the rocking chair which I have mentioned. He was quite well dressed, and was resting his head on his hand as if ill or tired. Mother remarked, while telling about the incident next day, that he looked like a person in the last stages of tuberculosis. Startled, Mother backed a step or two, leaned against the clock which threatened to tip. She put out her hand to steady the clock, and, upon looking at the chair again, the strange visitor was gone. The curious part of all this is that Mother did not become terrified or alarmed as one might naturally become at the apparent sight of a phantom or spirit. She thought so little of the affair, that she entirely forgot to

mention the matter until the next morning, when she told my father, Dr. Smythe. He questioned her as to whether she had been asleep, or reading. As stated before, she had been sewing, and was wide awake at the time she came downstairs. Mother did not try to explain the affair, but claims to this day that she saw the figure just as described above. She mentioned particularly, that the man did not have the wraith-like, transparent appearance that so-called ghosts are popularly supposed to possess.

"We had always known that there once was an old house on the site of the present Manse, which had been the home of an English family by the name of Ashby. Mother had always been curious to know about this family, and what happened to its members. The following summer there was an old gardener whom mother remembered as having known the Ashby family. One afternoon, while he was working near the porch, she questioned him. He went on to tell about the family, mentioning in the course of the conversation the fact that Mr. Ashby had a son-in-law who *died of tuberculosis of the lungs.* At once remembering the curious happening of the previous autumn, Mother asked the gardener to describe him. He went on to give a complete description *which exactly corresponded with the man whom Mother saw in the chair that November evening.* It must be borne in mind that this gardener had absolutely no knowledge of the weird affair, and did not know why Mother asked for an account of the son-in-law's appearance.

"Twelve years later, my brother, now twenty years of age, was alone in the house. The rest of the family were at some entertainment at the school. Upon our return I went directly upstairs. Charles, my brother, was in the living room. When Mother saw him, she immediately asked if he were ill; she said he looked so pale. After some urging, Charles told the following story:

"'I was upstairs reading. The dog, Jack, (an unusually intelligent animal) was lying at my feet. After a bit, I decided to go into the lower hall for some reason or other, and started downstairs, the dog preceding me. When I reached the lower landing, I looked toward the window, and there saw the same man which Mother had seen in 1905. This time he was stand-

ing with feet apart, hands behind his back, and facing the window. I could not see his face entirely. At this instant, the dog, who had advanced to the center of the room, uttered the most ghastly growl. It was partly a choked snarl, and partly a moan, as if the animal was in terror. He was crouched down, ears laid back, teeth bared, and was staring at the figure by the window. The dog's utterance caused me to glance down for a second, and upon looking up, my friend—was gone. Now I searched all around, the dog following me, trying vainly to pick up a scent; there did not seem to be one. I found nothing. Now then, Mother, I saw your strange visitor again. I might have seen the vision; but dogs don't see visions and have imaginary callers. *He saw something;* and what I saw was there one instant, and gone the next. I confess it did not make me feel very comfortable.'

"At this point, I, not having heard this account, noticed that the dog was acting in a most peculiar manner upstairs. He was sniffing around, going from room to room, and whining in a most disconcerting manner. I was almost afraid of him. I said later that he acted just like the dog in Kipling's famous story, 'The Return of Imray.'

"This, then, is the story of the 'Ghost of Rosslynne Manse.' These are facts. I have told the story just as it occurred minus any frills or additions. Neither mother nor Charles have ever tried to explain the events which happened, but both are absolutely certain of what they saw—and then, there is the testimony of Jack, the dog, also. I have never seen our spectre; personally, I shall be quite satisfied if he wanders no more. Betty Ross Smythe. (Witness) Jeannette Smythe (Mrs. S. T. Smythe). Dated, Delafield, Wis., April 20th, 1923."

On April 25th, after the foregoing documents had been received by the Research Department of the Society, its director wrote to Miss Smythe, in part as follows:

"I have asked permission of Mrs. Burt to write to you and ask you if the very excellent account of a remarkable incident written out by you and shown me by Mrs. Burt can be supplemented in a way which will make it scientifically of the value that it intrinsically possesses. What we chiefly need is a statement by your brother of his recollection. Unfortunately, your

narrative does not even state that he has read and approved your version. I have no doubt that it is substantially correct, but it is not in the form demanded by psychical science. In the first place one would wonder whether you could remember every detail of the incident of your brother and the dog, including what he said, with perfect accuracy. If you took it down from his recent statement, that is different, but you do not say so, and even in that case we ought to have a line from him stating that he dictated it, or something of the sort."

Miss Smythe replied on the 29th:

"Your letter reached me the other day, and in reply I have only to say that the 'ghost-story,' as I sent it to Mrs. Burt, is quite correct, and that my brother, Captain Smythe, had read and approved my version, and every detail I have remembered perfectly. I don't know whether you misunderstood or not, but in writing up the story for Mrs. Burt I did it just as a favor, and with no special desire that it should be entered in a scientific journal!

"My brother is a very busy man, and begs me to say he had little time in which to write stories. But I assure you, the story, as I wrote it, is exactly as it happened. The second time the 'ghost' appeared I was eighteen years of age, and Captain Smythe twenty, so it really is not unusual that either of us should remember so perfectly the details. I shall remember as long as I live my dog trying in vain to trace the strange visitor! Very truly, Betty Ross Smythe."

The defects in relation to the narrative are in effect remedied by this letter. Technically they partly continue, but only technically.

In the first place, Miss Smythe states that her brother, witness of the second appearance of the phantom, read and approved of her version, so far as it related to him, while we have the authentication of it, so far as it relates to the first appearance of the apparition, and the narration, by her son, of the second appearance of the apparition, in the signature of Mrs. Smythe.

If Miss Smythe could be supposed capable of saying that her brother had read and approved what she wrote when this was not the case, the answer would be that she was told in two

letters that it was intended to print the narrative in the *Journal,* and she knew that the very letter in which she said that her brother had approved it was also to appear. It would hardly be possible, psychologically, therefore, that she should make this declaration unless it were strictly true. It is rather cold-blooded to discuss this cultured daughter of a clergyman and preceptor in this way, but science makes no distinctions.

To some it may seem strange that Captain Smythe should be willing to read and orally approve of the narrative, and yet not add a line to say in writing that it was true. The excuse that he had not time is of course an excuse only, as to do so would not have taken him two minutes. An excuse for what? For seeming to put himself forward an inch as the open sponsor for anything which is regarded as "superstitious." I have known many scores of cases, of men and women who would tell incidents with the utmost earnestness, but who declined to put their names to the incidents, though another took them down. It will be noticed that Miss Smythe herself reminds the P. R. O. that she wrote out the narrative as a favor to her friend only, and not for publication, though it is strictly true and she puts no bar in the way of its use, but sees no reason why she should disturb herself or her brother particularly.

Since the narrator declares that her brother read and approved the account, and knows that the statement is to appear in print, we have what is psychologically about equal to his signature of attestation.

Now let us review what our testimony is.

I. That Mrs. Smythe saw an apparition of a definite description sitting in a rocking chair. Her daughter, who has the story from her lips, sets it down in detail and the original witness, Mrs. Smythe, sets her signature to it, in attestation of its correctness.

Furthermore, that some months later she talked with an old man who knew the people who had formerly lived on the same spot, and who had heard nothing about her seeing the apparition, and from his lips learned that a member of the family was of a description which tallied with that of the phantom, and died of the disease which she had told her husband that he looked as though he were afflicted with. This also, Mrs.

Smythe, who had made her children familiar with the story, authenticates with her signature.

II. Twelve years later the brother of the narrator saw an apparition in the same room which corresponded with the description given by his mother. If he had seen it the next day after his mother did, two things could have been said; (1) that it was the result, in his case, of suggestion, and (2) that, being but eight years old, his memory is not now to be depended on. But it was twelve years later, and when his mother was not in the house; so that there seems to be nothing to build the suggestion theory upon. And he was twenty years old, and it would not seem that a young man of his grade of culture would have trouble in remembering such a unique experience for six years.

But it does not depend upon his memory only. Both mother and sister heard him tell the story the same day, with something of the reluctance which he now feels against saying anything about it, and they remember it also, and both testify to that fact with their signatures.

But this is not all, for there was another witness, whose testimony at the time, though it could not be repeated, is of the greatest value. The dog uttered what was "partly a choked snarl, and partly a moan, as if the animal was in terror." This attracted the attention of the young man away from the figure; he looked down, and saw that the dog "was crouched down, ears laid back, teeth bared, and was staring at the figure by the window." After that the dog searched around as though trying to pick up a scent. At this point Miss Smythe becomes a witness not merely to what she heard her brother say; she saw the dog "acting in the most peculiar manner upstairs. He was sniffing around, going from room to room, and whining in a most disconcerting manner," so that she was almost afraid of him. What ailed the dog? If he saw nothing, why did he appear to do so? What was he hunting?

Captain Smythe reads his sister's account of his experience, and authorizes her to say that he approves of it.

There is another point which should not be lost sight of. If, after all, the apparition, seen after a lapse of twelve years, was, together with his identity of description, due to sugges-

tion—to some retelling of the first incident by the mother, by hypothesis, would not it have been sitting in the rocking chair, as the mother had described it? Whereas it was now standing with feet apart, hands behind its back, and facing the window.—W. F. P.

OUR PSYCHIC INVESTIGATION

Preliminary Committee Opinions on the "Margery" Case

BY E. E. FREE, *Editor of the Scientific American.*[*]

On the date when these paragraphs are written (September 17th) the Committee appointed to investigate alleged psychic cases and to determine the disposition of the *Scientific American* Award has been unable to reach a final and unanimous decision with regard to the mediumship of "Margery."

Some details of this celebrated mediumship have been recounted in previous issues of the *Scientific American*. It is hoped that others can be disclosed later. In the meantime, we present on this page the statements of four individual members of the Committee, setting forth their views concerning the case. The fifth member of the Committee, Dr. William McDougall, of Harvard University, has been absent from Boston, has not participated in the more recent séances, and could not be reached in order to secure a formal statement for publication in this issue.

The statements of the members of the Committee follow. Except for that of the Chairman they are given in alphabetical order.

STATEMENT BY DR. PRINCE

August 29, 1924.

I should have preferred to have more opportunities for attending sittings in the "Margery" case before making any statement. But realizing that the unfortunate publicity which the case has undergone

[*] Through the courtesy of the Editor of the *Scientific American*, we are able to present to our readers the report of the Committee as it appeared in the November number of that Journal. As the case is of historical interest, we believe it is of value to have it recorded in this form.—Editor's Note.

may require that some report of progress shall be given to your readers, I will say what is proper now to be said.

So much of an opinion as is possible to give at this time, and by me, is based principally on six sittings at which I was present, and partly upon reports of sittings at which I was not present. In five of my sittings I was one of the immediate controllers, in one so placed that it was impossible in the darkness to form any independent judgment. The fourth and fifth were under a method of control to which the Psychic could and did urge objections based upon purported laws of the phenomena, although consenting to it in advance; the others were expressly approved by her circle. The first three presented physical phenomena, the last three none. Nothing of this nature occurred, the *possible* normal explanation of which was not to me immediately apparent, except one striking detail, but that was unfortunately during the only séance where I was so placed that I could not be a judge of the surrounding circumstances.

I am compelled to render an opinion that thus far the experiments have not scientifically and conclusively proved the exercise of supernormal powers.—WALTER FRANKLIN PRINCE.

STATEMENT BY DR. CARRINGTON

August 29, 1924.

As the result of more than forty sittings with "Margery," I have arrived at the definite conclusion that genuine supernormal (physical) phenomena frequently occur at her séances. Many of the observed manifestations might well have been produced fraudulently—and possibly were so produced. Disregarding these, however, there remain a number of instances when phenomena were produced and observed, under practically perfect control. I cite, as an example, the continued ringing of the bell of the "contact apparatus," when both the medium's feet rested across my knees, being held there by my one elbow; both her hands were held firmly in mine, the arms pulled out to their full extent; and her head located by her talking at the time, at my request. The contact apparatus was on the floor; tipping of her chair would not have reached it (as I tested), and her shoes were on her feet, showing that they had not been removed and laid upon the contact board—which, moreover, was rung intermittently, at request. The degree of control I considered perfect, and the manifestation was repeated over and over again.

I am convinced that no snap judgment is of any value in a case such as this; nor will preventing the phenomena demonstrate their non-existence. The present case is perfectly difficult, for many reasons; but

I am convinced that genuine phenomena have occurred here, and that a prolonged series of sittings, undertaken in an impartial spirit, would demonstrate this.—HEREWARD CARRINGTON.

STATEMENT BY DR. COMSTOCK

September 13, 1924.

My present attitude toward the " Margery " case, with the general background out of which it arises, may be briefly stated as follows:

It should be realized at the outset that any opinion regarding the reality of the phenomena in the " Margery " case has nothing whatever to do with " spirits " or any other theory as to the cause of the phenomena. The stipulations of the *Scientific American* were as to the existence of new physical phenomena only, such phenomena as the movement of objects, the change in temperature readings, etc., etc.

I have consistently been opposed to the attempt to investigate such phenomena in utter darkness and I have believed that every effort should be made to have the phenomena occur in a lighted room if such were possible. The " Margery " " control " has repeatedly stated that the production of phenomena in the light, while much more difficult than their production in the dark, was only a question of getting used to the new conditions. Since in a field of this nature, " get-wise-quick " methods are not likely to succeed, my policy from the start has been to attend a large number of sittings (some forty now, in all), with the idea of allowing phenomena in the light to " incubate " if they would, and at the same time paying little, if any, attention to events in the dark which might occur during this supposed incubation period.

I believe that in a field of investigation which has naturally awakened so much skepticism any phenomena to attain the dignity of actual proof must be very definite and often repeated. I have not yet seen in connection with this case such sufficiently definite and often-repeated phenomena in the light; but I have seen enough in the light to awaken a lively interest on my part, and I think the investigation should be continued.

My conclusion therefore is that rigid proof has not yet been furnished but that the case at present is interesting and should be investigated further.—DANIEL F. COMSTOCK.

STATEMENT BY HOUDINI

August 28, 1924.

Summing up my investigations of the five séances I attended of " Margery," which took place on July 23, 24 and August 25, 26 and 27, 1924, the fact that I deliberately caught her manipulating with her

head, shoulders and left foot, particulars of which I have handed to Mr. O. D. Munn with illustrations, and the blank séances and incidents which took place at the last three tests; my decision is, that everything which took place at the séances which I attended was a deliberate and conscious fraud, and that if the lady possesses any psychic power, at no time was the same proven in any of the above dated séances.—HOUDINI.

These statements speak for themselves. There is nothing that the *Scientific American* can add to them, or that it is proper for the *Scientific American* to say about them.

In much of the newspaper discussion of the Margery case there has been evident a confusion concerning the relative business of the *Scientific American* and of the Committee, so far as this psychic inquiry is concerned. The facts are perfectly simple and have been on record from the beginning.

The *Scientific American* has offered awards aggregating five thousand dollars to be paid to those persons who succeed in producing certain varieties of supernormal phenomena to the satisfaction of the Committee. We stand ready to pay these sums whenever the Committee instructs us to do so. We are not the Committee. It is not our business to decide for or against the claims of any medium, Margery or another.

Nor is it our business to select the test or tests that are to be considered conclusive evidence of real phenomena or to say what events, if any, are to be considered conclusive evidence of intentional deceit. That, too, is the job of the Committee and of no one else.

The only duty of the *Scientific American* is to pay the award when we are told to do so and in the meantime to lend to the Committee such assistance as they request and to report from time to time such findings or announcements as they wish to make public.

That was the arrangement in the beginning. It is the arrangement now. It will be the arrangement until the Psychic Investigation is terminated by the selection of a person to whom we are told to pay the award or by the limitation of time.

Will the tests with Margery be continued?

That, too, is none of our business. It is the business of the Committee. Under the terms of the offer and of the Committee's appointment no limit is set upon the length of time that the Committee shall consider any given medium or upon the number of séances or other tests that shall be held. No such limits are imposed now, nor would it be within our power to impose them.

If the Committee wishes to investigate the Margery case further, the Committee will doubtless do so. It is certainly their right and

privilege to do so, assuming, of course, that Margery and her friends consent. It is no business of the *Scientific American* to say yes or no about it. So that's that.

It may be permitted us, however, to observe, as any reader can do for himself, that of the four reports herewith presented from members of the Committee, two specifically recommend the continuance of the tests with Margery while another one implies that such continued tests are desirable. Three members constitute a majority of the Committee. It is a simple enough deduction, therefore, that the Committee will probably decide to make some additional tests.

When the Committee has additional results to report, whether on the Margery case or on any other, we shall tell our readers about it including, wherever possible, all details of what actually happened in the séance room. So long as the Committee makes no report, we too shall have nothing to say.

MORE SITTINGS WITH MRS. BORDEN

BY "MRS. KATE BASSETT"

EDITED BY W. FRANKLIN PRINCE

I have already said that I do not regard the record now finished as of the first rank. No record will ever be so pronounced by me short of being an absolutely complete one, the transcript of stenographic notes. But I have given my reasons (pp. 586-587) for believing that an approximately correct record was made. In other words, such minor inaccuracies as may have happened would not particularly affect the object I have in view in the analytical and synthetical summary which follows. That object is not so much to determine the proportion between correct and incorrect statements made as to establish the fact that a relation exists between statements made and objects in the hands of the psychic while the statements were in progress, and through these objects, so to speak, to the persons most intimately connected with them. That relation cannot, we shall find, be based upon merely mechanical stimulation from vibrations in the objects derived from their particular experiences which the objects can be supposed to have had, but involve the operation of the factors of association and memory, whether on the part of the living or the dead.

TABLE OF IDENTIFICATIONS

(Those of first evidential rank printed in body-type, the rest in italics)

Mrs. Bassett

- Her husband
  - His daughter Kitty
  - His first wife, Kitty's mother and Mrs. Bassett's cousin
  - *His Mother*
  - *His Brother*
- Her friend, Mr. Schenck
  - His friend, fiancé of his nurse, Mr. Rollman
  - *His sister-in-law, living*
- Her friend, Mrs. Schenck
  - *Her Father*
  - *Her Mother* → *Martha, the mother's nurse*
  - *Married couple with whom she lived*
- *Her father*
- *Her mother*
- Her brother, Mr. Ross, living
  - His wife
    - *Her brother David*
    - *Her brother James*
    - *Her cousin Jane*
    - *Her friend Nona*
    - *Her and Mr. Ross's friend, Mr. D.*
  - His daughter, Edith, living → *her step-son*
  - His daughter Margaret
  - *His friend, Mr. Rollman*
- Her sister, living → *Woman with whom she lived*
- Her sisters, Louise and Annie
- Her nephew
- *Her woman cousin*
- Her osteopathic doctor and his fiancée →
  - *His nurse*
  - *His friend Dorothy*
- *Her friend and Kitty's, Mrs. Lewis*
- *Her friend, Miss Watson, living*
- Her woman friend, living
- *Old friend of her family, Mr. Mitchell*
- *Her friend, John*

VII

MORE SATISFACTORY IDENTIFICATIONS

In this class we place the identifications of persons seemingly referred to which are to a greater or less degree satisfactory, mainly on account of the larger number of correct and significant details given, and the consequent less likelihood of chance coincidence. The relation of the person supposed to be meant to the object at the time held by the psychic is also taken into account, as well as that person's connection with the person or persons apparently referred to in close juxtaposition in the course of the medium's utterances.

1. Mrs. Bassett

Correct:

With Mr. Bassett's quarter-dollar charm: A house in town on the corner, well burned [but no part of it was left], and a very pertinent reference to a baldheaded man selling things in a store (10); needs new lenses to glasses (18); environment unfavorable (19); influence about her of schools, and in touch with professionals, etc. (27, 29); reference to making her comfortable and giving her a stool (28). *With Mrs. Bassett's seal:* reference to habits relative to books, magazines, easy chairs, etc. (35); is in an unsettled condition (35). *With Mrs. Bassett's opal ring:* has lived long in New York but will go out of it to live (42) [last probably true]; bothered with a stiffness in the small of her back which makes her want to straighten up (44); had New England ancestors "away back" (45). *With Mr. Schenck's pen and letter:* sits contentedly with one or both feet up (80). *With Mrs. Ross's jacket worn by Mrs. Bassett:* is to get thinner (95). *With no object:* making up her mind to stay at home, not to leave town even for a day or two (98); reference to fashions and styles (113). *With Mrs. Bassett's bead necklace:* leg all right but something wrong with the hip (118) [See Mr. Schenck, 128, 129, etc.]; is to get thinner (131) [being realized at the time this is printed]; reference to garments and fashions (134). *With Mrs. Bassett's ruby and pearl ring:* indefinite prediction of hearing something favorable after two weeks, but understandable (135); reference to a dog (136) [weak because relevant only to childhood]; necessity of being reticent on some subject (138); reference to books, one with green cover, and table (141); jewelry with small points, may be a pendant, with two large stones (145); an early love affair, two women consoling her, one of similar size, the other taller (146) [part true and the rest likely]; doesn't worry much; is optimistic (148). *With Mrs. Ross's certificate:* apparent intimations

regarding character (173) [I judge that these are fairly correct]; reference to unpleasantness with a woman (180) [can be placed; but only slightly, if at all, evidential]. *With Mr. Ross's necktie:* in touch with doctors and interested in medical work (228).

Indeterminate:

With Mr. Bassett's quarter-dollar charm: A described doctor examining her eyes (11, 18) [apparently predictive]; could write articles, some one wants to use her in automatic writing, etc. (21). *With Mrs. Bassett's opal ring:* something she is interested in fraught with danger (43) [probably correct]; born with a veil over her eyes (44). *With Mrs. Ross's jacket:* going to live to be very old, will be peaceful and contented, etc. (95). *With no object:* talking to two men, all interested (97); scene of articles being washed before mirror, etc. (209).

Wrong:

With Mr. Schenck's pen and letter: Man putting hands on her shoulder, dark-haired woman grieving over a white-haired woman, etc. (83-84) [unless predictive]. *With Mrs. Bassett's ruby and pearl ring:* goes into the silence, etc. (139); knowing a palmist (146) [symbolical?].

2. Mr. Bassett (dead)

Correct:

With quarter-dollar charm which he had carried: Impression of a man spirit very glad to see Mrs. B., loves her, had wanted to come back and change something [understandable], sensitive about something, article belonged to him (2); "Quoth the raven, 'Nevermore'" (2); paralytic stroke (11a); pricking sensation (12) [relevant]; Masonic influence (17). *With seal given him by his mother:* object gives feeling of reverence (32); reference to a young man sorry and apologetic and loving to Mrs. B. (32). *With Mrs. Bassett's bead necklace:* an old lady wearing lace mitts puts her hand on the package (33) [evidential in relation to the giver]; hemorrhage of the brain and paralysis on one side (120).

Indeterminate:

With quarter-dollar: "Nora" and reference to professor and blackboard (3). [On the spiritistic hypothesis it might be possible that the image of a teacher writing on a blackboard was in some ob-

scure way an aid in getting the quotation from " The Raven " in visual form.]

3. Kitty (dead), Daughter of Mr. Bassett

Correct:

With quarter-dollar charm which had belonged to her father: Girl from sixteen to eighteen, pretty, smiling and sweet, but did not talk (7) [as she was in the last year of her life except that she was forty-one, but mentally appeared as if eighteen]. *With seal that belonged to her father:* same girl, similarly described, but never talks, hums as she walks (36) the girl was not accustomed to the rough side of life (37). *With Mrs. Bassett's opal ring:* girl who is near Mrs. B. and tries to comfort her (47) [correct in its indications of relationship]. *With no object:* always comes when Mrs. B. is present (99) [again correctly implies an intimate relationship]; same girl has a tendency to elocution, a mutual understanding between her and Mrs. B., hair black (100); that girl delighted when Mrs. B. comes, throws up her handkerchief to express joy, runs about pleased about something that has happened [after a reference to Edith, who has a newly born baby], looks like some one's daughter (103) [daughter-in-law of Mrs. B.]; something wrong in one leg, may be infantile paralysis (104) [approximately true—paralysis in leg from infancy]. *With Mrs. Ross's certificate:* a girl with very dark hair gives Mrs. B. attentions (181).

Wrong:

With Mrs. Bassett's seal: Well educated (36) [but had a remarkable memory for dates and events].

4. The Osteopathic Doctor (dead) and His Fiancee (living)

Correct:

With Mrs. Bassett's opal ring: a professional man, with glasses; mention of "Dorothy," a favorite patient of his (41). *With Mrs. Bassett's bead necklace:* a doctor interested in Mrs. B., and bending over her [possibly significant in connection with osteopathic treatment], a sweet voice, very sad (121); a woman behind a store counter, with a sweet face (122); "Boots, boots, boots" (123) [relevant to the lady]; a young man of teasing disposition, full of fun [connected with mention of a hospital] (143). *With letter by the fiancée:* wasted hand and arm, dizzy and tottering, with bad pain in head (181a); reference to a visit by Mrs. B. (182); a picture of a young man (183); a woman carrying a load (185); medical advice to Mrs. B. (185); a

young woman would be happy to get a letter from Mrs. B. (186) [relevant]. *With glove of the doctor:* hot and worried (187); a distressed condition, worry as if wondering how it is all going to turn out, worry maybe related to financial matters, connected with both a man and a woman; a man and woman must be attracted to each other, man has dark hair and a leaning toward literature (189); refined, has high forehead, is unassuming, likes everything to be nice and clean about him, but does not complain if it is otherwise (190); the woman gets depressed, maybe is sentimental (191); a desk or bookcase against the wall (192) [of weight when connected with 197]; a sick condition, a man on a bed, a trained nurse who is tall, nice-looking, with sweet face, wholesome-looking, firmness in her attitude (193); everything happens quick—went around so fast (194); he had trouble before passing, care, a weight too heavy to bear (196-197); has a sentiment toward the article of furniture (197) [See 192]; hands reach out for the glove, a good firm hand that means business, great confidence in it (198-199); Mrs. B. in touch with doctors (201); all to the point when busy (202); writing memoranda, or copying them in a large book (203); shirt-sleeves being shortened (206); the glove belongs to him (207); the glove is a memento to be given back where it belongs (208).

Indeterminate:

With Mrs. Bassett's ruby and pearl ring: "William [Willard] Parker Hospital" (142). *With letter by the fiancée:* Mr. Schenck tearing the letter up (184) [symbolic?]; spirit wants to put his hands into something covering his arms (204) [and yet so much, "put my hands into something," is appropriate for gloves, and we must remember that the glove held by the psychic was concealed in such a manner that it was supposed to be unrecognizable]. *With Mrs. Bassett's opal ring:* brown eyes (41).

Wrong:

With the doctor's glove: a man puts a necklace around a woman's neck (188) [unless it is symbolical]; "Florence" (206) [at least, not known to be relevant].

5. Mr. Schenck (dead), Friend of Mrs. Bassett

Correct:

With Mr. Bassett's quarter-dollar: organist in a fine church, also a scriptural verse appropriate to a clergyman, and one so placed (8).

With Mr. Schenck's letter and his pen: medium hears "arrested," and some one singing "Jesus, lover of my soul" (57) [at least relevant]; a beautiful spiritual influence (58); hesitates to take pen (59); man, hair parted, raised and fluffy on one side, has moustache and wears clothes loose, some years ago (61) [but no Vandyke beard mentioned]; a professional man in a long black gown, a brilliant speaker, medium build, thin neck, studious and a deep thinker (64); sitting at a table or desk comparing notes with a manuscript (65) [relevant in a general way]; a hand from the grave, with long fingers, reaches out for the letter but is reluctant to take the pen (67); "drowned" (69); a very tall man owns both articles (70); a very sweet musical voice (74); sat up a while before death, in a bathrobe (76). *With Mrs. Bassett's bead necklace:* he asks about Mrs. B.'s hip, takes her hand and talks "sweet" to her, the influence of a doctor (117, 119); a minister blesses Mrs. B., in a country church preaching; wears a black gown (125); small church in the country, few people present (126); a beautiful character (127); calls Mrs. B.'s attention to passage in the Bible (129); Lutheran (130) [led up to by "almost in touch with a Presbyterian," 125]; playful conduct (131); a dead minister's influence is around Mrs. B., takes her into a country church, George (132). *With Mrs. Ross's certificate:* refined, cultured, spiritual, big heart, sweet face, a little gray in the hair, high forehead, oval features, not stout, beautiful (155); reserved but spiritual (156); with a sense of justice (157); stands patient (158); religious utterances in his spirit (176).

Indeterminate:

With Mr. Schenck's letter and his pen: a man killed in the Civil War (66); reference to Tennyson (81) [may be meaning "In Memoriam," appropriate in comparison with Mr. Schenck's own case]. *With Mrs. Bassett's bead necklace:* puts a "prize" around Mrs. B.'s neck (128) [may be symbolical].

Wrong:

With Mr. Schenck's letter and pen: a uniform, perhaps a G. A. R. one (64) [but it is "perhaps" and may be simply the first step to getting the clerical gown apparently referred to directly after]; "gavel" (64) [no known relevance]. *With Mrs. Bassett's bead necklace:* baptizes Mrs. B. (125) [wrong if meant as a literal fact].

6. Mrs. Schenck (living), Friend of Mrs. Bassett

Correct:

With Mr. Bassett's quarter-dollar: young woman, don't know if

living or not, slim, boyish form, fluffy hair, in grief, crying over a love letter (26). *With Mr. Schenck's pen and letter:* a pretty girl, flying about, then sitting dressed in white (51); some person now secluded and alone, all quiet (52); attention called to a necklace presented some one (53a) [relevant but weak]; a legal paper signed, papers scattered around (68) [relevant though weak]; is going to hear of trouble between a suspicious and jealous wife and a quick-tempered husband, and will give advice (85); pertinently advised not to attempt doing too much at a time (86); is sweet and kind, trials borne bravely, struggling hard though handicapped by bodily affliction, true-blue (87); must be brave and practical, not influenced, but using her own judgment (89); must train herself to be patient (91) [all last three points weak taken separately, but of some force taken together].

Indeterminate:

With Mr. Schenck's pen and letter: imagery of three girls (82) [" fluffy hair " relevant to Mrs. Schenck].

Wrong:

With Mr. Schenck's pen and letter: Teddy (92) [perhaps an auditory error for Hetty, Mrs. S.'s name].

7. Mrs. Ross (dead), Sister-in-Law of Mrs. Bassett

Correct:

With jacket (sweater), formerly worn by Mrs. Ross, since by Mrs. Bassett: some one puts it on Mrs. B., is glad she has it, and says "You'll * * appreciate it because it was mine" (95). *With Mrs. Ross's " Daughters of the Revolution " certificate:* two hands reach eagerly for the package; some one comes who has a reddish mark on one side of the face (149); a religious and Christ-like nature, very loving, preaches and practices love and harmony, a humanitarian, spiritual not material (153); "Ada" (160) [Mrs. Ross's name]; "James" (164) [a brother of Mrs. Ross, died before her]; too heavy responsibilities (165); "Carrie" (166) [name of a dear friend of Mrs. Ross, dead]; a woman who wore glasses, some grey hair, fair skin, past middle age, sweet face, serious but gentle, loved to help the poor and sick, not frivolous or gay, full of love and compassion, a grandmother (217). *With Mr. Ross's necktie:* Seen sitting and knitting (217) [not characteristic but sometimes did this]; all her money would go to kind deeds, looks something like Mrs. Bassett, but stouter (219); a girl from sixteen to twenty-five dressed as in Civil War period, hair black, etc., being the same woman when young (220);

looks at Mrs. B. and smiles contentedly (221) [relevant, as they were congenial friends]; belonged to an old American family, which would justify her taking part in a Centennial, has a wonderful character, not silly, a big heart (223); "Jane" (229) [relevant, at least as name of a cousin]; some one who passed into a uric acid condition (230) [hardly evidential, but relevant to a degree].

Indeterminate:

With jacket formerly belonging to Mrs. Ross: A picture of a man and a woman described (96). *With Mrs. Ross's certificate:* "apron" (163). *With Mr. Ross's necktie:* the bloomer girl (222).

Wrong:

With Mr. Ross's necktie: "Nora" (230) [but if an auditory error for *Nona*, the communicator had an intimate friend yet living by that name].

8. Mr. Ross (living), Brother of Mrs. Bassett

Correct:

With no object: Man in dark suit, looking like a professional, calls attention to a cabinet-sized picture of a girl, on the table a lot of notes belonging to one set but scattered, he is slow and methodical (101); word "Edith," written in a large hand (102). *With Mrs. Ross's certificate:* man sitting at a flat-topped desk, reading, he loves books, is literary and spiritual, something of a dreamer, etc., there is a holder containing pens or flowers (154). *With Mr. Ross's necktie:* two hands reach for object [relevant], some one from the other side desires to reach the person who owns the package, loves him deeply as the one dearest, but cannot reach him as he is not attuned to receive (210) [if Mrs. Ross was communicating, all the details fit]: intensity of feeling shown by purported communicator (211); communicator wants to hold a scarf-pin, round, with a flat stone (213a) [fits fairly well, though of little evidential weight]; a man in a nice sunny room, all cheerful around him, a large white square visible, like a handkerchief (216); calls a woman with the detailed description of his wife "the dearest person God ever made" (218) [expresses his feeling truly]; "Palmer" (226) [weak evidentially, but relevant]; a man with white, loose teeth (227).

Indeterminate:

Something grey, a white sweater (211); the man is seen snoring in his chair (216) [not characteristic, not stated if it ever occurs].

9. EDITH (living), DAUGHTER OF MR. ROSS

Correct:

With no object: "Edith" (102); "Mother" (105); another woman [than "mother"], in a Japanese embroidered robe, calls attention to a white rose (106) [not literally correct, but near the facts]; some one with a limb in a brace (107) [relevant to step-son of Edith]; a young woman in a chair, like an invalid, etc. (109). *With Mrs. Bassett's ruby and pearl ring:* a living woman with a very young child in her arms (139) [relevant, as Edith and her baby were very much in Mrs. Bassett's thoughts at this period]. *With Mrs. Ross's certificate:* a pretty girl, oval face, fair skin, hair plain, no waves in it, around forty years of age, beautiful, well-poised, tall and stately, patient, peaceful, calm, shows the higher things, living (167); "Greetings, mother dear" (170) [slightly evidential as coming apparently from Margaret to Edith]; a young woman, very happy (172); a tall woman, seems like a college girl, goes calmly ahead, has a lot of determination and grit, poise and self-possession, has grey eyes (173); a girl wants to tell Mrs. B. all about her affairs, is bubbling over with happiness (174). *With Mr. Ross's necktie:* a hospital scene and a doctor getting ready for an operation, then says he has done his best and it will be necessary to wait to see how it comes out (212) [relevant to the serious operation upon Edith when her baby was born six weeks earlier]; blue eyes looking (213) [relevant to the baby's eyes].

Wrong:

With no object: "Mattie" (110) [barely possible this is for Maggie, diminutive of the baby's name].

10. MARGARET (dead), DAUGHTER OF MR. ROSS

Correct:

With Mrs. Bassett's opal ring, the opal a mate of one given Margaret: tall, slender girl, who loves Mrs. B., *something* the matter with one side (40). *With Mrs. Ross's certificate:* a coaxing way (168); "Margaret," in connection with "mother," it being Margaret's mother who owned the certificate, and who had the appearance of conversing with Margaret (169); apparent recognition of Mrs. B., a teasing manner and merriment, the characteristic call "Hoo-hoo!" (169a).

Wrong:

With Mrs. Bassett's opal ring: Dragged down on one side (40) [wrong if taken literally, but she was dragged down in health by a cancer on one side].

11. Mrs. Bassett's Sister (living) and Persons Associated with Her (living)

Correct:

With Mrs. Bassett's bead necklace, which had been worn by the sister: an elderly woman, grey hair and bowed glasses, her face squarer than that of Mrs. B., who advises Mrs. B. to be patient, not hurry as she has lots of time, to keep out of the sun, etc. (111); this woman smiles but reserves her opinions, etc., when another woman, from forty to fifty years old, tall, stern, prim and dignified, speaks sternly (112); reference to sea and New England coast (114); a woman who walks a little and gets tired, scolds Mrs. B., and says that she hurries too much, [another] woman with a round red face, warm from housework, very particular, scrubs and cleans, wears a little house dress, is living (179) [fits woman who keeps the house where Mrs. B.'s sister lives].

12. Frederick Rollman (dead), Acquaintance of Mr. Schenck, Fiance of His Nurse

[After reference to Mr. Schenck, and then possibly to Mrs. Schenck's father, who was a familiar figure in the Schenck house.]

Correct:

With letter written by Mr. Schenck to Mrs. B.: "I see another man," used to flush up as though he had blood pressure, had high color when he walked (72); "Frederick" (77); a big dog like a collie (78); into a sort of library he brings the grey-haired man (79) [Mrs. Schenck's father].

Indeterminate:

With letter by Mr. Schenck: "nervous prostration" (77).

Wrong:

With letter by Mr. Schenck: "I hear 'Wellborn' (73) [possibly auditory error for Rollman]; "Admiral" (77).

13. Nephew of Mrs. Bassett (dead)

Correct:

With Mr. Bassett's quarter-dollar: an accident in the family, if not an automobile accident, some other (21); a young man, very fond of singing, lively, jolly, ready for a good time, tall, good-looking, happy disposition (22).

Wrong:

With Mr. Bassett's quarter-dollar: an automobile accident (21).

14. Woman Friend of Mrs. Bassett (living)

Correct:

With Mrs. Ross's certificate: a young girl in an invalid's chair, frail, her limbs covered [suggesting that the trouble is with them], is in her teens or looks younger than she is, slim, helpless, needs some one to take care of her, in a pleasant room with flowers and books, the house in a nice refined street (177); a living person, fanning and feeling the heat, talks and acts quietly, optimistic in temperament, in touch with Mrs. B. (178).

15. Louise and Annie (dead), Sisters of Mrs. Bassett

Correct (nearly):

With Mr. Bassett's seal: "I hear names—Ella Louise and Annie. That is a strange name—Ella Louise" (34). [In spite of the error of prefacing the word Ella, the conjunction of Louise and Annie, coinciding with the names of deceased sisters of Mrs. B., and the special appropriateness of joining them, since they died respectively a little after and before Mrs. B.'s birth, seems to entitle this to a place in the "more satisfactory" list. Mrs. B.'s conjecture that "Ella" is an auditory error for "Little," the word which the mother always used in connection with the name Louise, seems somewhat strained, but if the medium did not have an impression that there was something wrong, why did she add "That is a strange name—Ella Louise." There is nothing apparently strange about the name in itself].

LESS SATISFACTORY IDENTIFICATIONS

These are less satisfactory from paucity of details, giving opportunity for chance coincidences. Some of them, however, are partly redeemed by the specific character of one or more details stated, and also, in a less degree, in some cases, a close connection between the conjectured person and the persons apparently referred to just before or [or *and*] just after, as well as, in some cases, congruity with the object held.

1. Brother of Mrs. Ross (dead)

Correct:

With Mr. Ross's necktie: after apparent references to Mrs. Ross,

the psychic sees a man who she thinks may be her brother, young, in uniform of the Civil War and going to the war (224).

Indeterminate:

With Mr. Ross's necktie: the young man has long hair [most men had at that period] parted on one side and brushed down on one side (224); has good teeth and wants to play a harmonica or jewsharp (225).

2. MARTHA (dead)

Correct:

With Mr. Schenck's letter: as a vague form is seen trying to reach the sitter, the name "Martha" is heard (56) [as the object held belonged to Mr. Schenck, and he appears to be referred to in a series of correct statements immediately following, this is a very plausible identification, considering the close relation that Martha had sustained to him].

3. MISS WATSON (living)

Correct:

With Mr. Bassett's quarter-dollar owned and formerly carried by Mrs. B.: a woman younger than Mrs. B. and much with her, apparently making preparation to pack for a journey (24) [fits a friend of Mrs. B., but at that season of the year there would be considerable likelihood of this being the case].

4. MR. BASSETT'S BROTHER (dead)

Correct:

With Mr. Bassett's quarter-dollar: a man now dead who was very thin, wasted face and neck thin, suffered, a little above medium height (5).

Wrong:

With Mr. Bassett's quarter-dollar: the man was between fifty and sixty (5) [still, he looked younger than his age, sixty-five; at least when well].

[Certainly a congruous identification, considering that the object held had belonged to Mr. Bassett, and that Mr. Bassett had just been spoken of, apparently, while his daughter Kitty came directly afterward.]

5. The First Mrs. Bassett (dead), Kitty's Mother

Correct:

With Mrs. Bassett's opal ring: a dropsical woman, much swollen (48).

[This combination of but two details, a woman and a dropsical condition, presents too much opportunity for chance coincidence. But the identification is made more plausible from the fact that Kitty, the daughter of the first Mrs. Bassett, was very possibly the one referred to just before, and by the fact that the sitter, whose ring the psychic was holding, helped care for her dropsical cousin, the first Mrs. B.]

6. Mr. Bassett's Mother (dead)

Correct:

With seal given Mr. Bassett by his mother: an old lady with old-fashioned black silk lace mitts places her hand over the package containing the seal, smiles and looks pleased (33) [a very significant connotation].

7. Mrs. Bassett's Mother (dead)

Correct:

With Mr. Bassett's quarter-dollar: a woman in black in an old-fashioned picture, hair smooth on temples, tight waist and white collar (25). *With Mrs. Bassett's opal ring:* some one who died with pneumonia (49).

Indeterminate:

With Mr. Bassett's quarter-dollar: some one posing with right hand on breast (23) [very doubtful ascription].

[The objects presented, being objects then or formerly worn by Mrs. B., might be competent to attract her mother; and one allusion, that of death by pneumonia, is immediately followed by what could be a partial description of Mrs. B.'s father.]

8. Mrs. Bassett's Father (dead)

Correct:

With Mrs. Bassett's opal ring: an elderly man, with a thick beard coming down to a designated point, his face superposed on that of Mrs. B. (50).

[The identification, based on too meager a description, gains from the fact that the passage comes directly after a statement which ap-

plies to the mother. Whether there is any significance of relationship in the superposition cannot at present be determined.]

9. Mrs. Bassett's Cousin (dead?)

Believed to be correct:

With Mrs. Bassett's ruby and pearl ring: picture of a young woman with black hair drawn back, bustle, tight basque, pointed in front, black lace mitts, full skirt behind, parasol (147).

[Too much chance of accidental coincidence with an old-fashioned picture to be of any particular evidential weight.]

10. Mrs. Schenck's Father (dead)

Correct:

With Mr. Schenck's pen and letter: another man [than Mr. Schenck, apparently], with grey hair, broad shoulders, fair complexion, round face, passed away several years ago (71).

[The description is common enough, but the identification acquires some little weight from the passage being found between passages apparently related to Mr. Schenck and Mr. Rollman, with whom Mrs. S.'s father had associated, in the house where the pen was used. "Passed away several years ago" is also pertinent, as he died four years before the sitting.]

11. Mrs. Schenck's Mother (dead)

Correct:

With Mr. Schenck's pen: a woman in a silk gown with a flowered design (53).

[What little force this identification has is aided by the occurrence of the passage preceded and followed by details seemingly referring to Mrs. Schenck.]

12. Mr. Schenck's Sister-in-Law (living)

Correct:

With Mrs. Bassett's bead necklace: a society woman about fifty years old, hair worn high, has much poise, has been to England and [the medium thinks] has met some of the nobility (133).

Wrong:

With Mrs. Bassett's bead necklace: the woman's hair worn plain (133).

[Not a strong identification, but one would expect the woman to be

connected either with Mr. Schenck or Mrs. Bassett, since the passage is sandwiched between passages seemingly referring to them, and nearly all the details do fit a person associated with Mr. S.]

13. Mrs. Lewis (dead)

With Mr. Bassett's seal: "Mrs. Lewis" (39).

[The slight weight of this name is in the connections. The object handled belonged to Mr. Bassett, and the passage comes after references to Mr. Bassett's daughter Kitty, and to his wife the sitter. A Mrs. Lewis had been well known to all three, and she took much interest in Kitty.]

14. John (dead)

With Mr. Bassett's quarter-dollar: "John." He must have thought a lot of the sitter, talks and advises her (20).

[The sitter remembers two friends, both dead, named John, but as most people could, the identification with sitter, though it may be valid, has no evidential value.]

The following identifications, probably, in general, less satisfactory than those which have preceded, with the exception of "John," have already been noted under other titles in the summary, being difficult to separate from the context about another person. They are isolated here for special attention. The uncertainty as to identity results from the scantiness of detail, a name more or less common in some cases being all that is found. Nevertheless the identifications are congruous to the objects respectively held, or to the context, or both, to a degree quite beyond what one would expect from chance.

1. Mr. Mitchell (dead)

With Mr. Bassett's quarter-dollar: a store and a bald-headed stout man selling something behind a counter (10).

[The context is about the burning of Mrs. B.'s girlhood home in the Chicago fire. A stout bald-headed shop salesman, an intimate friend of the family, had a terrible and striking experience in that fire.]

2. Dorothy (living?)

With Mrs. Bassett's opal ring: "I hear the name of Dorothy" (41).

[There is no congruity to the object except that the Dorothy supposed to be meant must have seen it. But the name occurs in connection with the mention of a "man with brown eyes, with glasses, a profes-

sional man," supposed to refer to the osteopathic doctor, who had a favorite patient named Dorothy. But as he did not have brown eyes, the identification is weak.]

3. A Certain Husband and Wife (living)

With the Schenck letter: sitter is going to hear of family troubles; a suspicious and jealous wife and a quick tempered husband (85).

[Mrs. B. did hear these things from Mrs. Schenck, to whom most of the context seems to refer, and they concerned the couple that she was living with.]

4. Edith's Step-Son (living)

With jacket of Mrs. Ross, Edith's mother: " some one comes with a limb in a brace " (107).

[This had been the case with Edith's step-son, and the context is all relevant to Edith, and the object congruous.]

5. A Woman Living with Mrs. Bassett's Sister

With Mrs. Bassett's necklace, part of whose beads the sister had worn: a woman from forty to fifty years old, prim, stern and dignified, who speaks sternly; the other and elderly woman [identified as Mrs. B.'s sister] smiles but reserves her opinion (112).

[All true and in the correct setting. If one had many acquaintances, one would be very likely to tally with the description, but the combination of that description and the correct characterization of her own reaction would not be so likely.]

6. James (dead), Brother of Mrs. Ross

With Mrs. Ross's certificate: " James " (164).

[Only the name, a common one, is given. But the context emphatically describes Mr. Ross and the object was hers. She did have a brother named James.]

7. Carrie (dead), Close Friend of Mrs. Ross

With Mrs. Ross's certificate: " Carrie " (166).

[Only the name. But it is a fact that Mrs. Ross had a dear friend by that name—and, common though it is, this was not bound to be the case—and that it came when an article owned by Mrs. Ross was held.]

8. Nurse of the Osteopathic Doctor (living)

With the doctor's glove: a trained nurse near a bed on which is a

man; she is tall, nice, sweet and wholesome looking, with firm attitude (193).

[This correct description of the only nurse who attended the doctor, since it comes in oonnection with an object which had belonged to him, makes the identification worthy, perhaps, of a higher classification.]

9. Mr. Palmer (living)

With Mr. Ross's necktie: "I get 'Palmer'" (226).

[This identification is only a possible one. But it is a fact that Mr. Ross, whose necktie the medium held, and to whom the immediately following context might apply, had had extensive business and social relations with a man of that name.]

10. Jane (probably dead), Cousin of Mrs. Ross

With Mr. Ross's necktie: simply the name "Jane" (229).

[The name is common. But the fact remains that the remarks called forth by Mr. Ross's necktie were largely about his wife, and it happens that she did have a cousin named Jane.]

11. Nona (living), Friend of Mrs. Ross

With Mr. Ross's necktie: "Nora" (230).

[This is one of the weakest of the identifications. But it is a fact that much called forth by the article concerned Mrs. Ross, also that the identifications immediately conjoined concern friends of hers, and also that "Nora" would be an easy auditory error for "Nona," the name of her intimate friend.]

12. Mr. D—— (dead), Friend of Mr. and Mrs. Ross

With Mr. Ross's necktie: some one died with a "uric acid condition" (231).

[A very weak identification, but a possible one, considering the congruities of article handled and the context. A friend did suffer from this condition and must have died.]

DESCRIPTIVE PARTICULARS ABOUT CONCEALED PSYCHOMETRIC OBJECTS

1. The Quarter-Dollar

(Wrapped so as to disguise nature and shape)

Correct:

The psychic felt as if drops of water were falling from the package and running down her finger (6) [the quarter was cleaned the previous

night, with water and soap]; some one likes the article, studies and handles it (14) [Mr. Bassett kept it as a charm, frequently took and looked at it, showed it to callers, etc.]; Mrs. B. has carried it dangling on her waist at an indicated spot (15) [on her watch chain]; psychic sees a star in connection with the package (16) [stars on the coin]; sees a round picture—picture in a round frame—in connection with the package (31) [head of Liberty, surrounded by the circular raised rim of the coin].

2. Mrs. Ross's Certificate

(Within two envelopes)

Correct:

"She opens it *so*, first one side, then the other" (150) [Mrs. Bassett took certificate from envelope, afterwards, and found that it necessarily had to be opened as described]; medium has impression of water or glue (152) [the seal on the certificate, half detached, had been fastened by glue].

[But "water or glue" could apply to the envelope also. These items of description are of value much inferior to those in relation to the quarter-dollar.]

Wrong:

"Deed" (149) [unless the psychic used the word in a broader sense than it strictly bears. The document was like a deed in that it was a formal one conveying a right].

3. The Jacket

(Wrapped into small compass, in heavy brown paper)

Correct:

A little jacket, arms sticking out in designated fashion (93); black and slips on easily (94). *Presented at a later sitting and again wrapped:* a jacket of light weight, wool, slips on easily, stretches and is of large size (209).

SEEMINGLY DETACHED REFERENCES IMPOSSIBLE TO ASSIGN

A business office, a man interested in Mrs. Bassett sitting at a desk thinking, a gate in the office (54), Lord and Taylor's and Altman's stores (55), George Walker (60), woman singing "Give me the sunshine of your smile" (115), Robert (140), figure of Justice, saying

"justice to all" (171), Aunt Polly, and Florence, Italy (175), a man passed over and a consultation about him (214), Plaza Hotel (215).

BRIEF DISCUSSION OF THE IDENTIFICATIONS OF PERSONS

There can be no question that the most of the statements classified as referring to Mrs. Bassett, the sitter, really were intended for her, since the medium expressly said so. All that remains in her case, then, is to determine to what extent they correspond with the facts; and the most of them do, twenty-seven being correct or approximately so and but three known to be wrong. Whether or not the remaining identifications are convincing depends upon the number and weight of the statements properly applying to the several persons, as compared with the number and significance of the statements which do not apply to them, the balance tested by the calculus of chance probabilities. Indeterminate statements cannot count either way.

It appears to me that it must be evident to any person who has done much experimenting to determine the possibilities of guessing, that at least fifteen of the identifications are beyond logical dispute, that the preponderance in number and quality of the statements correctly describing physical and mental characteristics, relevant acts and events, etc., over those which do not apply, is entirely beyond what could be expected from chance coincidence. Attention is especially called to the cases of the Osteopathic Doctor, Mr. Schenck, Mrs. Ross, Edith, Kitty, Mr. Bassett and Mrs. Bassett.

Passing over the cases of intermediate value, there are fifteen or twenty conjectural identifications which are, taken *alone* each by itself, very weak evidentially. If I had as many persons in mind and mentioned but a few indeterminate particulars regarding each, or only a Christian name or surname, a hearer, though acquainted with the persons, could not be certain who they were, though he might conjecture. If, however, I added that the persons meant respectively were connected, directly or indirectly, with some specific material object, and if I also, in some cases, related them to other described persons, the conjectural identifications would take on some weight. This is exactly the situation in regard to the fifteen or twenty weakest identifications in the record under discussion. Were this list of the most doubtful identifications all that the record dealt with, I should still be surprised that they could *all* be plausibly connected with the objects respectively held or the context or both, and that in the entire record only three personal references (not counting a very few remarks not assigned but which would be true of a number of more or less relevant persons, like

"a man passed over and a consultation about him," 214), "George Walker" (60), "Robert" (140), and "Aunt Polly" (175), utterly refuse to fit into the frame.

VIII

OBJECTS HANDLED BY THE PSYCHIC, WITH SUMMARY OF THE STATEMENTS WHICH THEY, APPARENTLY, EDUCED

In twelve sections, corresponding with the number of the objects held, we now summarize the results which respectively followed the reception of the objects. The figure in the brackets following the name of an object is that of the place in the record (*Journals* of October and November) where the corresponding full material begins.

As the reader goes on he should carefully observe in each successive heading what person or persons had owned or most handled the object and compare with the comment made at the foot of the same section, just before another title is reached. For example, in connection with No. 1, he should note that the quarter-dollar had long been carried by Mr. Bassett, and after his death worn and kept by Mrs. Bassett, and then observe that all the elicited remarks of the medium while the concealed object was in her hands are applicable to Mr. and Mrs. Bassett, their friends, and to the object itself.

It must be understood, however, that at times an object was still retained after another one was received, and sometimes taken into her hands and commented upon, as at 31, 59, 67 and 70 of the detailed record. Particularly, Mr. Schenck's pen and letter seem to have been handled together, after the latter was received.

1. A Quarter-Dollar, Formerly Treasured by Mr. Bassett, and for a Time Worn by Mrs. Bassett [1—]

Wrapped so that identity and shape were unrecognizable.

Impression of a dead man, very glad to see Mrs. B., and several correctively descriptive features; reference to a line of Poe's *Raven*, which Mr. B. often quoted ["Nora" and "blackboard"]; passage fitting Mr. B.'s brother, dead; a number of particulars to a degree descriptive of Mr. B.'s daughter Kitty; particulars suited to an organist and clergyman, and applicable to Mr. Schenck, dead; Chicago fire, an early experience of Mrs. B., and a man connected with it; Mrs. B.'s having eyes examined, (two passages); reference to a paralytic stroke, such as Mr. B. suffered shortly before his death; reference to force, suitable to Mr. B.; digression to Dr. Prince pondering; several passages correctly descriptive of the concealed object itself; reference to a "strong

Masonic influence" about Mrs. B., her husband having been an active Mason; some one worried about Mrs. B.'s environment; undetermined "John," the name of several deceased friends of the Bassett family, as would probably be the case; advice to Mrs. B. to use her powers, try writing article, etc.; reference to Mrs. B.'s nephew, dead; doubtful reference to Mrs. B.'s mother, dead; passage suitable to a friend of Mrs. B., Miss Watson, living, (following one assigned to Mrs. B.'s mother); a more likely reference to Mrs. B.'s mother; reference suited to Mrs. Schenck; influence of schools, professional people, etc., about Mrs. B. (two passages); effort to make Mrs. B. comfortable with stool.

All the passages are relevant to Mr. and Mrs. Bassett and their relatives and friends; and the object itself.

2. Seal Formerly in a Ring Given by Mr. Bassett's Mother to Him, Handled Much by Mrs. B. [30—]

Wrapped so to appear larger and of a different shape

Reference to a pin, suitable to Mr. B.; something for which he would apologize, suitable to an incident connected with Mr. B.; slight description fitting Mrs. B.'s mother, dead; reference to [Ella] Louise and Annie, sisters of Mrs. B., dead; slight description of Mrs. B.'s habits, suitable; passage descriptive of Mr. B.'s daughter Kitty, dead; reference to unsettled condition around Mrs. B.; reference to Miss Lewis, name of a friend of the Bassett family, dead.

All the passages are applicable to Mr. and Mrs. Bassett and their relatives and friends.

3. Mrs. Bassett's Opal Ring, the Opal Formerly Set with Another, the Latter Given in a Pin to Mrs. Bassett's Niece (Mr. Ross's Daughter), Margaret, Dead. Worn by Mrs. B. [40—]

Handed to psychic openly.

Passage supposed to be descriptive, to a degree, of Margaret; a professional man and Dorothy, supposed to be a doctor, dead, and his favorite patient, Dorothy, living; prediction about Mrs. B. and an unevidential warning to her; description of Mrs. B.'s physical symptoms, correct; reference to Mrs. B.'s New England ancestors; possible reference to Kitty; reference to a dropsical woman, suitable to Kitty's mother, Mrs. B.'s cousin; some one who died of pneumonia, as Mrs. B.'s mother did; descriptive details suitable to Mrs. B.'s father.

All the passages are applicable to Mrs. Bassett and her relatives and friends.

4. Mr. Schenck's Pen [51—]

Wrapped in such fashion as to be unrecognizable.

Passage descriptive of Mrs. S. when younger, and one seeming to allude to a later period of ill health; woman attired in fashion which Mrs. S.'s mother, dead, affected; allusion to gift of a necklace, and Mrs. S. had, to Mr. S.'s knowledge, been given one, which she still wears; possible reference to Dr. Prince's office, but as likely to some other, more pertinent; [references to two New York stores]; hesitation to take the pen, corresponding to Mr. S.'s reluctance to write sermons. Reference repeated later; [George Walker].

All the identifiable passages are applicable to Mr. and Mrs. Schenck.

5. Also Holds Mr. Schenck's Letter, for Some Time in the Possession of Mrs. Bassett [56—]

In plain sealed envelope.

Description suitable to Mr. S. when younger; reference to uniform, later defined as a black gown, such as Mr. S. wore when a Lutheran minister. [Man presiding with a gavel.]; description of a man at a desk, fitting Mr. S. and a photograph of him; possible reference to Mrs. S.'s school-contract; word "drowned," pertinent to Mr. S., as he was witness of the "General Slocum" disaster; a very tall man owned both articles—correct; description of man who died "several years ago," suited to Mrs. S.'s father, who died five years earlier; description of illness and approximation to name of Rollman, dead, engaged to Mr. S.'s nurse; correct characterization of Mr. S.'s voice; correct statement that the man of the voice sat up in a bathrobe shortly before his death, with other correct particulars; correct slight description of a dog, "the grey-haired man," and a library, suitable to Rollman's dog and associated facts; slight but correct reference to Mrs. B.'s habits; possible reference to Mrs. S. when younger; possible prediction of Mrs. B.'s death; incident relating to family Mrs. S. is with; some suitable advice to Mrs. S. and fit description of some of her characteristics (She had not been present.); several more intimations and items of advice which suited Mrs. S.'s situation; "Teddy," a very possible auditory error for Mrs. S.'s name, Hetty; "Martha," name of nurse to Mrs. S.'s mother, dead; line of hymn, suited to a clergyman like Mr. S., who was doomed by disease to die; "a beautiful spiritual influence," suited to Mr. S.; hand from the grave reaches for the letter, with long fingers, Mr. S., dead, having had such fingers.

Most of the passages applicable to Mr. and Mrs. Schenck and their connections; a few to Mrs. Bassett.

6. Worsted Jacket, Formerly Worn by Mrs. Ross, and Given by Her to Her Sister-in-Law, Mrs. Bassett, Who Then Wore It [93—]

Wrapped in heavy brown paper closely so to form a small bundle.

Speaks of a jacket with its arms sticking out in a fashion, which is the fact; mentions correct color black, and correctly says it goes on easily; says that some one is glad for Mrs. B. to have it "because it was mine." The statement suits the facts, and the language is like the dead Mrs. Ross. Prediction regarding Mrs. B.; description of a picture like one which Mrs. Ross had of relatives, not particularly evidential.

Passages applicable to Mrs. Ross and her relatives, to Mrs. Bassett and the object itself.

[From Note 97 to Note 110 no object used. Verbiage does not seem to change in character.]

7. Mrs. Bassett's Necklace of Blue Beads and Black Jet Beads. The Former Necklace with the Same Black Beads Had Also Been Worn by Mrs. B.'s Sister [111—]

Asked for by medium and given her openly.

Physical description fitting Mrs. B.'s sister, and advice attributed to her which she actually gives; apparent description of certain relations between Mrs. B.'s sister and a lady she lives with; reference to fashions and styles, suited to Mrs. B.'s contemporaneous occupation; reference to the New England coast where Mrs. B. and her sister once spent a vacation; another descriptive reference suiting Mrs. B.'s sister, and advice such as she gives; a robed man (Mr. Schenck) shows solicitude about Mrs. B.'s side and hip (She is lame but with no indication that the trouble is in her hip.); psychic correctly locates and describes the hip difficulty; robed man coupled with the word "doctor," and Mr. Schenck actually did study medicine; a man who had hemorrhage of the brain and paralysis on one side, who shows an interest in Mrs. B.—this fits her husband; a reference to a doctor with a sweet voice who bends over Mrs. B., suited to her osteopathic physician who is dead; mention of a lady with a sweet face, behind a counter, suitable to the osteopathic physician's fiancée; "Boots, boots, boots," relevant to the trouble the lady had with her feet and the help the doctor gave her in finding boots to suit her; reference to a clergyman in a small country church, such as Mr. Schenck's was, and another mention of a black gown and of his beautiful character; a picture of

him putting something around Mrs. B.'s neck, perhaps symbolical of his gratitude for her services to him: a picture of a Bible and the same minister pointing out passages to Mrs. B., and they had often talked of the Bible: mention of Lutherans wearing black robes, Mr. S. having formerly been, in fact, a Lutheran; a prediction that Mrs. B. is to grow thinner, which is already becoming fulfilled; a reference to the humorous side of the minister's character; the middle name, George, given: a description which would fit his sister-in-law; another reference to fashions of dress.

All passages but one doubtful one applicable to Mrs. Bassett, her relatives (particularly her sister) and her friends.

8. Mrs. B.'s Ruby and Pearl Ring [135—]

Given medium openly.

Prediction of hearing something to Mrs. B.'s advantage in about two weeks, something of that sort occurred in about three weeks; picture of a dog in connection with Mrs. B., correct for her childhood, not since; a living woman and very young child, fits niece of Mrs. B., now much in thoughts of latter; [several unintelligible or irrelevant phrases. "I want to sell these things," "Robert," etc.]; sees some one pushing books to Mrs. B., one with a green cover—a friend had lent her several books, one with a green cover; reference to a hospital, followed by one to a young man of humorous and teasing disposition, suited to the osteopathic doctor; attempt to describe Mrs. B.'s jewelry, an opal mentioned; and she has an opal ring. Another article rather minutely and aptly described; description of an incident connected with an early love affair of Mrs. B.'s, with some verisimilitude; a picture of a woman dressed in the style of an earlier day, and Mrs. B. remembers such picture of a relative, as would be likely; says Mrs. B. doesn't worry much, which is true.

All identifiable passages applicable to Mrs. Bassett and her friends.

9. Certificate of Membership in "Daughters of the Revolution," Which Had Belonged to Mrs. Ross, Wife of Mrs. B.'s Brother [149—]

In a sealed envelope, contents unknown to Mrs. B., except that it was a document which Mrs. Ross prized.

"Deed." [Wrong, unless the psychic uses the word with too broad a significance. The document is like a deed in that it conveys a right.]; hands reach out for document. A reddish mark on one side of a woman's face; true of Mrs. Ross; picture of the woman opening the package by a method Mrs. B. afterward found a necessary one; a

kind of self-sacrifice, characteristic of Mrs. Ross: psychic has an impression of water or glue from the package; the seal was fastened to the certificate with glue; more about a religious and philanthropic nature fitting Mrs. Ross; a number of particulars about some man and his environment, applicable to Mr. Ross; a number of particulars regarding the physical and mental characteristics of the gowned man, all applicable to Mr. Schenck; a hint of turning back to the subject left, and the word "Ada," which was Mrs. Ross's name; particulars which would be reminiscences of Mrs. Ross's marriage and early married life; the word "James," which was the name of a brother of Mrs. Ross, dead; a hint of too heavy responsibilities, such as really broke down Mrs. Ross's health; the word "Carrie," the name of a dear friend of Mrs. Ross, dead; description corresponding to that of Edith, Mrs. Ross's daughter, living, and declared to be so; in connection with a reference to a coaxing manner, like that of Edith's sister Margaret, come the words "Mother" and "Margaret," as if to signify the presence of Mrs. Ross and her daughter; then come an apparently satirical utterance of Mrs. B.'s assumed name, and "Hoo-hoo," a call which Margaret had been accustomed to give; "Greetings, mother dear," applicable to Margaret's living sister Edith, who had a young child; [an unintelligible reference to the conventional figure of Justice]; the picture of a young woman, very happy, as Edith was in the possession of the baby; references to Mrs. B.'s disposition, etc., probably justified; a number of particulars about a woman, really descriptive of Edith, who is pictured as telling Mrs. B. of her happiness, as she really does in letters; [unrecognized references to "Aunt Polly," and "Florence, Italy"]; sentiments ascribed to the man with the gown (Mr. Schenck), which are like him; a number of particulars which fit a living woman friend of Mrs. B.; others which fit a woman with whom Mrs. B.'s sister lives, and whom Mrs. B. often meets; a more doubtful reference to some other person, whom Mrs. B. thinks she can place among those whom she meets; a possible reference to Kitty.

All the passages down to the reference to Mrs. Bassett's disposition, and one after it, are applicable to Mr. and Mrs. Ross and their relatives and friends. Thereafter all assignable passages are applicable to Mrs. Bassett and her sister and friends.

10. Letter by Fiancee of Osteopathic Doctor, Written to Mrs. B. [181a—]

In an envelope, unseen by psychic.

"Yes, yes," which coincides with the first word of the letter; some one with morbid symptoms, correct for the doctor; hint that Mrs. B.

went to the person, as she was in the actual habit of doing; picture of a young man. The doctor was young and both the fiancée and Mrs. B. have a photograph of him; the gowned man tears the letter into pieces; a woman carrying a load; fits the fiancée; evidential but not reported medical advice to Mrs. B.; a woman pleased to get a letter from Mrs. B. perhaps referring to the pleasure Mrs. B.'s next letter will give the fiancée.

All the passages are applicable to the doctor, his fiancée, and Mrs. Bassett.

11. Glove of the Osteopathic Doctor, Afterwards in Possession of His Fiancee [187—]

Given unrecognizably concealed in a paper.

Excited and worried. The Doctor worried about his health and also about the lady, should he die; a man puts a string of beads about a woman's neck. [He did not do this, though the statement may be symbolical]; another reference to worry, coupled with mention of a man and woman very close to each other; a number of descriptive details, correct for the Doctor; the woman gets depressed; true of the fiancée; a bookcase on a side wall, corresponding with a gift from the fiancée to the Doctor; a man on a bed with a nurse described as fits the actual nurse; correct reference to sudden death; reference to his sentimental feeling relating to the bookcase; a hand "that means business," a reference suitable to an osteopathic doctor; a number of minor points, true to the doctor; "I want to put my hands into something like this." ["Arms covered and folded" not understood]; reference to shortening of shirt-sleeves, which the lady did for the doctor several times; the object held correctly said to be his; "Please pass it back where it belongs," a correct intimation that the glove did not belong to Mrs. B.

All passages are relevant to the doctor and his fiancée.

6. The Jacket Which Had Belonged to Mrs. Ross, Since Worn by Mrs. B. [209—]

Second time presented. Concealed.

A possibly true but not evidential picture of a woman washing out some garment, etc. Also correct particulars about the jacket.

12. Mr. Ross's Necktie [210]

Given unrecognizably wrapped.

"Hands" reaching out for the object, and a purported message to

the owner, said to be the dearest to the communicator; that the latter has tried to come into contact with him but has been met by a blank wall, Mr. Ross being an agnostic on the subject; [" Something grey. A white sweater," unintelligible, and incorrect if intended to apply to the article, which is unlikely from its size]; message continues with the intensity characteristic of Mrs. Ross; details about a surgical operation, such as Mrs. Ross's daughter had lately undergone when her baby was born; reference to blue eyes, such as the baby has; description of a scarf-pin, somewhat similar to one owned by Mr. Ross; [a man who died after a consultation. Unexplained]; [reference to Plaza Hotel. Unexplained]; description of a room similar to Mr. Ross's room; description of physical and mental traits of a woman, all true of Mrs. Ross; statement that she looks some like Mrs. B., but is stouter,—true; description of the same woman when younger, giving color of her hair, age in Civil War period, etc., correctly; statement that she belongs to an old American family, which is true. Other correct references to her character; description of a man in Civil War uniform, and intimation that he may be the woman's brother,—Mrs. Ross had three brothers who served in that war, but it is not now possible to test the description; reference to " Palmer," the name of a living man whom Mr. Ross had intimate relations with before Mrs. Ross died; reference to a man and " white teeth " which are " loose,"—Mr. Ross has false teeth; " Jane," the name of a cousin of Mrs. Ross, probably dead; " Nora," nearly right for Nona, name of a dear friend of Mrs. Ross, still living; reference to some one who died with a uric trouble,—Mr. and Mrs. Ross had considerable relations with a man who had this in an advanced stage, and must almost certainly be dead now.

All passages which are intelligible can be connected with Mr. and Mrs. Ross, their family and friends.

BRIEF DISCUSSION OF THE RELATION OF OBJECTS HELD TO STATEMENTS ELICITED

It must be now quite evident that there is such a relation. Generally speaking, an object which had been owned or prevailingly used by certain persons brought forth remarks which apply to those persons and their associations. The quarter-dollar formerly owned by Mr. Bassett and afterward worn by his wife brought statements pertinent to those persons and their relatives and friends. Mr. and Mrs. Bassett are the center of this group, not Mr. and Mrs. Schenck or Mr. and Mrs. Ross. The necklace which Mrs. Bassett had worn brings a group centering around her. The letter by the osteopathic doctor, which had

been long in Mrs. Bassett's possession, gave facts about him and his fiancée and Mrs. Bassett. The doctor's glove, owned since his death by the fiancée, gave facts regarding these two.

Whether by rousing telepathic communication from the living or by stimulating communication from the dead, some law seems to have been in operation, and a law related in some fashion to the object. If telepathy from the living, it was not limited to the sitter, who did not know many of the facts afterward verified. It would need to be a telepathy that went out to Mrs. Schenck in another part of New York, to the friend in Philadelphia, to the brother in California, etc.

There comes a rather abrupt transition in the passages apparently elicited by Mrs. Ross's certificate which is, superficially, puzzling. If objects called up impressions of facts congruous to the experiences and memories of the persons who owned them, why should Mrs. Ross's certificate, newly sent from California and not directly handled after its arrival, suddenly begin to bring forth facts about Mrs. Bassett and her connections?

It will be remembered that the psychic had held in her hands Mrs. Bassett's necklace and ring before taking Mrs. Ross's certificate. It will also be remembered that in an earlier sitting it is recorded that after the psychic had received Mr. Schenck's letter she again took up his pen. My guess would be that the sitter forgot to report that at the point of the transition referred to the psychic again took up the necklace or ring of Mrs. Bassett, thus accounting for the sudden change in the application of the remarks. But this is only a guess. All we can say is that there appears to be a relation between the objects handled and the statements made not due to normal knowledge and transcending the possibilities of chance.

IX

APPARENT RECOGNITION OF OBJECTS BY COMMUNICATORS

The quarter-dollar charm prized by Mr. Bassett (dead): a man who has passed over, who is very glad to see Mrs. Bassett, and to whom the object belonged (2), etc.; likes this article in this package, studies it, handles it with care (14).

The seal which had been given to Mr. Bassett by his mother (both dead): gives the psychic, who often speaks of imputed feelings of the communicator as her own, they being apparently expressed through her organism, " a feeling of reverence and respect " (32). This would be appropriate to the son in respect to an object presented by his loved mother. Then " a lady wearing old-fashioned silk lace mitts " places

her hand over the package, "smiles and looks pleased" (33). This also is a very congruous touch.

Mrs. Bassett's ring containing an opal, the mate of which had been given by Mrs. B. to her niece Margaret: immediately upon its reception come "I see a girl, tall and slender, standing and looking at you. She reaches out to you, she wants you, she loves you. She is pulled down on one side, hair parted in the middle" (40). As far as it goes, this describes Margaret, except that the cancer with which she was afflicted on one side did not drag her body downward. The expression might refer to the drawing sensation of the cancer. At any rate, the description is like enough to suggest that Margaret appeared in recognition of the opal which was the mate and duplicate of the one given her.

Mr. Schenck's pen which he had used to write all his sermons, and a letter by him (dead): a hand stretches out toward the pen but hesitates as though it had no right to it (59). This is thought possibly significant in view of Mr. Schenck's dislike of writing sermons. There comes a picture of the man whose description is Mr. Schenck's (64), with manuscript before him (65). This might be significant of recognition that the object was his pen. Again a hand reaches out and is "reluctant" to take the pen, though not the letter. And now it is specified that the hand is from the grave and has long fingers (67), which was the case with Mr. Schenck. Soon it is categorically and correctly affirmed that a very tall man owned both articles (70). Finally "the man says 'Hold on tight to these two articles. Treasure them'" (81). This is appropriate to the way the articles were regarded.

Jacket formerly worn by Mrs. Ross and after her death given to Mrs. Bassett and worn by her: after a correct description of the concealed jacket, come the words "I see some one putting it on you and patting you on the back. Some one is glad you have it. Some one says, 'You'll take care of it and appreciate it because it was mine.' The hands pat you" (94). The action and language as well as the earlier words "This has been used by warm hands" (93), probably implying a sympathetic nature, emphatically suit Mrs. Ross.

Mrs. Bassett's bead necklace: this had never been owned by any person now deceased, but a part of the beads had been worn by Mrs. B.'s living sister. All that is said implying any person connected is "Some one holds these beads and hugs them" (113), and the immediate context seems to refer to the living sister.

Mrs. Bassett's ruby and pearl ring: this appears to have been Mrs. Bassett's exclusive possession. Accordingly, there is no sign of pos-

session of or particular interest in it on the part of any spirit. On the contrary the psychic expressly says to the sitter, "With this ring I get *your* influence" (138), and "I get *your* influence, holding this ring." The significance of this must not be exaggerated, as the presumption would be that the ring, given openly, belonged to Mrs. B. But the medium could not know that it had not formerly belonged to a deceased person.

Certificate of membership in the "Daughters of the Revolution," which had belonged to Mrs. Ross (dead): immediately, on presentation, the psychic said "I see two hands reaching out from behind me very eagerly for this package," and directly afterward a reddish mark on one side of the face which Mrs. Ross had prominently borne is mentioned (14), while the characterization which follows emphatically fits her.

Letter written to Mrs. Bassett by the fiancée of the osteopathic doctor: on receiving it the psychic said "I get 'Yes, yes'" (181a), which word happens to be the first in the concealed letter. Then immediately follow remarks which apply to the doctor in his last illness, but no sign of recognition by him, and indeed he never saw the letter, since it was written after his death.

Glove which had been worn by the osteopathic doctor (dead), afterward kept by his fiancée: in a series of statements nearly every one of which pointedly apply to the doctor and his sweetheart, or friend: "Two hands stretch out over my shoulder for this object. I see a hand, a good firm hand, it means business. There is great confidence in that hand" (198-199), which remarks not only imply recognition on the part of somebody, but also correctly describe the shapely, firm, trained hand of this osteopath. Apparently taking on the feelings of the communicator, the psychic said "I want to put my hands into something like this" (204). After further particulars applying to the doctor comes the categorical statement "He reaches out for the package; it is his" (207). Finally the sitter is told that it is a memento, and that she is to pass it back where it belongs (208) [to the fiancée].

Necktie of Mr. Ross: the first words roused are these, "Two hands reach out for this" (210), and if they implied that the object had belonged to a person now dead, as one would at first think, they would be in error. But in the next paragraph we learn that the implication is quite the contrary. "I want to reach from the other side, to reach the person who owns this package, and if I could only raise my body from the grave and reach you, I would." There follow remarks correctly implying that the owner of the article is a man, one not in sympathy with spiritistic philosophy, and the one dearest to the com-

municator, presumably Mrs. Ross, whose jacket had been presented directly beforehand.

It is very noteworthy that every object which had belonged to a deceased person roused signs of recognition, either expressly ascribed to a particular person, or describing one, or both, and that no object which had exclusively belonged to Mrs. Bassett roused apparent proprietary claims "from the other side." It is also of interest that the opal, though it appropriately brings no claim of ownership, yet did bring a descriptive picture, apparently of Margaret, who had owned its mate. One object, belonging to the living only, Mr. Ross's necktie, brings a strikingly appropriate recognition, but expressly as of an object pertaining to the living.

CURRENT PERIODICALS

BY HELEN C. LAMBERT

"The notes on Current Periodicals are strictly documentary. We leave to the periodicals and the authors the entire responsibility for their observations and interpretations. The purpose of this summary is purely and simply, to keep our readers in touch with the movement of psychical research throughout the world.

The May-June number of the *Revue Métapsychique* contains an article by Dr. Geley, describing the methods by which Erto's tricks were exposed. This is most instructive. Dr. Geley again urges investigators not to waste time in studying minor phenomena. He repeats that a perfect control which eliminates all possibility of fraud is difficult to achieve in the case of minor manifestations but that a very simple control may be adequate in the case of more complex phenomena which could not be fraudulently produced under given conditions.

M. Pascal Forthuny, as editor of the "Foreign Chronicle" column, continues to receive reports of experiments in Human Radiation and Psychic Photography, indicating that interest in these branches of investigation does not wane.

The Occult Review, October, publishes an article by Mrs. Travers-Smith, the English medium, in which she deplores the lack of literary value of most automatic writings. These, she thinks, are largely colored by the mentality of the medium and she reminds us that this is rarely of a high order. Mrs. Travers-Smith suggests that some automatic writer should make a systematic effort to obtain script of creative literary value. Why should Mrs. Travers-Smith not continue this attempt since she herself is a woman of culture and has obtained something of value? The theme of her article is a comparison between "inspirational" mediumistic writing. and the inspired writings of genius. She says that one marked difference between them is in the much

greater speed of the automatic writer. She also finds more indication of external influence in the automatic script. Mrs. Travers-Smith says that two possible explanations are equally applicable to automatic writing and the creative work of genius: The writer may be controlled by external influences, or he may merely be using the full capacity of his mind. She says that by this she does not mean that while the conscious mind is dormant the unconscious is surging to the surface; but that, normally, we use only a portion of the mind; and that in semi-conscious or unconscious states it may be completely liberated by the imagination. This is not clear to me. Nothing is said as to what the subconscious (or unconscious) mind may be doing during these periods of "semi-conciousness" or "unconsciousness." Perhaps I am feeling unduly sensitive on the subject of the unconscious, or subconscious, since reading M. Jules Dubois' article in the October *Forum.*

This is called "The Advent of the Super-Conscious." To laymen who, like myself, have painfully and laboriously arrived at what we hoped was a faint apprehension of the meaning of these terms—conscious and subconscious—and who have learned to look to the subconscious for our best impulses and inspirations; it is a distinct shock to find that M. Dubois defines this portion of our being as a blind force, terrible and destructive if unleashed, but a willing slave when properly controlled by the "Super-Conscious."

. One thinks enviously of the Theosophist who is able confidently to pigeon-hole his various emotions and impulses. To an orderly mind these seem more easily controlled or directed if we can imagine them as belonging in properly labelled compartments. They may escape from them unsummoned, but at least one might shut them up again more easily if sure where they belonged. Freud would have known at once which impulse belonged in the box with that burnt pudding of our childhood and would unhesitatingly have shut it away for all time.

But now, beguiled by M. Dubois' exquisite prose and his pure and noble thoughts; bewildered by Mrs. Travers-Smith's two possibilities; we find ourselves tossing about upon waves of Semi-consciousness, Unconsciousness, Subconsciousness and Super-consciousness. We grasp desperately at the life-line thrown by Dr. Osty. It is harsh to the touch but imparts a certain sense of security. The following passages from M. Dubois' article should be framed and hung over the desks of those who, having had a glimpse of some radiant thing, have allowed the memory of it to grow dim and have again lapsed into doubt:

"We have been witnesses of unknown marvels and participators in the Super-Conscious powers, each of us, at least once in the course of our days. Alas! Our humdrum life seizes us again. We forget because we yield to the temptation to forget, and we doubt. . . . Little by little, that which was and is supreme reality fades away into a delusion, and the actual delusion becomes the unique reality.

But such is not the conclusion drawn by the man of character to whom this experience did not come in vain. To him the revelation was not a surprise, because he had long been prepared to receive it. Even though that experience should be granted him but rarely, or but once, he holds to it, and will never be wholly severed from it. The vision, for its part, will be faithful to him; the vision, which is a power arisen within him, maintained and fed by perseverence and faith."

In the October number of *Psyche* Prof. Laignel-Lavastine discusses "Freud, Freudism and the Freudians." The article is very satisfying in its sane and dispassionate criticism. In the section called "Foreign Intelligence" is a letter from Rudolph Tischner on recent developments of psychical research in Germany. He states that the interest displayed by so great a

scientist as Hans Driesch has made a deep impression upon the public. This will readily be understood by those who read Prof. Driesch's article in the Jan.-Feb. number of the *Revue Métapsychique.* His argument for the Directing Idea in evolutionary biology ends thus:

"Vitalism can help to free Metapsychical Phenomena from their scientific isolation, and to reconcile us to them intellectually." Prof. Driesch's line of thought strongly supports that followed by Dr. Geley in "From the Unconscious to the Conscious."

BOOK REVIEWS

EDITED BY GEORGE H. JOHNSON, Sc.D.

Shepherd's Crowns. By PAMELA GREY. Basil Blackwell. Oxford. Second edition. 1923. Pp. 159.

This is a book of brief but charming and heart-touching essays which seem to carry with them the pure, refreshing atmosphere of the rural district whose name they bear. Several of the essays, Dreams, Joan of Arc and The Aspects of Higher Spiritualism, are of particular interest to psychologists. The author's touch is both facile and appreciative.—G. H. J.

Life and Teaching of the Masters of the Far East. By BAIRD T. SPALDING. California Press, San Francisco. 161 pages.

This book will interest only those research workers who believe that an increasing knowledge of metapsychical laws may be useless, even dangerous, without corresponding spiritual development. One receives an impression that Troward must have been instructed by this same group of masters. whose teachings recall those of the Essenes. This likeness lends force to the author's statement that existing records in a remote part of the Himalayas show that John the Baptist studied in this locality for several years.

One statement seems a rational answer to the repeated query: "Why are not communications from the discarnate of a more uniformly high order?" These masters say that bodily death releases the soul only to the psychic (mental) plane, and that it continues to function on the same spiritual plane as when in the body; that the more highly developed soul learns so to rarify the body that this gradually becomes less and less dense until it may be invisible to those on a lower plane of consciousness. The soul may then function on higher spiritual planes and further incarnations and bodily deaths are no longer necessary.

A clear distinction is made between Personality, (the evanescent *Persona* sadly alluded to by Osty) and the Individuality, which last these masters call the real surviving ego.

Those who seek the esoteric interpretation of the Testaments will find Mr. Spalding's book well worth their attention.—HELEN C. LAMBERT.

BUSINESS NOTICES

PUBLICATION FUND

Previously acknowledged	$5,227.10
Oct. 21. Miss Ella Cory	15.00
Total	$5,242.10
Less Expenditures 1922 and 1923 *Proceedings*	2,850.58
Balance on hand	$2,391.52

RESEARCH FUND

	Hyslop	*Prince Special*	*General*
Previously acknowledged	$667.00	$1,000.00	$400.25
Oct. 10. H. B. Smith			100.00
	$667.00	$1,000.00	$500.25

HOUSE FUND

Previously acknowledged	$358.00
Oct. 21. Miss Irene Putnam	175.00
Nov. 11. Mr. Morris Rippenbein	20.00
	$553.00

Expenditures.

Previously reported		$745.38
Oct. 6.	Cartage on chairs and desk	7.00
7.	House Supplies	2.15
10.	Cartage on large chest	2.00
	Gas	2.41
	Wood	7.50
16.	House Supplies	2.32
23.	Ash Cans	7.00
30.	House Supplies	1.05
	Rent—15 Lexington Ave.	195.83
31.	Thos. Hynes (Janitor)	30.00
	Shades and Carpet	90.00
	Linens	53.13
	Coal	301.05
Nov. 3.	Cartage on chairs from Hill	7.00
7.	Stamps for lecture notices	10.00
13.	Electricity	12.97
	Gas	11.96
	Notices for House Reception	45.75
	Laundry	1.20
	Cartage on Pictures for Spore	3.00
		$1.552.70

This leaves the account overdrawn $999.70.

—All contributions intended for the Journal should be addressed to the Editor.
—All other correspondence should be addressed to the American Society for Psychical Research, 15 Lexington Avenue, New York.
—All checks and remittances should be made payable to "Lawson Purdy, Treasurer."
—Associates, paying an annual fee of $5.00, receive the monthly Journal. Members, paying an annual fee of $10.00, receive the monthly Journal and the yearly Proceedings. The total number of pages for the year is about the same in each; the Proceedings contain the longer reports. Inquiries for membership will be greatly appreciated.

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1. The investigation of alleged telepathy, visions and apparitions, dowsing, monitions, premonitions, automatic writing, and other forms of automatism (as speaking, drawing, etc.) psychometry, coincidental dreams, clairvoyance and clairaudience, predictions, physical phenomena (such as materialization, telekinesis, rapping and other sounds), and in short, all types of mediumistic and metapsychical phenomena.

2. The collection, classification, study and publication of reports dealing with the phenomena designated above from first hand acquaintance and seemingly in good faith. Members especially, but also non-members, are asked to supply data or to give information where such may be obtained. Names connected with phenomena must be supplied, but *on request these will be treated as sacredly and perpetually confidential.*

3. The formation of a Library on all subjects embraced in psychical research, and bordering thereupon. Contributions of books and periodical files will be welcomed and acknowledged in the JOURNAL.

4. Encouragement of the formation of local groups in all parts of the country which will co-operate with and report to the American Society; and especially the encouragement of qualified individuals disposed to give attention to investigation with like co-operation.

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Founders, $5,000.00; Patrons, $1,000.00; Life Fellows, $500.00; Life Members, $200.00; Life Associates, $100.00.

Members and associates now paying annual dues could greatly help the Society at the present time by joining one of the above life classes, or, if already in one class, by paying the difference and entering one of the higher classes. If this is done by a limited number of our friends our finances will be placed on a firm basis.

Checks should be made payable to " Lawson Purdy, Treasurer," 15 Lexington Avenue, New York.

THE ENDOWMENT

The American Society for Psychical Research, Inc., was incorporated under the Laws of New York in 1904 under the name of American Institute for Scientific Research, for the purpose of carrying on and endowing investigation in the fields of Psychical Research and Psycho-therapeutics. It is supported by contributions from its members and an endowment fund which now exceeds $225,000. The income of the Society only pays for the publications and office expenses, but does not enable the Society to carry on its scientific investigations. A much greater sum is required before this work can be carried forward with the initiative and energy which its importance deserves. The charter of the Society is perpetual.

The endowment funds are dedicated strictly to the uses set forth in the deed of gift and are under the control of the Board of Trustees, the character and qualifications of whom are safeguarded, as in cases of other scientific institutions.

Moneys and property dedicated by will or gift to the purposes of the American Society for Psychical Research, Inc., whether to the uses of psychical research or psycho-therapeutics, are earnestly solicited. The form which such dedication should take when made by will is indicated in the following condensed draft.

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"I give, devise and bequeath to the American Society for Psychical Research, Inc., a corporation organized under the Laws of New York, the sum of.................dollars,* in trust for the corporate purposes of such Society."

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PUBLICATION FUND

There is on hand considerable material valuable for publication, and more is being developed by the work of the Society, as well as being offered from outside sources, which should be made available for the members. Many important works being published abroad might be brought out in this country by the Society. The printing of such material is restricted for lack of sufficient funds. To meet this condition, the Society greatly appreciates any donations. Its usefulness to its members largely depends upon the extent and value of its publications. Valuable contributions, both foreign and American, can be made available to the members of the Society and to the public by a slight increase in the funds at our disposal.

Subscriptions should be plainly marked "Publication Fund," and made payable to the American Society for Psychical Research, 15 Lexington Ave., New York.

Index photographed at the beginning for the convenience of the microfilm user.

INDEX TO VOL. XVIII

SUBJECT INDEX

A dagger signifies a book reviewed.

NAME INDEX

A name preceded by an asterisk is that of a purported spirit communicator. A name enclosed in parentheses is that of a person corroborating the statement of another. A name in italics is that of the author of a book reviewed.

ERRATA

Page 194, line 23, for final *it* read *they*.
Page 194, line 24, for *explains* read *explain*.
Page 194, four lines from bottom, for *January* read *December*.
Page 294, eleven lines from bottom, for *no* read *in*.
Page 413, last line, after *evidence* insert comma and *which he could not state of his own knowledge, was the same evidence.*
Page 467, line 13, for *Inquire* read *Injure*.
Page 470, line 6, for *their* read *there*.
Page 487, thirteen lines from bottom, for *dissociate* read *dissolute*.
Page 532, line 10, for *in the time* read *in time*.
Page 533, line 1, for *time* read *true*.
Page 533, line 21, for *distinction* read *destruction*.

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